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SOPHOCLES

THE PLAYS AND FRAGMENTS.

PART IV.

THE PHILOCTETES.

**London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.
Singapore: 463, ARGYLE STREET.**



**Leipzig: F. A. BROCKHAUS.
New York: THE MACMILLAN COMPANY
Bombay: E. SEYMOUR HALE.**

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SOPHOCLES

THE PLAYS AND FRAGMENTS

WITH CRITICAL NOTES, COMMENTARY, AND
TRANSLATION IN ENGLISH PROSE,

BY
R. C. JEBB, Litt.D.,

REGIUS PROFESSOR OF GREEK AND FELLOW OF TRINITY COLLEGE IN THE
UNIVERSITY OF CAMBRIDGE :

HON. LL.D. EDINBURGH, HARVARD AND DUBLIN;
HON. DOCT. PHILOS., BOLOGNA.

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PART IV.

THE PHILOCTETES.

SECOND EDITION.

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS.

CAMBRIDGE:
AT THE UNIVERSITY PRESS.

1898

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CONTENTS.

INTRODUCTION	page vii
§ 1. The home of Philoctetes. §§ 2, 3. The legend in epic poetry. § 4. Characteristics of the epic version.	
§ 5. The story as a theme for drama. § 6. The three great dramatists. § 7. The <i>Philoctetes</i> of Aeschylus. § 8. The <i>Philoctetes</i> of Euripides.	
§ 9. Sophocles—his originality. § 10. Analysis of the play. § 11. General scope of the treatment. § 12. The oracle. § 13. Episode of the merchant. § 14. The Chorus. § 15. Odysseus. § 16. Topography.	
§ 17. Other literature of the subject. Greek plays. § 18. Attius. Euphoriön. § 19. Fénelon's <i>Télémaque</i> .—Lessing.—French dramas. § 20. The legend in Art. § 21. The scene of the sacrifice. § 22. Chryse.	
§ 23. Date of the play. Supposed political reference. § 24. Diction. § 25. Versification.	
MANUSCRIPTS, EDITIONS, ETC.	xliii
§§ 1, 2. The Laurentian and other MSS. § 3. Scholia.	
§ 4. Interpolations. § 5. Emendations. § 6. Editions, etc.	
METRICAL ANALYSIS	xlvi
ANCIENT ARGUMENTS TO THE PLAY; DRAMATIS PERSONÆ; STRUCTURE	3
TEXT	6
APPENDIX	229
INDICES	255

INTRODUCTION.

§ I. ON the eastern coast of Greece, just north of Thermopylae, lies a region which in ancient times was called Malis, the sheep-land.' This was the country of Philoctetes, the home to which, in the play of Sophocles, his thoughts are constantly turning¹. It will be well to form some idea of its chief features and associations.

The home of Philoctetes.

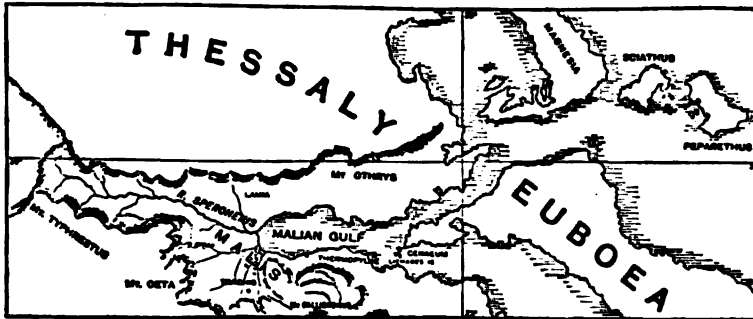
Pindus, the spine of northern Greece, terminates at the south in Typhrestus, a great pyramidal height from which two mountain-ranges branch out towards the eastern sea. One of these is Othrys, which skirts the southern border of Thessaly; the other, south of it, is Oeta, which, like Malis, takes its name from its pastures. The deep and broad depression between them is the fertile valley of the Spercheius (the 'hurrying' or 'vehement')—which rises at the foot of Typhrestus, and flows into the Malian Gulf. A few miles from the sea, the valley opens. While Othrys continues its eastward direction, Oeta recedes southward, and then, with a sudden bend to the south-east,

¹ The Homeric Catalogue includes this district in Phthia, the realm of Achilles (*Il.* 2. 682). It assigns Philoctetes to a more northerly part of Thessaly,—viz., the narrow and mountainous strip of coast, N. and E. of the Pagasæan Gulf, which was known in historical times as Magnesia. His four towns were Methonè, Thaumacia, Melibœa and Olizon. (*Il.* 2. 716 f.) This agrees with the fact that Poœas, the father of Philoctetes, was called the son of Thaumacus, and was numbered among the Argonauts who sailed from Iolcus (*Apollod.* 1. 9. 16). In its original form, the story of Poœas and his son must have belonged, like that of Jason, to the legends of the Minyæ who dwelt on the eastern coasts of Thessaly. Cp. *Anthol.* append. 61 (vol. II. p. 754 ed. Jacobs):

τόξω 'Ηρακλέου ταμίη, Πιδόντων υἱός,
ἦθε Φιλοκτήτην γῆ Μινυῶν κατέχευ.

It was when the myth became interwoven with the apotheosis of Heracles that the home of Poœas was transferred to the country around Trachis.

sweeps down upon Thermopylae, where the fir-clad and snowy



summit of Callidromus rises above the pass. Precipitous cliffs are thrown forward from this part of the Oetaean range, forming an irregular crescent round the southern and western sides of the plain. These cliffs were called of old 'the Trachinian Rocks.' Trachis, the 'city of the crags,' stood on a rocky spur beneath them, a little north of the point where they are cleft by the magnificent gorge of the Asopus,—that steep ravine by which Hydarnes led his Persians up through the mountain oak-woods, on the night before he surprised Leonidas. Between the Asopus and the Spercheius are the narrow channels of two lesser streams, anciently known as the Melas and the Dyras¹. The name Malis denoted this whole seaboard plain, with the heights around it, from the lower spurs of Othrys on the north to those of Oeta on the south and west. Just opposite the entrance of the Gulf, the bold north-west promontory of Euboea, once called Cape Cenaeum, runs out towards the mainland. There was a peculiar fitness in the phrase of Sophocles, when he described this district, with its varied scenery, as 'the haunt of Malian Nymphs'²,

¹ The Dyras was said to have first started from the ground in order to relieve the fiery pangs of Heracles (Her. 7. 198). In a vase-painting noticed below (n. on v. 728, p. 121, 1st col.), the Nymph who seeks to quench the pyre probably symbolises this stream.

The ancient mouth of the Spercheius was some miles N.W. of Thermopylae; the present mouths are a little E.N.E. of it, and the line of the coast has been considerably advanced, so that there is no longer a narrow pass. The Asopus, Melas and Dyras formerly had separate courses to the sea. They are now mere affluents of the Spercheius,—the Melas and Dyras uniting before they reach it.

² v. 725 *αἶθρον Μαλιῶν νυμφῶν.*

those beings of the forest and the river, of the hills and the sea.

It was in this region that legend placed the last deeds of Heracles, and his death, or rather his passage from earth to Olympus. After taking Oechalia in Euboea, he was sacrificing on Cape Ceneaeum when the fatal robe did its work. He was carried to his home at Trachis; and then he commanded that he should be borne to the top of Mount Oeta, sacred to Zeus, and burnt alive. He was obeyed; as the flames arose on the mountain, they were answered from heaven by the blaze of lightning and the roll of thunder; and by that sign his companions knew that the spirit of the great warrior had been welcomed to the home of his immortal father. Somewhere in the wilds of those lonely summits tradition showed the sacred spot known as 'the Pyre'; and once, at least, in later days a Roman Consul, turning aside from a victorious progress, went up to visit the solemn place where the most Roman of Greek heroes had received the supreme reward of fortitude¹.

§ 2. Heracles had constrained his son Hyllus to aid in preparing the funeral-pile, but could not prevail upon him to kindle it. That office was performed, at his urgent prayer, by the youthful Philoctetes, son of Poeas, king of Malis². In token of gratitude, Heracles bequeathed to Philoctetes the bow and arrows which he himself had received from Apollo.

The legend in epic poetry.

In the myths relating to the Trojan war a most important part belonged to the man who had thus inherited the invincible weapons. Homer, indeed, does not say much about him; but the *Iliad* contains only an episode in the tenth year of the war: the part played by Philoctetes came before and after that moment. The allusion in the Second Book of the *Iliad* is,

¹ Manius Acilius Glabrio, after taking Heracleia near Trachis, in the war with Antiochus (191 B.C.). Livy 36. 30: ipse Oetam ascendit, Herculi que sacrificium fecit in eo loco quem Pyram, quod ibi mortale corpus eius dei sit crematum, appellant. Cp. Silius Italicus 6. 452: Vix dum clara dies summa lustrabat in Oeta | Herculei monumenta rogi.—The name Pyra seems to have been usually associated with a height about eight miles W.N.W. of Trachis.

² With regard to the other version, according to which Poeas was the kindler, see on v. 802.

however, significant; it glances backwards and forwards. He is there mentioned as a skilful archer, who had sailed from Greece in command of seven ships, but had been left behind in Lemnos, wounded by the bite of a deadly water-snake. And then the poet adds that the Greeks at Troy will soon have cause to bethink them of Philoctetes¹. In the *Odyssey* he is named only twice; in one place, as having been the best bowman at Troy; in another, as one of those heroes who came safely home². But his adventures were fully told in other epics. The events preceding the action of the *Iliad* were contained in the *Cypria*, an epic whose reputed author, Stasinus of Cyprus, lived early in the eighth century B.C. That poem described how Philoctetes was bitten by the snake,—while the Greeks, on their way to Troy, were at Tenedos,—and was abandoned in Lemnos. His later fortunes were narrated in the *Little Iliad*, ascribed to Lesches of Mitylene (*circa* 700 B.C.), and in the *Iliupersis*, or 'Sack of Troy,' by Arctinus of Miletus (*c.* 776 B.C.). The contents of these lost works are known chiefly from the prose summaries of the grammarian Proclus (140 A.D.), as partly preserved by Photius in his *Bibliotheca*. The following is an outline of the story in its epic form.

§ 3. When the Greeks under Agamemnon were about to sail against Troy, it became known that an oracle had commanded them to offer sacrifice, in the course of their voyage across the Aegean, at the altar of a deity named Chryse. All the accounts placed this altar somewhere in the north-east of the Archipelago. The prevalent version assigned it to a small island which, like the deity herself, was called Chryse, and lay close to the eastern shore of Lemnos. Jason, it was said, had sacrificed at this altar when he was leading the Argonauts in quest of the golden fleece. Heracles had paid it a like homage when he was levying war against Laomedon.

¹ *Il.* 2. 722 ff.:

ἀλλ' ὁ μὲν ἐν νήσῳ κείτῳ κρατέρ' ἄλγεα πάσχων,
 Δῆμον ἐν ἡγαθέῃ, ὅθι μιν λιπὼν υἴες Ἀχαιῶν,
 ἔλκει μαχθίζοντα κακῷ δλοφύρονος ὕδρου·
 ἐσθ' ὅ γε κείτ' ἀχέων· τάχα δὲ μνήσσομαι ἐμελλον
 Ἀργαῖοι παρὰ νηυσὶ Φιλοκλήτῃσσι ἀνακτος.

² *Od.* 8. 219: 3. 190.

Philoctetes, with his seven ships, was in the fleet of Agamemnon, and undertook to act as guide. He alone knew where the isle of Chryse was to be found; for, in his early youth, he had been present at the sacrifice offered there by Heracles.

The altar stood in a sacred precinct, under the open sky. When, followed by the Greek chieftains, he approached it, he was bitten in the foot by a serpent. The wound mortified, and became noisome. His cries of pain made it impossible to perform the religious rites, which required the absence of all ill-omened sounds. The fetid odour of his wound also made his presence a distress to the chiefs. They conveyed him from the islet of Chryse to the neighbouring coast of Lemnos, where they put him ashore; and then sailed for Troy.

It should be noticed that the circumstances of this desertion, as set forth in the early legend, were probably less inhuman than they appear in the version adopted by Sophocles. In the first place, it can hardly be doubted that these cyclic poets, like Homer, imagined Lemnos as an inhabited island¹. And, according to one account, some followers of Philoctetes were left in charge of him².

Ten years elapsed. The sufferer was still languishing in Lemnos; his former comrades were still on the shore of the Hellespont, besieging the city which they could not capture. Achilles had already fallen; Ajax had died by his own hand. In their despondency, the Atreidae turned to the prophet who had so often admonished or consoled them; but Calchas replied that the fate of Ilium must now be learned from other lips than his. They must consult the Trojan Helenus, son of Priam,—a warrior whom they had often seen in the front of battle on the plain; a seer who, as rumour told, had warned, though he could not save, his brother Hector.

¹ See commentary on v. 2.

² Philostratus *Heroica* 6: τὰ δὲ τῆς νόσου καὶ τῶν λασαμένων αὐτὸν ἑτέρω λέγει (Πρωτεσπλαος). καταλειφθῆναι μὲν γὰρ ἐν Λήμνῳ τὸν Φιλοκτήτην, οὐ μὴν ἔρημον τῶν θεραπευσόντων οὐδ' ἀπερριμμένον τοῦ Ἑλληνικοῦ· πολλοὺς τε γὰρ τῶν Μελίβοιαν οἰκούντων ξυγκαταμεῖναι (στρατηγὸς δὲ τούτων ἦν), τοῖς τ' Ἀχαιοῖς δάκρυα ἐπιθεῖν, ὅτ' ἀπέλιπε σφᾶς ἀνήρ πολεμικὸς καὶ πολλῶν ἀντάξιος. As to Meliboea, see above, § 1 n. 1.

Helenus was made prisoner by a stratagem of Odysseus, and then declared that, before the Greeks could prevail, two things must be done. First, Philoctetes must be brought back from Lemnos: Troy could never fall, until he launched against it the arrows of Heracles. Secondly, Neoptolemus, the youthful son of Achilles, must come from the island of Scyros, and must receive his due heritage, the wondrous armour wrought for his father by the god Hephaestus.

Both injunctions were obeyed. Diomedes went to Lemnos, and brought Philoctetes. Odysseus went to Scyros, and brought Neoptolemus. Philoctetes was healed by the physician Machaon, son of Asclepius. He then slew Paris in single combat, and shared with Neoptolemus the glory of final victory over Troy.

Characteristics of the epic version.

§ 4. In this epic form of the story, two points deserve remark. (1) The mission to Lemnos and the mission to Scyros are entrusted to different persons, and are conceived as simultaneous, or nearly so. In the *Little Iliad* of Lesches, the voyage to Lemnos seems to have been related first. (2) Diomedes has apparently no difficulty in persuading Philoctetes to accompany him. For the purposes of epic narrative, it would evidently suffice that Diomedes should announce an oracle which promised health to the sufferer and honour to the exile. The epic Philoctetes would accept these overtures in a speech of dignified magnanimity; and all would be happily settled. This particular point is curiously illustrated by Quintus Smyrnaeus, though in other respects he has varied widely from the old epic version. He represents the wrath of Philoctetes as immediately disarmed by the first soothing words of the Greek envoys (Diomedes and Odysseus). Indeed, that brevity which sometimes marks the poet of Smyrna is seldom quainter than in this passage of his ninth book. At verse 398 Philoctetes is preparing to shoot his visitors. At verse 426 they are carrying their recovered friend, with pleasant laughter, to their ship:—

οἱ δὲ μιν αἰψ' ἐπὶ νῆα καὶ ἤϊονας βαρυδούπους
καρχαλόωντες ἔνεικαν ὁμῶς σφετέρωσι βελέμοις.

§ 5. But all this was changed when Philoctetes became a subject of tragic drama. The very essence of the situation, as a theme for Tragedy, was the terrible disadvantage at which the irony of fate had placed the Greeks. Here was a brave and loyal man, guiltless of offence, whom they had banished from their company,—whom they had even condemned to long years of extreme suffering,—because a misfortune,—incurred by him in the course of doing them a service,—had rendered his person disagreeable to them. For ten years he had been pining on Lemnos; and now they learned that their miserable victim was the arbiter of their destinies. It was not enough if, by force or fraud, they could acquire his bow. The oracle had said that the bow must be used at Troy by Philoctetes himself. How could he be induced to give this indispensable aid?

The story
as a theme
for drama.

A dramatist could not glide over this difficulty with the facile eloquence of an epic poet. If the Lemnian outcast was to be brought, in all his wretchedness, before the eyes of the spectators, nature and art alike required the inference that such misery had driven the iron into his soul. It would seem a violation of all probability if, when visited at last by an envoy from the camp, he was instantly conciliated by a promise—be the sanction what it might—that, on going to Troy, he would be healed, and would gain a victory of which the profit would be shared by the authors of his past woes. Rather the Philoctetes of drama would be conceived as one to whom the Greeks at Troy were objects of a fixed mistrust, and their leaders, of an invincible abhorrence; one to whom their foes were friends, and their disasters, consolations; one who could almost think that his long agony had been an evil dream, if he could but hear that they were utterly overthrown, and that it was once more possible for him, without misgiving or perplexity, to recognise the justice of the gods¹.

§ 6. Aeschylus, Euripides, and Sophocles—to place their names in the chronological order of their plays on this subject—^{M.C.} solved the problem each in his own manner. A comparison of their methods is interesting. That it is possible, is due in great

The three
great dra-
matists.

¹ See, e.g., in this play, vv. 451 f., 631 f., 1043 f.

measure to a fortunate accident. Dion, surnamed the golden-mouthed, eminent as a rhetorician and essayist, was born at Prusa in Bithynia about the middle of the first century, and eventually settled at Rome, where he enjoyed the favour of Nerva and of Trajan. The eighty 'discourses' (λόγοι) extant under his name are partly orations, partly short pieces in the nature of literary essays,—many of them very slight, and written in an easy, discursive style. In one of these (no. LII.) he describes how he spent a summer afternoon in reading the story of Philoctetes at Lemnos, as dramatised by Aeschylus, Euripides, and Sophocles. He reflects that, even if he had lived at Athens in their time, he could not have enjoyed precisely this treat,—of hearing the three masters, one after another, on the same theme. And, as the result of his perusal, he declares that, if he had been a sworn judge in the Dionysiac theatre, it would have puzzled him to award the prize. After such a preface, it is rather disappointing that he does not tell us more about the two plays which are lost. However, his little essay, which fills scarcely seven octavo pages, throws light on several points of interest; and in another of his short pieces (LIX.) he gives a prose paraphrase of the opening scene in the *Philoctetes* of Euripides. Apart from these two essays of Dion, the fragments of the plays themselves would not help us far. From the Aeschylean play, less than a dozen lines remain; from the Euripidean, about thirty-five. Such, then, are the principal materials for a comparison.

29
79

The
Philoctetes
of Aeschylus.

§ 7. In the play of Aeschylus, the task of bringing Philoctetes from Lemnos to Troy was undertaken, not by Diomedes,—as in the epic version,—but by Odysseus. This change at once strikes the key-note of the theme, as Tragedy was to handle it. Odysseus was the man of all others whom Philoctetes detested; no envoy more repulsive to him could have been found. On the other hand, the choice of that wily hero for the mission implies that its success was felt to depend on the use of stratagem. As Dion shows us, Aeschylus boldly brought Odysseus face to face with Philoctetes, and required the spectators to believe that Philoctetes did not recognise his old enemy. The excuse which Dion suggests for this improbability is not that the appearance

of Odysseus was greatly altered, but that ~~the memory~~ of Philoctetes had been impaired by ten years of suffering. It may be inferred that the text of Aeschylus supplied no better explanation.

The unrecognised Odysseus then proceeded to win the ear of Philoctetes by a false story of misfortunes to the Greeks at Troy; Agamemnon was dead; Odysseus, too, was gone—having been put to death for an atrocious crime (Dion does not say what): and the whole army was in extremities. This story having won the confidence of Philoctetes, the Aeschylean Odysseus perhaps seized the arms while the sick man was in a paroxysm of his disease. A fragment indicates that Aeschylus described the bow as hanging on a pine-tree near the cave. How Philoctetes was finally brought away, we do not know: but it may be assumed that there was no *deus ex machina*, and also that Odysseus had no accomplice. The play probably belonged to a period when Aeschylus had not yet adopted the third actor. Inhabitants of the island formed the Chorus. These Lemnians, Dion says, vouchsafed no apology for having left Philoctetes unvisited during ten years; and he told them his whole story, as if it were new to them. But, as the essayist adds, the unfortunate are always ready to speak of their troubles, and we may charitably suppose that some Lemnians had occasionally cheered his solitude.

The general impression made on Dion's mind by the play of Aeschylus was that of a simplicity and dignity suitable to ideal Tragedy. It had an austere grandeur of diction and of sentiment which sustained the characters on the heroic level¹; though in some respects the management of the plot was open to the cavils of a more critical and more prosaic age.

§ 8. The *Philoctetes* of Euripides was produced in 431 B.C.², —some forty years or more, perhaps, after that of Aeschylus.

¹ Dion or. 52 § 4 ἡ τε γὰρ τοῦ Αἰσχύλου μεγαλοφροσύνη καὶ τὸ ἀρχαῖον, ἐτι δὲ τὸ ἀσθαδὲς ('rugged boldness') τῆς διανοίας καὶ τῆς φράσεως πρόπαντα ἐφαίνετο τραγωδία καὶ τοῖς παλαιοῖς ἦθεσι τῶν ἠρώων· οὐδὲν ἐπιβεβουλευμένων οὐδὲ στωμύλων οὐδὲ ταπεινῶν.

So, again, he ascribes to Aeschylus τὸ ἀσθαδὲς καὶ ἀπλοῦν (§ 15).

² Argum. Eur. Med. The *Medea*, *Philoctetes* and *Dictys* formed a trilogy, with the *Theristas* as satyric drama.

N.B.
The
Philoctetes
of Euripides.

Euripides combined the epic precedent with the Aeschylean by sending Diomedes along with Odysseus to Lemnos. A soliloquy by Odysseus opened the play¹. The astute warrior was in a highly nervous state of mind. 'Such,' he said in effect, 'are the consequences of ambition! I might have stayed at Troy, with a reputation secured; but the desire of increasing it has brought me here to Lemnos, where I am in great danger of losing it altogether, by failing in this most ticklish business.' He then explained that, when the Atreidae had first proposed the mission to him, he had declined, because he knew that all his resources of persuasion would be thrown away on Philoctetes, the man to whom he had done a wrong so terrible. His first appearance would be the signal for an arrow from the unerring bow. But afterwards his guardian goddess Athena had appeared to him in a dream, and had told him that, if he would go to Lemnos, she would change his aspect and his voice, so that his enemy should not know him. Thus reassured, he had undertaken the task. We note in passing that Euripides was here indirectly criticising Aeschylus, who had assumed that Odysseus could escape recognition. The device of Athena's intervention was borrowed from the *Odyssey*, where she similarly transforms her favourite at need. But Euripides, in his turn, invites the obvious comment that such a device was more suitable to epic narrative than to drama².

Continuing his soliloquy, Odysseus said that, as he had reason to know, a rival embassy was coming to Philoctetes from the Trojans, who hoped by large promises to gain him for their side. Here, then, was a crisis that demanded all his energies. At this moment, he saw Philoctetes approaching, and, with a hasty prayer to Athena, prepared to meet him.

¹ Dion's 59th discourse bears the title ΦΙΛΟΚΤΗΤΗΣ. ΕΣΤΙ ΔΕ ΠΑΡΑΦΡΑΣΙΣ. It is simply a prose paraphrase—without preface or comment—of the soliloquy and the subsequent dialogue, down to the point at which Philoctetes invites Odysseus to enter his cave. Although it would be easy to turn Dion's prose into iambs (as Bothe and others have done), it is evident that, at least in several places, the paraphrase has been a free one. The whole passage, in its original form, cannot have been much shorter than the πρόλογος in the play of Sophocles.

² In the *Ajax*, Athena makes Odysseus invisible to the hero (v. 85); but Ajax is already frenzied; and the scene is short.

Philoctetes limped slowly forward,—clad (according to Dion's paraphrase) in the skins of wild beasts which he had shot¹. On finding that his visitor is a Greek from Troy, Philoctetes pointed an arrow at him². But he was quickly appeased by learning that the stranger was a cruelly wronged fugitive,—a friend of that Palamedes whom the unscrupulous malice of Odysseus had brought to death on a false charge of treason³. 'Will Philoctetes befriend him?' 'Hapless man!'—was the reply—'the ally whom you invoke is more forlorn than yourself. But you are welcome to share his wretched abode, until you can find some better resource.' Philoctetes then invited his new friend into his cave.

Presently the Chorus entered,—composed, as in the Aeschylean play, of Lemnians. They began by excusing themselves for their long neglect of the sufferer. This was another glance at Aeschylus, whose Lemnians had made no such apologies. As the judicious Dion says, however, that was perhaps the wiser course. But Euripides had a further expedient for redeeming the character of the islanders; he introduced a Lemnian called Actor, who had occasionally visited the sick man⁴. The climax of dramatic interest must have been marked

¹ Dion or. 59 § 5 (Odysseus speaks): *δοραὶ θηρίων καλύπτουσε αὐτόν.* (Cp. Ar. *Ach.* 424.)

² *Ib.* § 6 ΦΙ..τούτων δὴ τῆς ἀδικίας ἀτίτια μάλα σὺ ὑπέξεις δίκην. ΟΔ. ἀλλ' ὦ πρὸς θεῶν ἐπίσχευ ἀφείναι τὸ βέλος.

³ By this reference to his own base crime, the cynicism of the Euripidean Odysseus is made needlessly odious. The Sophoclean Odysseus merely authorises his young friend to abuse him (64 f.).

⁴ Dion or. 52 § 8 ὁ Εὐρυπίδης τὸν Ἄκτορα [mss. Ἐκτορα] εἰσάγει ἕνα Λημνίων ὡς γυρῆμον τῷ Φιλοκτήτῃ προσίοντα καὶ πολλάκις συμβεβληκτά.

Hyginus *Fab.* 102 (in an outline of the story, taken from Euripides) says:—*quem expositum pastor regis Actoris nomine Iphimachus Dolopionis filius nutritiit.* Schneidewin, supposing that Hyginus had accidentally interchanged the names, proposed to read, *pastor regis Iphimachi Dolopionis filii nomine Actor.* Milani (*Mito di Filottete* p. 34) obtains the same result in a more probable way when he conjectures, *pastor regis Iphimachi nomine Actor Dolopionis filius.* As he remarks, Euphorion, in his *Φιλοκλήτης* (on which see below, § 18), introduced a *Δολοπικωνίδης* (Stobaeus *Flor.* 59. 16). And Dion's description of Actor as *ἕνα Λημνίων* would apply to a shepherd better than to a king. Ovid, however, seems to make Actor king of Lemnos (*Trist.* 1. 10. 17): *Fleximus in laeum cursus, et ab Actoris urbe | Venimus ad portus, Imbria terra, tuos.* The best mss. there have *Actoris*: others, *Hectoris.*

by the arrival of that Trojan embassy which Odysseus had foreshadowed in the prologue. It came, probably, before the seizure of the bow, and while, therefore, Odysseus was still disguised. Two verses, spoken by him in the play, run thus:—

ὑπὲρ γε μέντοι παντὸς Ἑλλήνων στρατοῦ
αἰσχρὸν σιωπᾶν βαρβάρους δ' εἶν λέγειν¹.

Such words would be fitting in the mouth of a Greek speaker who pretended to have been wronged by his countrymen. They suggest a context of the following kind;—‘(Although I have been badly treated by the Greek chiefs,) yet, in the cause of the Greek army at large, I cannot be silent, while barbarians plead.’ The leader of the Trojan envoys—perhaps Paris—would urge Philoctetes to become their ally. Then the appeal to Hellenic patriotism would be made with striking effect by one who alleged that, like Philoctetes himself, he had personal injuries to forget. This scene would end with the discomfiture and withdrawal of the Trojan envoys. It may be conjectured that the subsequent course of the action was somewhat as follows. Philoctetes was seized with an attack of his malady; the disguised Odysseus, assisted perhaps by the Lemnian shepherd, was solicitous in tending him; and meanwhile Diomedes, entering at the back of the group, contrived to seize the bow. Odysseus then revealed himself, and, after a stormy scene, ultimately prevailed on Philoctetes to accompany him. His part would here give scope for another great speech, setting forth the promises of the oracle. Whether Athena intervened at the close, is uncertain.

This play of Euripides struck Dion as a masterpiece of declamation, and as a model of ingenious debate,—worthy of study, indeed, as a practical lesson in those arts. When he speaks of the ‘contrast’ to the play of Aeschylus, he is thinking

¹ The first of these two verses is preserved by Plut. *Mor.* 1108 B, who from the second v. quotes only αἰσχρὸν σιωπᾶν. The second v. was made proverbial by Aristotle's parody (αἰσχρὸν σιωπᾶν Ἰσοκράτην δ' εἶν λέγειν). That the original word was βαρβάρους appears from Cic. *de orat.* 3. 35. 141; where, as in Quintil. 3. 1. 14, it is called ‘a verse from the *Philoctetes*.’ That this was the play of Euripides, is a certain inference from the fact of the Trojan embassy.

of these qualities¹. With regard to the plot, no student of Euripides will be at a loss to name the trait which is most distinctive of his hand. It is the invention of the Trojan embassy,—a really brilliant contrivance for the purpose which he had in view. We cannot wonder if, in the period of classical antiquity during which controversial rhetoric chiefly flourished, the *Philoctetes* of Euripides was more generally popular than either of its rivals.

§ 9. The originality of Sophocles can now be estimated. Sophocles. Hitherto, one broad characteristic had been common to epic and dramatic treatments of the subject. The fate of Philoctetes had been considered solely as it affected the Greeks at Troy. The oracle promised victory to them, if they could regain him : to him it offered health and glory. This was an excellent prospect for him : if he would not embrace it voluntarily, he must, if possible, be compelled to submission. But there had been no hint that, outside of this prospect, he had any claim on human pity. Suppose him to say,—‘I refuse health and glory, at the price of rejoining the men who cast me forth to worse than death ; but I pray to be delivered from this misery, and restored to my home in Greece.’ Would not that be a warrantable choice, a reasonable prayer? Not a choice or a prayer, perhaps, that could win much sympathy from a Diomedes or an Odysseus, men who had consented to the act of desertion, and who now had their own objects to gain. But imagine some one in whom a generous nature, or even an ordinary sense of justice and humanity, could work without hindrance from self-interest ;—

¹ Or. 52 § 11 ὡς περ ἀπίστροφός ἐστι τῆ τοῦ Διοχόλου, πολιτικώτατη καὶ ῥητορικώτατη οὐσα κ.τ.λ. So, again, he speaks of the ἐθνημήματα πολιτικά used by Odysseus: of the λαμβεῖα σαφώς καὶ κατὰ φύσιν καὶ πολιτικῶς ἔχοντα: and of the whole play as marked by τὸ ἀκριβές καὶ δριμύ καὶ πολιτικόν.

The word πολιτικός is here used in the special sense which Greek writers on rhetoric had given to it. By πολιτικός λόγος they meant public speaking as distinguished from scholastic exercises,—especially speaking in a deliberative assembly or a law-court. See *Attic Orators*, vol. I. p. 90. Dion's reiteration of the word marks his feeling that the rhetorical dialectic of Euripides in this play would have been telling in the contests of real life. And hence the play is described by him as τοῖς ἐντυγχάνουσι πλεῖστην ὠφελίαν παρασχέει δυναμένη,—‘to those who engage in discussion.’ For this use of ἐντυγχάνειν, cp. Arist. *Top.* I. 2, where dialectic is said to be profitable πρὸς τὰς ἐπιτάξεις: and *Rhet.* I. I. 12, with Cope's note.

might not such a man be moved by the miseries of Philoctetes, and recognise that he had human rights which were not extinguished by his refusal to obey the summons of the Atreidae?

Again, the two plays on this subject which Sophocles found existing, both depended, for their chief dramatic interest, on the successful execution of a plan laid by the envoys. The *Odysseus* of Aeschylus, the *Odysseus* and *Diomedes* of Euripides, alike carry a stratagem to a triumphant issue.

In associating *Odysseus* with *Neoptolemus*, the youthful son of *Achilles*, Sophocles chose the person who, if any change was to be made in that respect, might most naturally be suggested by the epic version of the fable. But this new feature was no mere variation on the example of his predecessors. It prepared the way for a treatment of the whole story which was fundamentally different from theirs.

This will best be shown by a summary of the plot. The events supposed to have occurred before the commencement of the play can be told in a few words. *Achilles* having fallen, his armour had been awarded to *Odysseus*, and *Ajax* had committed suicide. Then *Helenus* had declared the oracle (as related above, § 3). *Phoenix* and *Odysseus* had gone to *Scyros*, and had brought the young *Neoptolemus* thence to *Troy*; where his father's armour was duly given to him. (In his false story to *Philoctetes*, he represents the *Atreidae* as having defrauded him of it.) Then he set out with *Odysseus* for *Lemnos*,—knowing that the object was to bring *Philoctetes*, but not that any deceit was to be used. The chiefs had told him that he himself was destined to take *Troy*; but not that the aid of *Philoctetes* was an indispensable condition.

§ 10. The scene is laid on the lonely north-east coast of *Lemnos*. *Odysseus* and *Neoptolemus* have just landed, and have now walked along the shore to a little distance from their ships¹, which are no longer visible. *Odysseus* tells his young

¹ *Odysseus* comes in one ship, and *Neoptolemus* in another. Each chief has his own men. Hence *Odysseus* can threaten to sail at once, leaving *Neoptolemus* behind, and denounce him to the Greek army (1257 f.). And *Neoptolemus* can propose to

comrade that here, long ago, he put Philoctetes ashore, by command of the Atreidae. He desires the youth to examine the rocks which rise above their heads, and to look for a cave, with a spring near it. Neoptolemus presently finds the cave, with traces in it which show that it is still inhabited.

A seaman, in attendance on Neoptolemus, is then despatched to act as sentry, lest Philoctetes should come on them by surprise.

Odysseus explains that it is impossible for *him* to face Philoctetes; he must remain concealed, on peril of his life; Neoptolemus must conduct the parley. Neoptolemus must tell Philoctetes truly who he is—but must pretend that he has quarrelled with the Greeks at Troy, for depriving him of his father's arms, and is sailing home to Greece.

The youth at first refuses to utter such a falsehood; but yields at last to the argument that otherwise he cannot take Troy. Odysseus now departs to his ship,—promising that, after a certain time, he will send an accomplice to help Neoptolemus in working on the mind of Philoctetes. This will be the man who had been acting as sentry; he will be disguised as a sea-captain.

The Chorus of fifteen seamen (from the ship of Neoptolemus) now enters. They ask their young chief how they are to aid his design. He invites them to look into the cave, and instructs them how they are to act when Philoctetes returns. In answer to their words of pity for the sufferer, he declares his belief that heaven ordains those sufferings only till the hour for Troy to fall shall have come.

Philoctetes appears. He is glad to find that the strangers are Greeks; he is still more rejoiced when he learns that the son of Achilles is before him. He tells his story; and Neoptolemus, in turn, relates his own ill-treatment by the chiefs. The Chorus, in a lyric strophe, confirm their master's fiction. After some further converse about affairs at Troy, Philoctetes implores Neoptolemus to take him home. The

sail with Philoctetes, but without Odysseus, for Malis (1,402 ff.). Where the singular *ναῦς* is used, with or without the definite article, it refers to the ship of Neoptolemus (c.g. 125, 461, 527, 881, 1076, 1180).

Parodos:
135—218.

II. First
episode:
219—675.

Chorus support the prayer. Neoptolemus consents. They are on the point of setting out for their ship, when two men are seen approaching.

The supposed sea-captain (sent by Odysseus) enters, with a sailor from the ship of Neoptolemus. He describes himself as master of a small merchant-vessel, trading in wine between Peparethus (an island off the south coast of Thessaly) and the Greek camp at Troy. He announces that the Greeks have sent emissaries in pursuit of Neoptolemus:—also that Odysseus and Diomedes have sailed in quest of Philoctetes. He then departs.

Philoctetes is now more anxious than ever to start at once. Accompanied by Neoptolemus, he enters his cave, in order to fetch his few necessaries.

Stasimon:
676—729. In the choral ode which follows, the seamen give full expression to their pity for Philoctetes. They have heard of Ixion, but they have never seen any doom so fearful as that of this unoffending man.

III.
Second episode:
730—826. Just as he is leaving the cave with Neoptolemus, Philoctetes is seized with a sharp attack of pain. He vainly seeks to hide his agony. Neoptolemus is touched, and asks what he can do. Philoctetes, feeling drowsy, says that, before he falls asleep, he wishes to place the bow and arrows in his friend's hands. Thus Neoptolemus (still with treason in his heart) gets the bow into his keeping.

A second and sharper paroxysm now comes upon Philoctetes. In his misery, he prays for death—he beseeches his friend to cast him into the crater of the burning mountain which can be seen from the cave. Neoptolemus is deeply moved. He solemnly promises that he will not leave the sick man; who presently sinks into slumber.

Kommos
(taking the place of a second stasimon):
827—864. Invoking the Sleep-god to hold Philoctetes prisoner, the Chorus urge Neoptolemus to desert the sleeper, and quit Lemnos with the bow. Neoptolemus replies that such a course would be as futile as base,—since the oracle had directed them to bring not only the bow, but its master.

IV. Third episode:
865—1080. Philoctetes awakes, and, aided by Neoptolemus, painfully rises to his feet. They are ready to set out for their ship. And

now Neoptolemus has reached the furthest point to which the deception can be carried; for at the ships Philoctetes will find Odysseus. Shame and remorse prevail. He tells Philoctetes that their destination is Troy.

The unhappy man instantly demands his bow—but Neoptolemus refuses to restore it. And then the despair of Philoctetes finds terrible utterance. The youth's purpose is shaken. He is on the point of giving back the weapon, when suddenly Odysseus starts forth from a hiding-place near the cave, and prevents him. Philoctetes—whom Odysseus threatens to take by force—is about to throw himself from the cliffs, when he is seized by the attendants. In answer to his bitter reproaches, Odysseus tells him that he can stay in Lemnos, if he chooses:—other hands can wield the bow at Troy. Odysseus then departs to his ship, ordering his young comrade to follow; but, by the latter's command, the Chorus stay with Philoctetes, in the hope that he may yet change his mind.

In a lyric dialogue, Philoctetes bewails his fate, while the Chorus remind him that it is in his own power to escape from Lemnos. But at the bare hint of Troy, his anger blazes forth, and he bids them depart. They are going, when he frantically recalls them. Once more they urge their counsel—only to elicit a still more passionate refusal. He craves but one boon of them—some weapon with which to kill himself.

They are about to leave him—since no persuasions avail—when Neoptolemus is seen hurrying back, with the bow in his hand,—closely followed by Odysseus, who asks what he means to do. Neoptolemus replies that he intends to restore the bow to its rightful owner. Odysseus remonstrates, blusters, threatens, and finally departs, saying that he will denounce this treason to the army.

The youth next calls forth Philoctetes, and gives him the bow. Odysseus once more starts forth from ambush—but this time he is too late. The weapon is already in the hands of Philoctetes, who bends it at his foe, and would have shot him, had not Neoptolemus interposed. Odysseus hastily retires, and is not seen again.

Philoctetes now hears from Neoptolemus the purport of the

Second Kommos (taking the place of a third stasimon):
1081—
1217.

V. Exodos: 1218—1471.

oracle; he is to be healed, and is to share the glory of taking Troy. He hesitates for a moment—solely because he shrinks from paining his friend by a refusal. But he cannot bring himself to go near the Atreidae. And so he calls upon Neoptolemus to fulfil his promise—to take him home.

Neoptolemus consents. He forebodes the vengeance of the Greeks—but Philoctetes reassures him: the arrows of Heracles shall avert it. They are about to set forth for Greece, when a divine form appears in the air above them.

Heracles has come from Olympus to declare the will of Zeus. Philoctetes must go to Troy with Neoptolemus, there to find health and fame. He yields to the mandate of heaven, brought by one who, while on earth, had been so dear to him. He makes his farewell to Lemnos; and the play closes as he moves with Neoptolemus towards the ships, soon to be sped by a fair wind to Sigeum.

General
scope of
the treat-
ment.

§ 11. Even a mere outline of the plot, such as the above, will serve to exhibit the far-reaching consequences of the change made by Sophocles, when he introduced Neoptolemus as the associate of Odysseus. The man who retains the most indelible memory of a wrong may be one who still preserves a corresponding depth of sensibility to kindness; the abiding resentment can coexist with undiminished quickness of gratitude for benefits, and with loyal readiness to believe in the faith of promises. Such is the Philoctetes of Sophocles; he has been cast forth by comrades whom he was zealously aiding; his occasional visitors have invariably turned a deaf ear to his prayers; but, inexorably as he hates the Greek chiefs, all the ten years in Lemnos have not made him a Timon. He is still generous, simple, large-hearted, full of affection for the friends and scenes of his early days; the young stranger from the Greek camp, who shows pity for him, at once wins his warmest regard, and receives proofs of his absolute confidence. It is the combination of this character with heroic fortitude under misery that appeals with such irresistible pathos to the youthful son of Achilles, and gradually alters his resolve. But this character could never have been unfolded except in a sympathetic presence. The disclosure is

possible only because Neoptolemus himself, a naturally frank and chivalrous spirit, is fitted to invite it. In converse with Diomedes or Odysseus, only the sterner aspects of Philoctetes would have appeared.

Nor, again, was it dramatically possible that Diomedes or Odysseus should regard Philoctetes in any other light than that of an indispensable ally: they must bring him to Troy, if possible: if not, then he must remain in Lemnos. Hence neither Aeschylus nor Euripides could have allowed the scheme of Odysseus to fail; for then not even a *deus ex machina* could have made the result satisfactory. It was only a person like Neoptolemus, detached from the past policy of the chiefs, who could be expected to view Philoctetes simply as a wronged and suffering man, with an unconditional claim to compassion. The process by which this view of him gains upon the mind of Neoptolemus, and finally supersedes the desire of taking him to Troy, is delineated with marvellous beauty and truth. Odysseus is baffled; but the decree of Zeus, whose servant he called himself, is performed. The supernatural agency of Heracles is employed in a strictly artistic manner, because the dead-lock of motives has come about by a natural process: the problem now is how to reconcile human piety, as represented by the decision of Neoptolemus, with the purpose of the gods, as declared in the oracle of Helenus. Only a divine message could bend the will of Philoctetes, or absolve the conscience of the man who had promised to bring him home.

Thus it is by the introduction of Neoptolemus that Sophocles is enabled to invest the story with a dramatic interest of the deepest kind. It is no longer only a critical episode in the Trojan war, turning on the question whether the envoys of the Greeks can conciliate the master of their fate. It acquires the larger significance of a pathetic study in human character, a typical illustration of generous fortitude under suffering, and of the struggle between good and evil in an ambitious but loyal mind. Dion, in his comparison of the three plays on this subject, gives unstinted praise, as we have seen, to the respective merits of Aeschylus and of Euripides; but he reserves for

Sophocles the epithet of 'most tragic'.¹ Sophocles was indeed the poet who first revealed the whole capabilities of the fable as a subject for Tragedy.

§ 12. While the general plot of the *Philoctetes* is simple and lucid, there are some points in it which call for remark.

In the first place, some questions suggest themselves with regard to the oracle which commanded the Greeks to bring Philoctetes from Lemnos. Helenus appears to have said that he must be brought by persuasion, not by force (vv. 612, 1332). Odysseus, indeed, offered to compel him, if necessary (618); and, at one moment, threatens to do so (985). But it would be in keeping with his character—as depicted in this play—that he should think it unnecessary to observe the letter of the oracle in this respect. If his stratagem had succeeded, force would have been needless.

Then at v. 1340 Helenus is quoted as saying that Troy is doomed to fall in the summer. The Greeks could understand this only in a conditional sense, since he had told them that their victory depended on the return of Philoctetes (611 f.). But the absolute statement in v. 1340 is intelligible, if the seer be conceived as having a prevision of the event, and therefore a conviction that, by some means, Philoctetes would be brought.

Again,—is the ignorance of the oracle shown by Neoptolemus at v. 114 inconsistent with the knowledge which he shows afterwards? (197 ff.: 1337 ff.) I think not. The only fact of which v. 114 proves him ignorant is that Troy could not be taken without Philoctetes. What he says afterwards on that point could be directly inferred from what Odysseus then told him (v. 115). He may have known from the first that Philoctetes was a desirable ally, and that, if he came to Troy, he would be healed.

At v. 1055 Odysseus declares his willingness to leave Philoctetes in Lemnos. It is enough that the bow has been captured.

¹ Or. 51 § 15 ὁ δὲ Σοφοκλῆς μέσος ἔοικεν ἀφοῦν εἶναι, ὅτε τὸ ἀσθαδὲς καὶ ἀπλοῦν τὸ τοῦ Διοχάρου ἔχωρ, ὅτε τὸ ἀκριβὲς καὶ δριμύ καὶ πολιτικὸν τὸ τοῦ Εὐριπίδου· σεμνὴν δὲ τινα καὶ μεγαλοπρεπῆ ποιήσιν, τραγικώτατα καὶ εὐειδέστατα ἔχουσαν, ὡς τε πλείστην εἶναι ἡδονῆν, <καὶ> μετὰ ὕψους καὶ σεμνότητος ἐνδείκνυσθαι.

But the oracle had expressly said that Philoctetes himself must be brought (841). Indeed, the difficulty of securing *him* is the basis of the whole story. Therefore, in 1055 ff., Odysseus must be conceived as merely using a last threat, which, he hopes, may cause Philoctetes to yield. The alternative in the mind of Odysseus—we must suppose—was to carry him aboard by force. In vv. 1075 ff. Neoptolemus directs the Chorus to stay with Philoctetes—on the chance of his relenting—until the ship is ready, and then to come quickly, when called. It would certainly seem from this that Neoptolemus understood his chief as seriously intending to leave Philoctetes behind. And the words of the Chorus at v. 1218 suggest the same thing. But it does not follow that they had penetrated the real purpose of their crafty leader.

§ 13. In the opening scene Odysseus orders Neoptolemus to remain at the cave, while he himself returns to his ship. 'If' (he says in effect) 'you seem to be staying here too long—that is, if there is reason to fear some hitch in our plan—then I will send one of your men to the cave, disguised as the captain of a merchant-ship. He will tell an artful story, from which you can take hints.' Neoptolemus has already won the confidence of Philoctetes (who believes that he is to be taken home), when this pretended merchant appears (v. 542). Feigning to come from Troy, he reports that Odysseus and Diomedes have sailed for Lemnos in quest of Philoctetes, while other emissaries are in pursuit of Neoptolemus. This story quickens the impatience of Philoctetes to leave Lemnos (v. 635), while it also strengthens his sympathy for the son of Achilles. It brings out, too, the feeling with which he regards the errand of Odysseus. 'Sooner would I hearken to that deadliest of my foes, the viper which made me the cripple that I am' (vv. 631 f.). But the episode has a further result. It supplies a motive for the transfer of the bow. Philoctetes, feeling drowsy after an attack of pain, fears that his enemies may arrive in Lemnos and seize his weapons while he is asleep. He therefore hands the bow and arrows to Neoptolemus, begging him to keep them safe (vv. 763—773)¹.

¹ An able critic in the *Athenaeum* (Aug. 13, 1892) further suggests that the episode

The
Chorus.

§ 14. The management of the Chorus deserves notice. If Sophocles had followed the example of Aeschylus and Euripides, he would have composed it of Lemnians. He felt, probably, that it was better to avoid raising the question which was then suggested,—viz., why some effective succour had not been rendered to Philoctetes in the course of the ten years. But there was a further motive for the change. The attitude of a Lemnian Chorus would be that of a sympathetic visitor, leading Philoctetes to recount his sufferings, and speaking words of comfort in return; while, with respect to the scheme of Odysseus for bringing him to Troy, it would be neutral. But the dramatic effect of the situation is heightened by every circumstance that contributes to the isolation of the central figure. As in the *Antigone* the heroine is the more forlorn because the Theban elders support Creon, so here the loneliness of Philoctetes becomes more complete when the Chorus is formed of persons attached to the Greek chiefs. In these ten years he has seen no human face, and heard no voice, save when some chance vessel put in at the coast, only to mock him with a gleam of delusive hope. And now he stands alone against all.

The key-note of the part played by the seamen is their wish to second the design of their master, Neoptolemus; but they also feel genuine pity for Philoctetes. This is powerfully expressed in the stasimon (676 ff.), where they are alone upon the scene;

of the merchant may serve to explain an obscure point. When Philoctetes discovers that he is to be taken to Troy, he denounces the deceit of Neoptolemus (vv. 917—961). And yet in v. 1365 he speaks as if he still believed the false story told by Neoptolemus in vv. 343—390, that he had been defrauded of his father's arms. The apparent inconsistency can be explained (the critic remarks) if Philoctetes supposed that, while he was asleep, Odysseus reached Lemnos, and then for the first time won Neoptolemus to his plans. On this view, in vv. 971 f. (*οὐκ εἴ κακὸς σὲ, πρὸς κακῶν δ' ἐσθρῶν μαθὼν | βουκας ἤκειν ἀλογρὰ*), *ἤκειν* must mean, 'to have come back' (from a colloquy with Odysseus, held near the spot where Philoctetes was sleeping. But the natural sense of *ἤκειν* is clearly, 'to have come to Lemnos.' And if (notwithstanding his alleged wrong) Neoptolemus could listen to Odysseus in Lemnos, why should he not have become his accomplice before leaving Troy?

Another point, however, which the critic notes is independent of this question. Neoptolemus would naturally feel some fresh remorse and shame when he perceived (from v. 1365) that the whole extent of his duplicity was not even then surmised by Philoctetes. And these feelings may have been conceived by the dramatist as motives which helped to determine his final resolve.

though, at the close of that ode, when the sufferer returns, they once more seek to deceive him with the belief that he is going home to Malis (718 f.). But there is one passage which is in startling discord with the general tone of their utterances: it is where they press Neoptolemus to seize the moment while Philoctetes sleeps, and to decamp with the bow (833 ff.). It would be a poor excuse to suggest that they regard his sleep as the presage of imminent death (861 ὡς Ἴδρα πάρα κείμενος). The dramatic motive of this passage is, indeed, evident: it elicits a reproof from Neoptolemus, and illustrates his honourable constancy (839 ff.). As for the Chorus, it may at least be said that this jarring note is struck only once. The humane temper which they had shown up to that point reappears in the sequel.

The Chorus of this play is essentially an active participator in the plot—aiding the strategy of Neoptolemus, and endeavouring to alter the purpose of Philoctetes (1081—1217). Hence it is natural that there should be only one stasimon. The other lyrics subsequent to the Parodos either form parentheses in the dialogue (391 ff., 507 ff.), or belong to the *κομμοί*.

§ 15. It is interesting to compare the Odysseus of this play—*Odysseus*. one of the poet's latest works—with that of the *Ajax*, which was one of the earliest. There, Odysseus appears as one who has deeply taken to heart the lesson of moderation, and of reverence for the gods, taught by Athena's punishment of his rival; and, if there is no great elevation in his character, at least he performs a creditable part in dissuading the Atreidae from refusing burial to the dead. Here, he is found avowing that a falsehood is not shameful, if it brings advantage (v. 109); he can be superlatively honest, he says, when there is a prize for honesty; but his first object is always to gain his end (1049 ff.). He is not content with urging Neoptolemus to tell a lie, but adds a sneer at the youth's reluctance (84 f.). Yet, as we learn from Dion, he is 'far gentler and simpler' than the Odysseus who figured in the *Philoctetes* of Euripides. The Homeric conception of the resourceful hero had suffered a grievous decline in the later period of the Attic drama; but Sophocles, it would seem, was comparatively lenient to him.

In the *Ajax*, it will be remembered, Odysseus is terrified at the prospect of meeting his insane foe, and Athena reproves his 'cowardice' (74 f.). His final exit in the *Philoctetes* is in flight from the bent bow of the hero, who remarks that he is brave only in words (1305 ff.). And, at an earlier moment in the play, he is ironically complimented by Neoptolemus on his prudence in declining to fight (1259). All these passages indicate that the conventional stage Odysseus to whom Attic audiences had become accustomed was something of a poltroon. But it is instructive to remark the delicate reserve of Sophocles in hinting a trait which was so dangerously near to the grotesque. For it is no necessary disparagement to the courage of Odysseus that he should shrink from confronting Ajax,—a raging maniac intent on killing him,—or that he should decline to be a target for the 'unerring' shafts of Philoctetes,—or that he should refrain from drawing his sword on a young comrade, Neoptolemus.

Topo-
graphy.

§ 16. A few words must be added concerning the topography of the play¹. Mount Hermaeum, which re-echoed the cries of Philoctetes, may safely be identified with the north-eastern promontory of Lemnos, now Cape Plaka. His cave was imagined by the poet as situated in the cliffs on the north-east coast, not far south of Hermaeum (cp. 1455 ff.), and at some height above the shore (v. 1000: cp. v. 814). The east coast is probably that on which the volcano Mosychlus (visible from the cave) once existed; and the islet called Chrysè lay near it. Philoctetes describes Lemnos as uninhabited (v. 220), and as affording no anchorage (v. 302). This raises a curious point as to the degree of licence that a dramatist of that age would have allowed himself in a matter of this sort,—and as to the choice which he would have made between two kinds of improbability. In the time of Sophocles, Lemnos had long been a possession of Athens, and it was a fact familiar to Athenians that the island possessed excellent harbours on every side except the east. Then, if an Athenian audience were required to suppose that, in the heroic age, Lemnos was a desert island, they would at once remember the 'well-peopled' Lemnos of the *Iliad*. Hence, the

¹ A sketch-map of Lemnos is given in the Appendix, note on v. 800.

simplest supposition—viz., that Sophocles chose to make Lemnos desolate for the nonce—is not really so easy as it might appear. One asks, then, did he mean us to remember, here also, the maimed condition of Philoctetes, who could not move many yards from his cave in the eastern cliffs? The centres of population, in ancient times, were on the west and north coasts. The area of Lemnos has been computed as about a hundred and fifty square miles, or nearly the same as that of the Isle of Wight¹. It would not, then, be absurd to suppose that, even in the space of many years, no Lemnian had chanced to find that particular spot, at the extreme verge of a desolate region, in which the sick man was esconced.

§ 17. The fortunes of the hero after his return to Troy formed the subject of another play by Sophocles (Φιλοκτήτης Other literature of the subject. ὁ ἐν Τροίᾳ). The healing of Philoctetes, and his slaying of Paris, must have been the principal incidents; but the few words which remain give no clue to the treatment. It is only a conjecture—though a probable one—that Asclepius himself was introduced as aiding the skill of his sons².

Besides the three great dramatists, other tragic poets of the same period wrote on the story of Philoctetes³. Nothing of interest is known concerning these lost works,—except, indeed, one curious detail. Theodectes, whose repute stood high in the time of Aristotle, represented the sufferer as wounded in the hand, not in the foot⁴. The motive of this innovation is not Greek plays.

¹ *Encycl. Brit.* (9th ed.) vol. xiv. p. 436: vol. xxiv. p. 561.

² At v. 1437 Heracles promises to send Asclepius to Troy,—a passage which has groundlessly been regarded as inconsistent with the mention of the Asclepiadae in 1333. If the *Philoctetes at Troy* was the earlier play, this may be an allusion to it,—like that to the *Antigone* in the *Oedipus Coloneus* (v. 1410 n.).

³ The Φιλοκτήτης by Achaëus of Eretria (a contemporary of Sophocles) dealt with the hero's adventures at Troy. See Nauck, *Trag. Graec. Fragm.* p. 755 (2nd ed.). The poet Antiphon (c. 400 B.C.) also wrote a Φιλοκτήτης, if Meineke is right in altering Ἀντιφώνου to Ἀντιφάνου in Stobaeus *Flor.* 115. 15 (Nauck, p. 793). The Φιλοκτήτης mentioned by Suidas among the works of Philocles may have been that of his uncle Aeschylus, as Otto Ribbeck suggested (*Röm. Tragöd.* p. 376).

⁴ In Arist. *Eth. N.* 7. 8 (p. 1150 b 9) the Philoctetes of Theodectes is cited as an instance of a man fighting against pain which at last overcomes him. A schol. there (*Anac. Paris.* vol. 1. p. 243, 15) says that this poet represented him as τὴν χεῖρα δεδηγμένον, and as exclaiming, κόψατε τὴν ἐμὴν χεῖρα. The last words are doubtless a mere paraphrase.

difficult to divine. Aristophanes touches on the predilection of Euripides for maimed heroes; and in the comedies which had been written on the subject of Philoctetes his disabled foot had doubtless been made a prominent trait¹. Theodectes wished to avoid all associations of burlesque. His expedient for dignifying the warrior's misfortune is very characteristic of the decadence.

Attius.

§ 18. In the best age of Roman Tragedy, Attius (c. 140 B.C.) composed a *Philocteta*, of which some small fragments remain,—less than fifty lines in all. Much ingenuity has been expended on conjectures as to the plot. But the evidence is too scanty to warrant any conclusion². Many of the verses have a rugged power,—as these, for instance, spoken by the hero in his agony:—

Heu! qui salsis fluctibu' mandet
 Me ex sublimo vertice saxi?
 Iamiam absumor: conficit animam
 Vis vulneris, ulceris aestus.

Eu-
phorion.

The adventures of Philoctetes after the Trojan war were related by Euphorion of Chalcis (c. 220 B.C.), in a short epic (*Φιλοκτήτης*), of which only five lines, preserved by Stobaeus, are extant, but of which the contents are partly known from a note of Tzetzes on Lycophron³. Philoctetes arrived in southern Italy, and there founded the city of Cremissa, near Crotona. He raised a shrine to Apollo the protector of wanderers⁴, and

¹ *Ar. Ach.* 411. The Sicilian Epicharmus had written a piece on Philoctetes; and Strattis, one of the latest poets of the Old Comedy (c. 412—384 B.C.), had taken the same theme. The ascription of a play on this subject to Antiphanes (of the Middle Comedy) is perhaps erroneous: see p. xxxi, n. 3.

² Ribbeck (*Scenicae Rom. poesis fragm.* pp. 308 ff.) thinks that Attius followed Euripides, for the most part, in his general design, but borrowed occasional touches from Aeschylus, Sophocles, and the minor Greek dramatists. The impossibility of solving the question is sensibly recognised by Schneidewin (*Philologus* iv. p. 656) and Milani (*Mito di F.*, p. 47).

One point of interest may, however, be noticed. Attius made *some one* tell the same story which is told by the Neoptolemus of Sophocles—viz., that Odysseus still held the armour of Achilles (see fr. 16). But no one could use this fiction with so much effect as the person chiefly aggrieved. Perhaps, then, Attius followed Sophocles in associating Odysseus with Neoptolemus.

³ Stob. *Flor.* 59. 16. Tzetzes on Lycophron 911.

⁴ Tzetzes on Lyc. 911 *παυθείς τῆς ἀλγῆς, ἁλαίου Ἀπόλλωνος ἱερὸν κτίζει*. Others connect *ἁλαίος* with *ἄλεια* (Welcker, *Götterl.* I. p. 465).

dedicated in it the bow of Heracles. He was slain while aiding an expedition of Rhodians against some Achæans of Pellene who had settled in Italy.

§ 19. Once, at least, in modern literature the story of Philoctetes has been treated with a really classical grace. The mind of Fénelon was in natural sympathy with the spirit of ancient Greek poetry; and the twelfth book of the *Télémaque*, where Philoctetes relates his fortunes to Telemachus, is marked by this distinction. Fénelon varies the earlier part of the legend, following a version which is given by Servius¹. Heracles, when about to perish on Mount Oeta, wished that the resting-place of his ashes should remain unknown. Philoctetes swore to keep the secret. Odysseus afterwards came in search of Heracles, and at last prevailed on Philoctetes to reveal the spot,—not, indeed, by words, but by stamping upon it. It was for this that Philoctetes was punished by the gods. One of the arrows of Heracles—tinged with the venom of the Lernaean hydra—dropped from his hand, and wounded the offending foot. For almost all that part of the story which passes in Lemnos, Fénelon has closely followed the play of Sophocles. Many passages are translated or paraphrased with happy effect. He wished, however, to present the father of Telemachus in a more favourable light; and so it is Odysseus, not Neoptolemus, who restores the bow.

‘Farewell, thou promontory where Echo so often repeated my cries’—says the Philoctetes of Fénelon,—true to the text of Sophocles. The *Télémaque* appeared in 1699. More than half a century later, these laments of Philoctetes became the starting-point of a discussion destined to have fruitful results. Winckelmann, speaking of the Laocoon, had observed that the marble indicates no loud cry, but rather ‘a subdued groan of anguish’: ‘Laocoon suffers, but he suffers like the Philoctetes of Sophocles.’ Lessing, in his *Laocoon* (1766), pointed out that the Philoctetes of Sophocles shrieks aloud, and that Heracles, in the *Trachiniae*, does the same. ‘The ancient Greek uttered his anguish and his sorrow; he was ashamed of no mortal weakness.’ If, then, the poet expresses the cry of bodily pain, while the

¹ On Verg. *Æn.* 3. 402.

sculptor refrains from expressing it, the reason must be sought in the different conditions of the two arts. At the time when Lessing wrote, the general tendency of contemporary taste was in agreement with the view on which Cicero insists, that any outward manifestation of pain is unworthy of a great mind, and that a wrong had been done to the heroic character by those poets who had permitted their heroes to utter lamentations¹. This maxim is exemplified in the tragedies of the stoic Seneca, whose persons are forcibly described by Lessing as 'prize-fighters in buskins': it had also been observed on the classical stage of France.

In a passage of excellent criticism,—which has lost nothing of its value because it closed the aesthetic controversy which it concerns,—Lessing shows how Sophocles, in the *Philoctetes*, has reconciled the necessary portrayal of physical suffering with the highest requirements of tragic art. He takes up three points.

(1) The nature of the suffering itself. The wound is a divine punishment, and there is a supernatural element in its operation: 'a poison worse than any to be found in nature' vexes the victim. Then this affliction is joined to other evils,—solitude, hunger, hardship. (2) The expression of the suffering. It is true that, in the scene where Philoctetes utters his cries of pain (vv. 730 ff.), he believes that he is about to be rescued from Lemnos: his anguish, there, is physical only. But these cries are wrung from him by extreme torment, despite his efforts to stifle them (vv. 742 f.). They detract nothing from the heroic firmness of his character,—displayed not only in the strength of his attachments, but also (as ancient Greeks would deem) in the fixity of his resentments. 'And then we are asked to suppose that Athenians would have scorned this rock of a man, because he reverberates to waves which cannot shake him²!' (3) The

¹ *Tusc. Disp.* 2. 13. 32, Afflictusne et iacens et lamentabili voce deplorans, audies, O virum fortem? Te vero, ita affectum, ne virum quidem dixerit quisquam. Aut mittenda igitur fortitudo est, aut sepeliendus dolor.

² He ingeniously remarks that the influence of the gladiatorial shows may have been perverting, in this respect, to Roman Tragedy. But he might have excepted the best age of Roman Tragedy,—the second century B.C.,—when the Greek masters (chiefly Euripides) were the models. Thus Attius—as we have seen—did not shrink from allowing Philoctetes to utter cries of anguish.

³ Cp. 1460 χειμαζόμενον.

effect of this expression upon the other persons. As Lessing acutely remarks, the dramatic inconvenience of a hero who cries aloud from bodily pain is that such a cry, though it need not excite contempt, seems to demand *more* sympathy than is usually forthcoming. Sophocles has forestalled this difficulty 'by causing the other persons of the drama to have their own interests.' That is, when Philoctetes shrieks, the mind of the spectator is not occupied in gauging the precise amount of sympathy shown by Neoptolemus, but rather in watching how it will affect his secret purpose. 'If Philoctetes had been able to hide his suffering, Neoptolemus would have been able to sustain his deceit... Philoctetes, who is all nature, brings back Neoptolemus to his own nature. This return is excellent, and the more affecting because it is the result of pure humanity.'

The last words allude to a French drama in which a different motive had been employed. Châteaubrun, in his *Philoctète* (1755), had given the hero a daughter named Sophie, who (with her *gouvernante*) visited Lemnos; and the romantic passion with which Sophie inspired Neoptolemus became his chief reason for assisting her father. Two other French dramas of the same title, those of Ferrand (1780) and La Harpe (1781), are noticed by M. Patin¹; but a comparative respect for the example of Sophocles is the highest merit which he ascribes to either.

§ 20. The legend of Philoctetes, as embodied in classical poetry, is illustrated at every step by extant monuments of classical art,—vase-paintings, engraved gems, reliefs, or wall-paintings,—ranging in date from the fifth century B.C. to the second or third century of the Christian era². He is seen assisting, in his youth, at the sacrifices offered to Chryse by Heracles and by Jason;—standing beside the pyre of Heracles on Oeta;—wounded by the serpent, at his second visit to Chryse's shrine;

¹ *Études sur les Tragiques grecs: Sophocle*: pp. 92 ff.; 149 f.

² A complete account of these has been given by Sign. L. A. Milani, in his admirable and exhaustive monograph, *Il Mito di Filottete nella Letteratura classica e nell'Arte figurata* (Florence, 1879). The plates subjoined to the work reproduce, on a small scale, 50 illustrations of the myth from various sources. A supplement, entitled *Nuovi Monumenti di Filottete* (Rome, 1882), contains at the end a synoptical table, enumerating 63 works of art which relate to the subject.

—abandoned in Lemnos ;—finally, tended by the ‘healing hands’ at Troy, and victorious over Paris.

A peculiar interest belongs to the representations of his sufferings in Lemnos, since they exhibit three principal types, each of which can be traced to the influence of an eminent artist. (i) The sculptor Pythagoras of Rhegium (c. 460 B.C.), famous especially for his athletes, excelled in the expression of sinews and veins. One of his best-known works was a statue at Syracuse, which represented a man limping, with a sore in his foot. ‘Those who look at it,’ says Pliny, ‘seem to feel the pain’¹. There can be no doubt that the subject was Philoctetes. As an example of the later works which were probably copied, more or less directly, from this statue, may be mentioned a cornelian intaglio, now in the Museum of Berlin². Philoctetes is walking, with the aid of a stick held in his left hand: in his right he carries the bow and quiver: his left foot,—the wounded one, as a bandage indicates,—is put forward, while the weight of the body is thrown on the right foot. The figure illustrates a principle which Pythagoras of Rhegium is said to have introduced,—viz., a correspondence between the attitude of the left leg and that of the right arm, or *vice versa*,—a symmetry obtained by an artificial balance of movements³. It is noteworthy that a standing or walking Philoctetes occurs only on engraved gems, and in one mural painting at Pompeii (of about 30 B.C.) which may also have been suggested by the Syracusan statue. (ii) A very beautiful Athenian vase-painting, of about 350 B.C., shows Philoctetes sitting on a rock in Lemnos, under the leafless branches of a stunted tree; his head is bowed, as if in dejection; the bandaged left foot is propped on a stone, and the left hand clasps the left knee⁴. He wears a sleeveless Doric chiton, girt round the waist; at his right side the bow and arrows rest on the ground. It is probable that the source of this vase-painting was a picture by Parrhasius, who is known to have taken

¹ *Hist. Nat.* 34. 59.

² Milani, *Mito di F.*, p. 78.

³ Such equipoise was technically called ‘chiasmus,’—a term borrowed from the form of the Greek X, and transferred from rhetoric to sculpture.

⁴ *ib.* p. 80. Milani has chosen this picture as the frontispiece of his monograph. The vase is an aryballos, now the property of Sign. A. Castellani, of Rome.

Philoctetes for his subject at a date slightly earlier than that to which the vase is referred. The distinctive feature here is the predominance of mental over physical pain;—a conception which might have been suggested to the painter by the Attic dramatists. (iii) In a third series of representations, Philoctetes reclines on the ground, fanning his wounded foot with the wing of a bird, or with a branch. This type occurs only on gems, and appears to have been originated by Boethus of Chalcodon, a gem-engraver of high repute, who lived probably in the early part of the third century B.C.¹

Some other scenes found on works of art, in which Philoctetes is no longer alone, were directly inspired by Attic Tragedy. An engraved gem, now in the British Museum, represents the theft of the bow by Odysseus, as Aeschylus appears to have imagined it². Euripides has been the source of some reliefs on alabaster urns of the second century B.C.; two Trojan envoys, on the left hand of Philoctetes, are inviting him to follow them, while on his right hand are Odysseus and Diomedes, in an attitude of remonstrance; or Philoctetes, in acute pain, is tended by Odysseus, while Diomedes, at the sufferer's back, seizes the bow and quiver³. Nor has Sophocles been neglected; Odysseus instructing Neoptolemus appears on a marble medallion⁴ of the first or second century A.D.; and a sarcophagus⁵ of the same period shows the moment when Odysseus starts forward to prevent his more generous comrade from restoring the bow to its despairing master (v. 974).

¹ Milani, pp. 85 ff., and *Nuovi Monumenti*, p. 275.—It has been conjectured that the *Philoctetes* of Aeschylus was the literary source used by Boethus. This is not improbable (see next note). But it is not likely that the winged creatures which the sufferer fanned away from his foot are the *δικορποι* ('locusts') or *φάβες* ('wild pigeons') which were mentioned in that play (fr. 251 f., ed. Nauck).

² The gem is a sardonix intaglio, no. 829 in the Hertz collection, and shows the recumbent Philoctetes fanning his foot to keep off some winged creatures; while Odysseus, characterised by the *πίλος*, stands at his back, in the act of taking the bow from the place where it is suspended. This recalls a fragment of the Aeschylean *Philoctetes*, *κρεμάσασα* (*κρεμαστὰ*?) *τῆρα πίπτος ἐκ μελανδρόου*. See Milani, *Mito di F.*, p. 90.

³ Milani, pp. 96 ff. Each of these subjects occurs on several urns, most of which were found at Volterra; some of them are in the museum there, others at Florence, and one at Cortona.

⁴ Now in the Vatican Library. Milani, p. 91.

⁵ Now in the garden of the Villa Gherardesca at Florence. *Ib.* pp. 92 ff.

The scene
of the
sacrifice.

§ 21. But the most valuable contribution of art to the interpretation of the play is a vase-painting of Philoctetes wounded at the shrine of Chryse. This incident, like the personality of Chryse herself, is left indistinct by the allusions in the poet's text; and such indistinctness,—easily tolerated by ancient audiences in matters which lay 'outside of the tragedy,'—tends to weaken a modern reader's grasp of the story. It is therefore interesting to know how the whole scene was conceived by a Greek artist nearly contemporary with Sophocles. The painting occurs on a round wine-jar (*στάμνος*), found at Caere in southern Etruria, and now in the Campana collection of the Louvre: the date to which it is assigned is about 400 B.C.¹

The place is the sacred precinct of Chryse—'the roofless sanctuary' of which Sophocles speaks—in the island of the same name, near the eastern coast of Lemnos. Philoctetes, who has just been bitten in the foot by the snake, is lying on the ground, overcome by pain, and crying aloud, as the open mouth indicates. The laurel-wreath worn by him, as by all the other persons of the group, denotes that he had been



sacrificing. A beardless youth who bends over the sufferer, as if about to raise him in his arms, is probably Palamedes; his

¹ Milani, p. 68.

chlamys is girt about his loins in the manner used by sacrificers. On the left, the image of Chrysè is seen behind her burning altar; the snake, 'the lurking guardian' of her shrine (v. 1327 f.),—which had crept forth as Philoctetes approached—is again seeking its hiding-place, while Agamemnon strikes at it with his sceptre. Next to him on the right is the beardless Achilles, with chlamys girt at the waist, and a piece of flesh, roasted for the sacrifice, on a spit (*ὄβελός*) in his hand: then the bearded Diomedes, wrapt in his himation: and, on the extreme right, a similar form, possibly Menelaus¹. The attitudes express horror at the disaster². If the followers of the Greek chiefs are imagined as gathered around this group, awe-struck spectators of the interrupted rite, nothing is wanting to a picture of the moment indicated by Sophocles, when the 'ill-omened cries' of Philoctetes 'filled the camp,' and at length prompted the cruel resolve to carry him across the narrow strait, and abandon him on the lonely shore of Lemnos.

§ 22. A further point of interest in this vase-painting is its *Chrysè*. representation of the mysterious Chrysè. Her image has the rigid character of a primitive temple-image (*ξόανον*). The high *κάλαθος* or *πόλος* on her head seems to indicate a Chthonian power, as in the case of Demeter, Artemis Tauropolos, and Artemis Orthia. A very similar representation of her occurs on another vase—a 'vinegar-cup' (*oxybaphon*) of the fifth or fourth century B.C., now in the Lamberg collection at Vienna³. The scene there depicted is the first sacrifice of Philoctetes at Chrysè's altar, in company with Heracles; and there, as here, her identity is made certain by her name being written above. There, too, her hands are uplifted; but she wears a corona, not the calathus; and a broad stripe, which runs down her robe from neck to feet,

¹ So Michaelis conjectures (*Annal. dell' Istit. di Corr. Archeol.*, 1857, p. 252). Milani, however, thinks that the artist introduced this figure merely because the symmetry of the picture required it, and had no definite person in view (p. 69).

² In the original, the names ΦΙΛΟΚΤΕΤΕΣ, ΧΡΥΣΗ, ΔΙΟΜΕ...Σ appear above the heads of those persons respectively: the names of Agamemnon and Achilles have been almost obliterated, but Α.....ΩΝ and Α.....Σ remain. No trace of a name appears over the supposed Menelaus.

³ Milani, pp. 60 ff.

is studded with two rows of discs, which appear to symbolise stars. Here, also, such discs are seen, though only on the girdle and on the lower edge of the garment. According to one theory, Chryse was merely a form of Athena,—the epithet 'golden' having been substituted for the personal name,—and the serpent at her shrine is to be compared with the guardian of the Erechtheum (see on 1327 ff.). But there is more probability in the view of Petersen¹, that Chryse is a Greek form of Bendis. The Thracian Bendis was a lunar deity, sharing some attributes of Artemis (with whom the Greeks chiefly associated her), Hecate, Selene, and Persephone. The worship of Bendis seems to have existed in Lemnos, as at Athens. On the other hand, Chryse is always connected with places near the Thracian coasts. Lenormant, adopting this view, remarked that, if the name Bendis meant 'bright', then Χρύση (= χρυσή) may have been a direct translation of it². Thus, when Heracles, Jason and Agamemnon—all bound on perilous enterprises—offered sacrifice at Chryse's altar, they might be regarded as seeking to conciliate an alien deity. Sophocles imagines her as a cruel being (ὠμόφρων) whom higher powers—for their own good purpose—have permitted to wreak her anger; but he does not further define her supernatural rank.

Supposed
political
reference.

§ 23. The *Philoctetes* was produced at the Great Dionysia, late in March, 409 B.C., and gained the first prize⁴. Sophocles, according to the tradition, would then have been eighty-seven. Able critics have favoured the view that his choice of this subject was in some way connected with the return of Alcibiades⁵. It was in 411 B.C. that Thrasybulus had prevailed on the democratic leaders at Samos to send for Alcibiades, and to

¹ Ersch and Gruber's *Encyc.*, art. *Griechische Mythologie*, p. 294.

² As Jacob Grimm conjectured, comparing *Vanadis*, a surname of Freyja.

³ Daremberg and Saglio, *Dict. des Antiquités*, I. p. 686.

⁴ See the second Argument to the play, p. 4.

⁵ Ad. Schöll, *Sophocles. Sein Leben und Wirken*. (Frankfort, 2nd ed. 1870.) Ch. Lenormant, in the *Correspondant* of July 25, 1855. M. Patin (*Sophocle*, p. 125) mentions, as the earliest expression of such a view, an art. by M. Lebeau jeune in the *Mém. de l'Acad. des Inscriptions*, vol. XXXV.

elect him one of the ten generals¹,—a measure by which, as Grote says, 'he was relieved substantially, though not in strict form,' from the penalties of banishment. In 410 Alcibiades had been the principal author of the Athenian victory at Cyzicus. Thus, at the date of the *Philoctetes*, men's minds had already been prepared for his formal restitution to citizenship—which took place on his return to Athens in 407 B.C. It is easy to draw a parallel between the baffled army at Troy, with their fate hanging on an estranged comrade, and the plight of Athens, whose hopes were centred on an exile. Nay, even the passage where Philoctetes learns who have perished, and who survive, in the Greek army has been read as a series of allusions to dead or living Athenians. Then Neoptolemus is Thrasylbulus: and the closing words of Heracles (*εὐσεβείν τὰ πρὸς θεούς*) convey a lesson to the suspected profaner of the Mysteries. Now, to suppose that Sophocles intended a political allegory of this kind, is surely to wrong him grievously as a poet. At the same time it must be recognised that the coincidence of date is really remarkable. It is not impossible that his thoughts may have been first turned to this theme by the analogy which he perceived in it to events of such deep interest for his countrymen². But the play itself is the best proof that, having chosen his subject, he treated it for itself alone.

§ 24. The diction of the *Philoctetes* has been regarded by Diction. Schneidewin and others as somewhat deficient in the lofty force of earlier compositions. But this criticism is not warranted by those passages which gave the fittest scope for such a quality,—as the invocation of the Great Mother (391—402),—the noble stasimon (676—729),—and the denunciations by Philoctetes of the fraud practised against him (927—962: 1004—1044). If, in the larger part of the play, the language is of a less elevated strain, this results from the nature of the subject; since the

¹ Thuc. 8. 81, 82. The first overtures of Alcibiades had been made to the oligarchs in the army at Samos (*ib.* 47), and had led to the Revolution of the Four Hundred.

² There is one passage in the *Philoctetes*, which, though it should not be regarded as a direct allusion to recent events, might certainly suggest that they were present to the poet's mind: see commentary on vv. 385 ff.

gradual unfolding of character, to which the plot owes its peculiar interest, is effected by the conversations of Neoptolemus with Odysseus or with Philoctetes, in which a more familiar tone necessarily predominates.

Versification.

§ 25. The versification, however, clearly shows, in one respect, the general stamp of the later period. If the *Philoctetes* is compared (for example) with the *Antigone*, it will be apparent that the structure of the iambic trimeter has become more Euripidean. The use of tribrachs is very large. Two such feet occur consecutively in the same verse (1029 καὶ νῦν τί μ' ἄγετε; τί μ' ἀπάγεσθε; τοῦ χάριν;): a tribrach precedes a dactyl (1232 παρ' οὐπερ ἔλαβον τάδε τὰ τόξ', αὐθις πάλιν): or follows it (932 ἀπόδος, ἰκνοῦμαί σ', ἀπόδος, ἰκετεύω, τέκνον). In two instances a verse ends with a single word which forms a 'paeon quartus' (1302 πολέμιον, 1327 ἀκαλυφῆ),—a licence used, indeed, by Aeschylus, but in a trimeter which belongs to a lyric passage (*Eum.* 780). An anapaest in the first place of the verse occurs not less than thirteen times (308, 470, 486, 544, 742, 745, 749, 898, 923, 939, 941, 967, 1228),—without counting 815 (τί παραφρονεῖς, where the first foot may be a tribrach), 549 (a proper name), or 585 (ἐγώ εἰμ', a case of synizesis). Not a single instance occurs in the *Antigone*; and in no other play are there more than five. These relaxations of metre in the *Philoctetes* may be partly explained, perhaps, by the more colloquial tone which prevails in much of the dialogue. But at any rate the pervading tendency to greater freedom is unmistakable, and is certainly more strongly marked than in any other of the poet's plays.

MANUSCRIPTS, EDITIONS, ETC.

§ 1. THE MSS., other than L, to which reference is made in the MSS. critical notes are the Parisian A, B, K, T; the Florentine F, Lc, L^s, R; the Venetian V, V^s, V³; the Roman Vat., Vat. b; and the London Harl. Some account of these has been given in former volumes (*Oed. Tyr.*, Introd., pp. lii ff., 3rd ed.: *Oed. Col.*, p. xlix, 2nd ed.),—with three exceptions, viz., K, Lc, and Harl. The readings of K, when given, are cited from the edition of Blaydes (1870), who was the first to collate it for the *Philoctetes*. It is a ms. of the 15th century, cod. 2886 in the National Library at Paris, and, as a rule, closely follows L: though, as Cavallin remarks (*Prolegom.* pp. xxxv f.), ‘nonnunquam suam quandam est aut corrumpendi aut corrigendi viam ingressus.’ It is curious that in v. 1322, where L has εὔνοιάν σοι λέγων, K has the true εὔνοϊαν λέγων, with σοι merely written above. Dindorf’s Lc (the N of Blaydes), is cod. 32. 2 in the Laurentian Library at Florence, and dates from the 14th century. The Harleian ms. is no. 5743 of that collection in the British Museum; it is ascribed to the 15th century, and contains the *Philoctetes* and *Trachiniae*.

§ 2. With regard to the readings of L and its peculiarities as a ms., some points of interest will be found (*e.g.*) in the critical notes on vv. 533, 715, 727, 942, 1263, 1384. Attention may be drawn, also, to vv. 82 and 945, as instances of the manner in which L, even when it has lost the true reading, sometimes preserves a hint of it which has vanished from later mss. In what concerns the relations between L and the other codices, the most remarkable point presented by this play is the twofold reading in v. 220,—καὶ ποίης πάτρας (L), and ναυτίλας πλάτη (A). Cavallin’s theory that both arose from καὶ ποίη πλάτη seems more ingenious than probable; but it does not therefore become necessary to regard the discrepancy as evidence that A had an archetype distinct from L (see commentary). Another passage which deserves notice, as illustrating the character of L, is 639, ἐπιβάν πνεῦμα τοῦκ

πρώτος ἀνῆ. Here all the MSS. have lost ἀνῆ. L has ἀη (ἀη), which shows the corruption in its first stage,—a simple loss of ν. The ἀη was taken as = ‘blows,’ and was allowed to stand, *although contrary to the sense* required by the context. But in the Paris MS., A, a wish to suit the sense has carried the corruption to a second stage: it has ἀγῆ, meant for ἀγῆ (from ἐάγη),—‘be broken,’ *i. e.*, ‘fall,’ ‘subside.’ In 767, again, we find A itself holding the intermediate place between L and a MS. still later than A:—L there has the true ἐξίη: A has the unmeaning ἐξήη, which, in its turn, led to the ἐξήκη of Paris B.

Scholia. § 3. In four instances the scholia preserve a true reading which the MSS. have lost: v. 538 κακά: 954 αἰανοῦμαι: 1199 βροντᾶς ἀγῆς: 1461 Λύκιον. At v. 639, where the schol. has πίσση, θραυσθῆ, the first word has been taken as pointing to the lost reading ἀνῆ: but more probably it merely refers, like θραυσθῆ, to the spurious ἀγῆ.

Interpolations.

§ 4. After v. 1251 a verse appears to have been lost. On the other hand, two examples of interpolation are scarcely doubtful,—*viz.*, (1) the words οἱ τὸν ἄθλιον...ἐκριναν in 1365 ff., first rejected by Brunck; (2) the words σῆς πάτρας...αὐδᾶς in 1407 f., first rejected by Dindorf.

Many other passages have been condemned or suspected by various critics, but, so far as I can perceive, without sufficient cause. The objections have been discussed in the notes, wherever it seemed requisite. The following is a list of the impugned verses (about 70 in all):—

13 f. E. A. Richter. 50—54 (δεῖ σ'...ἀνογας), 63, 66—69, 92 (with a change in 91) Nauck. 128 Herwerden. 159—161 Benedict. 224, 255 f. (ὦδ' ἔχουτος...γῆ) Nauck. 264—269 R. Prinz would reduce these six vv. to three. 268—270 A. Jacob. 293 Nauck. 304 Bergk and Herwerden. 335 Burges. 340 Th. Gomperz. 342 Burges, Gomperz, Otto Hense. 351 Meineke. 421 Dindorf. 458 K. Walter. 460, 474 Nauck. 540 Hense. 592 Herwerden. 598 f. ('Ἀπρῆδαι...τοῦφδ') Nauck. 637 f. Bergk and Blaydes. 667 f. (ταῦτά σοι...δοῦναι) Hense. 671—673 Wunder, Dindorf, Nauck, Campbell. 776—778 A. Jacob. 782 Dindorf. 800 Tournier. 879 f. Wecklein. 880, 889 A. Zippmann. 916 Wunder. 939 Nauck. 958 Purgold. 988 Hense. 1004 Mollweide. 1039 Nauck. 1252 Wunder. 1369 Nauck (altering 1368). 1437—1440 (ἐγὼ δ'...ἐλῶναι) A. Jacob. 1442—1444 Dindorf. 1469—1471 Fr. Ritter.

Emendations.

§ 5. Emendations proposed by the editor will be found at vv. 147; 491, 728, 752, 782, 1092, 1125, 1149 f., 1153.

Editions, etc.

§ 6. Besides the complete editions of Sophocles (*Oed. Tyr.* p. lxi), these separate editions of the *Philoctetes* have been consulted:—Ph. Buttmann (Berlin, 1822). G. Burges (London, 1833). M. Seyffert (Berlin, 1866). Chr. Cavallin (Lund, 1875). Also the commentary by

F. A. Paley in his volume containing *Ph., El., Tr., Ai.* (London, 1880). In the *Fourn. of Philology*, vol. xvi. pp. 114 ff., Mr J. Masson has printed some previously unpublished conjectures in this play by Turnebus, Lambinus and Auratus. They are taken from MS. notes by Lambinus, contained in a copy of the Turnebus Sophocles (ed. 1553) which is now in the British Museum. Although they contain nothing new of any value, they are occasionally curious as establishing claims of priority in regard to more or less obvious corrections. Turnebus, it seems, had anticipated Schneidewin by conjecturing ἄλῶν in v. 700. Lambinus had forestalled the following corrections:—324 θυμὸν...χειρὶ (Brunck): 636 ἀριζῆ (Reiske, Brunck): 639 ἀνῆ (Pierson). As to v. 782, however, where Lambinus seems to have suggested εὔχη [‘εὔχ’], there is no proof that he anticipated Camerarius, whose ed. of Sophocles appeared in 1534: and when at v. 1461 (γλυκίον τε ποτόν) he wrote ‘al. Λυκίον,’ he probably referred to the notice of that variant by the scholiast. That Auratus was the author of some true conjectures, has been noted in my commentary or Appendix (190 ὑπακούει, 554 ἀμφὶ σοῦ νία, 992 τίθησ, 1149 μηκέτ’). It may be added here that he was the first to propose ἐπι in 648, and that in 1032 he suggested ἐξίστ’ (meaning, probably, ἐξίσται)¹.

¹ As to δοκῆτέ τι in 126, and ἐγώ in 571, those corrections may, indeed, have been his own; but he could also have found them in the 14th century MS. B at Paris, where he held a Professorship. A similar remark applies to κλύων in 688, which is in some of the later MSS.

METRICAL ANALYSIS.

In addition to anapaests, the lyric metres used in the *Philoctetes* are the following.

(1) Logaoedic, based on the choree (or 'trochee'), $- \cup$, and the cyclic dactyl, which is metrically equivalent to the choree, $\sim \cup$. A logaoedic tetrapody, or verse of four feet (one cyclic dactyl and three chorees), is called 'Glyconic.' According as the dactyl comes first, second, or third, the verse is a First, Second, or Third Glyconic. A logaoedic tripody (one cyclic dactyl and two chorees) is called 'Pherecratic.' According as the dactyl comes first or second, it is a First or Second Pherecratic. Logaoedic verses of six and of five feet also occur. The logaoedic dipody ('versus Adonius') is found once in this play: see Analysis, No. III., Stasimon, Second Strophe, per. II., v. 2.

(2) Choreic verses, based on the choree, $- \cup$, are ordinarily of four or of six feet, and are often used to vary logaoedic measures (cp. No. I., Parodos, First Strophe, etc.).

(3) Dactyls occur in the form of the hexameter, the tetrapody, and the tripody. (For the two latter, see Analysis, No. IV., Kommos, First Strophe, per. I.)

(4) Dochmiacs. The single dochmius, $\cup : - - \cup | - \wedge ||$, occurs in No. V., Second Kommos, First Str., per. III., v. 1. The dochmiac dimeter, of which the normal form is $\cup : - - \cup | -, \cup || - - \cup | - \wedge ||$, appears in No. II., Hyporcheme, periods II. and III., and in No. IV., Kommos, Strophe, per. III. In the first of these passages (No. II., per. II.), the two dochmiac dimeters are separated by a verse consisting of bacchii ($- - \cup$) in two dipodies. Such a measure was akin to the dochmiac, in which the bacchius was the primary element.

(5) The ionic measure, $--\cup\cup$, is found once (No. V., Anomoiostropha, first section, per. II.). It is there used with anacrusis, $\cup\cup:--\cup\cup$, *i.e.*, in the form called *ionicus a minore*. This passage also exemplifies the not uncommon licence by which dichorees ($-\cup-\cup$) could be interchanged with ionics. Such substitution was termed *ανάκλασις* ('breaking up'). On this see Schmidt, *Rhythmic and Metric*, § 23. 2.

(6) Choriambics ($-\cup\cup-$) occur in the same passage, a little further on. (No. V., Anomoiostr., first sect., per. IV.)

This sequence of ionics and choriambics is instructive, as illustrating the fine sense which varied lyric metres according to shades of feeling. The ionic was an animated measure; here, it expresses the lively repugnance with which Philoctetes regards the prospect of going to Troy. But the choriambic was more than animated,—it was passionate; and so it is reserved for the climax, where, in his despair, he conjures the Chorus not to depart,—*μή, πρὸς ἀραίων Διός, ἔλθης, ἰκετεύω*. The same ethical relation between the two measures may be seen in the *Oedipus Tyrannus*, 483 ff. (Met. Analysis, p. xciv).

In the subjoined metrical schemes, the sign \llcorner , for $-$, denotes that the time-value of $-$ is increased by one half, so that it is equal to $-\cup$ or $\cup\cup$. The sign ζ means that an 'irrational' long syllable (*συλλαβὴ ἄλογος*) is substituted for a short. The letter \ast , placed over two short syllables, indicates that they have the time-value of one short only.

At the end of a verse, \wedge marks a pause equal to \cup , $\bar{\wedge}$ a pause equal to $-$. The *anacrusis* of a verse (the part preliminary to the regular metre) is marked off by three dots placed vertically, \vdots .

The end of a rhythmical unit, or 'sentence,' is marked by \parallel . The end of a rhythmical 'period' (a combination of two or more such sentences, corresponding with each other) is marked by \parallel .

If a rhythmical sentence introduces a rhythmical period without belonging to it, it is called a *προφῶδός*, or prelude: or, if it closes it, an *ἐπιφῶδός*, epode, or postlude. Similarly a period may be grouped round an isolated rhythmical sentence, which is then called the *μεσφῶδός*, mesode, or interlude.

I. Parodos, vv. 135—218.

FIRST STROPHE.—Logaoedic, in hexapodies (Period I.), and tetrapodies (II., III.). The First Glyconic is used in II. 2; the Second Glyconic, in II. 3, 4 and III. 1. There are some choreic verses, viz. I. 1 (a choreic hexapody, or iambic trimeter): II. 1, III. 2, 3 (choreic tetrapodies). A similar blending of logaoedic and choreic measures may be seen in *Ani.* 332—375 and 582—625 (*Metr. Anal.* pp. lix ff.).

I. 1. $\overset{\sim}{\text{τι}}$: $\overset{\sim}{\text{χρη}}$ $\overset{\sim}{\text{τι}}$ | $\overset{\sim}{\text{χρη}}$ $\overset{\sim}{\text{με}}$ | $\overset{\sim}{\text{δεσποτ}}$ | $\overset{\sim}{\text{εν}}$ $\overset{\sim}{\text{ξεν}}$ | $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{ξεν}}$ | $\overset{\sim}{\text{ον}}$ Λ ||
 $\overset{\sim}{\text{μελ}}$: $\overset{\sim}{\text{ον}}$ $\overset{\sim}{\text{ταλ}}$ | $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{μελ}}$ | $\overset{\sim}{\eta}$ $\overset{\sim}{\text{μα}}$ | $\overset{\sim}{\text{μοι}}$ $\overset{\sim}{\text{λεγ}}$ | $\overset{\sim}{\text{εις}}$ $\overset{\sim}{\alpha}$ | $\overset{\sim}{\alpha}$ $\overset{\sim}{\xi}$ $\overset{\sim}{\Lambda}$

\geq $\overset{\sim}{\text{στευ}}$: $\overset{\sim}{\text{ειν}}$ | $\overset{\sim}{\eta}$ $\overset{\sim}{\text{τι}}$ $\overset{\sim}{\text{λεγ}}$ | $\overset{\sim}{\text{ειν}}$ $\overset{\sim}{\text{προσ}}$ | $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{νδρ}}$ $\overset{\sim}{\text{υπ}}$ | $\overset{\sim}{\text{οπτ}}$ | $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{ν}}$ $\overset{\sim}{\Lambda}$ ||
 $\overset{\sim}{\text{φρουρ}}$: $\overset{\sim}{\text{ειν}}$ | $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{μμ}}$ $\overset{\sim}{\text{επι}}$ | $\overset{\sim}{\sigma}$ $\overset{\sim}{\text{ψ}}$ $\overset{\sim}{\text{μαλ}}$ | $\overset{\sim}{\omega}$ $\overset{\sim}{\text{τα}}$ | $\overset{\sim}{\text{καιρ}}$ | $\overset{\sim}{\psi}$ $\overset{\sim}{\Lambda}$

II. 1. $\overset{\sim}{\text{φραζε}}$ | $\overset{\sim}{\text{μοι}}$ $\overset{\sim}{\text{τεχν}}$ | $\overset{\sim}{\alpha}$ | $\overset{\sim}{\text{γαρ}}$ $\overset{\sim}{\Lambda}$ ||
 $\overset{\sim}{\text{νυν}}$ $\overset{\sim}{\text{δε}}$ | $\overset{\sim}{\text{μοι}}$ $\overset{\sim}{\text{λεγ}}$ | $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{υλ}}$ | $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{ς}}$ $\overset{\sim}{\Lambda}$

\geq $\overset{\sim}{\text{τεχν}}$: $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{ς}}$ $\overset{\sim}{\text{ετερ}}$ | $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{ς}}$ | $\overset{\sim}{\text{προυχ}}$ | $\overset{\sim}{\text{ει}}$ $\overset{\sim}{\Lambda}$ ||
 $\overset{\sim}{\text{ποι}}$: $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{ς}}$ $\overset{\sim}{\text{ερεδρ}}$ | $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{ς}}$ | $\overset{\sim}{\text{ναι}}$ | $\overset{\sim}{\text{ει}}$ $\overset{\sim}{\Lambda}$

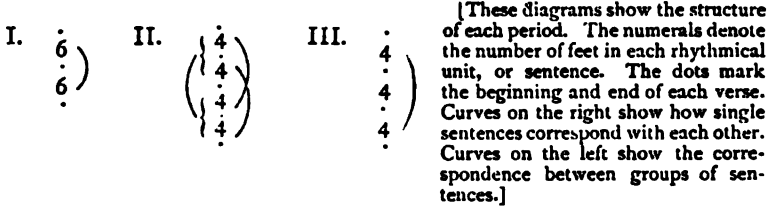
3. $\overset{\sim}{\text{και}}$ $\overset{\sim}{\text{γνωμ}}$ | $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{παρ}}$ $\overset{\sim}{\text{οτ}}$ | $\overset{\sim}{\psi}$ $\overset{\sim}{\text{το}}$ | $\overset{\sim}{\theta}$ $\overset{\sim}{\text{ειον}}$ ||
 $\overset{\sim}{\text{και}}$ $\overset{\sim}{\text{χωρ}}$ | $\overset{\sim}{\text{ον}}$ $\overset{\sim}{\text{τω}}$ $\overset{\sim}{\text{εχ}}$ | $\overset{\sim}{\text{ει}}$ $\overset{\sim}{\text{το}}$ | $\overset{\sim}{\text{γαρ}}$ $\overset{\sim}{\text{μοι}}$

4. $\overset{\sim}{\text{δι}}$: $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{ς}}$ | $\overset{\sim}{\sigma}$ $\overset{\sim}{\text{κηπτρον}}$ $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{ν}}$ | $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{σσετ}}$ | $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{ι}}$ $\overset{\sim}{\Lambda}$ ||
 $\overset{\sim}{\text{μαδ}}$: $\overset{\sim}{\text{ειν}}$ | $\overset{\sim}{\omega}$ $\overset{\sim}{\text{υκ}}$ $\overset{\sim}{\text{απο}}$ | $\overset{\sim}{\text{καιρι}}$ | $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{ς}}$

III. 1. \geq $\overset{\sim}{\text{σε}}$ $\overset{\sim}{\delta}$: $\overset{\sim}{\omega}$ $\overset{\sim}{\text{τεκν}}$ | $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{ν}}$ $\overset{\sim}{\text{τοδ}}$ $\overset{\sim}{\text{ελ}}$ | $\overset{\sim}{\eta}$ $\overset{\sim}{\text{λυθ}}$ | $\overset{\sim}{\text{εν}}$ $\overset{\sim}{\Lambda}$ ||
 $\overset{\sim}{\text{μη}}$: $\overset{\sim}{\text{προσπεσ}}$ | $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{ν}}$ $\overset{\sim}{\text{με}}$ $\overset{\sim}{\text{λαδ}}$ | $\overset{\sim}{\eta}$ $\overset{\sim}{\text{ποθ}}$ | $\overset{\sim}{\text{εν}}$ $\overset{\sim}{\Lambda}$

2. $\overset{\sim}{\text{παν}}$ $\overset{\sim}{\text{κρατος}}$ | $\overset{\sim}{\omega}$ $\overset{\sim}{\text{γυγι}}$ | $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{ν}}$ $\overset{\sim}{\text{το}}$ $\overset{\sim}{\text{μοι}}$ | $\overset{\sim}{\text{εννεπε}}$ ||
 $\overset{\sim}{\text{τις}}$ $\overset{\sim}{\text{τοπος}}$ | $\overset{\sim}{\eta}$ $\overset{\sim}{\text{τις}}$ $\overset{\sim}{\text{εδρ}}$ | $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{τω}}$ $\overset{\sim}{\text{εχ}}$ | $\overset{\sim}{\text{ει}}$ $\overset{\sim}{\text{στιβον}}$

3. $\overset{\sim}{\text{τι}}$: $\overset{\sim}{\sigma}$ $\overset{\sim}{\text{οι}}$ $\overset{\sim}{\text{χρε}}$ | $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{ν}}$ $\overset{\sim}{\text{υπ}}$ | $\overset{\sim}{\sigma}$ $\overset{\sim}{\text{υργ}}$ | $\overset{\sim}{\text{ειν}}$ $\overset{\sim}{\Lambda}$ ||
 $\overset{\sim}{\text{εν}}$: $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{υλον}}$ | $\overset{\sim}{\eta}$ $\overset{\sim}{\text{θυρ}}$ | $\overset{\sim}{\alpha}$ | $\overset{\sim}{\alpha}$ $\overset{\sim}{\text{ς}}$



After the first Strophe follows the first system of Anapaests (144 ὄν μὲν...149 θεραπειῶν): after the first Antistrophe, the second system (159 οἶκον...168 ἐπινομῶν).

SECOND STROPHE.—Logaoedic. I. Second Glyconics. II. The same, except that vv. 3 and 4 consist of two tripodies (a Second and First Pherecratic), with a pentapody between them.

I. 1. $\begin{array}{cccc} - > & \sim & \cup & - \cup & - \\ οἰκτιρ & | & ω νιν εγ & | & ω γ οπ & | & ω ς \wedge & || \\ ουτος & | & πρωτογον & | & ων ισ & | & ω ς \end{array}$

2. $\begin{array}{cccc} - > & \sim & \cup & - \cup & - \\ μη του & | & κηδομεν & | & ου βροτ & | & ων \wedge & || \\ ακων & | & ουδενος & | & υστερ & | & ο ς \end{array}$

3. $\begin{array}{cccc} - > & \sim & \cup & - \cup & - \\ μηδε & | & ξυντροφον & | & ομμ εχ & | & ων \wedge & || \\ παντων & | & αμμορος & | & εν βι & | & ψ \wedge \end{array}$

4. $\begin{array}{cccc} - > & \sim & \cup & \cup & - \\ δυσταν & | & ο ς μονος & | & αι & | & ει \wedge &] \\ κειται & | & μινω ς απ & | & αλλ & | & ων \wedge \end{array}$

II. 1. $\begin{array}{cccc} \geq & \cup & \sim & \cup & - \cup & - \\ νο ς & : & ει & | & μ εν νο ς ον & | & αγρι & | & αν \wedge & || \\ στικτ & : & ων & | & η λασι & | & ων μετ & | & α \wedge \end{array}$

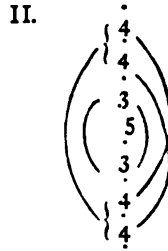
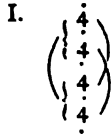
2. $\begin{array}{cccc} \geq & \cup & \sim & \cup & - \cup & - \\ α λ & : & υ & | & ει δ επι & | & παντι & | & τ ψ \wedge & || \\ θηρ & : & ων & | & εν τ οδον & | & αι ς ομ & | & ου \wedge \end{array}$

3. $\begin{array}{cccc} - > & \sim & \cup & \cup & \cup & \cup & \cup & \cup & - \\ χρεια ς & | & ισταμεν & | & ψ & || & πως ποτε & | & πως & | & δυσμορος & | & αντεχ & | & ει \wedge & || \\ λιμψ τ & | & οικτρο ς εν & | & η ς & || & εστα μερ & | & ιμν & | & ηματ εχ & | & ων ορ & | & ει \wedge \end{array}$

4. $\begin{array}{cccc} \sim & \cup & - \cup & - \\ ω παλαμ & | & αι θε & | & ων \wedge & || \\ α δ αθυρ & | & οστομ & | & ο ς \wedge \end{array}$

5. $\bar{\omega}$ $\bar{\delta}$ $\bar{\upsilon}$ $\bar{\sigma}$ $\bar{\tau}$ | $\bar{\alpha}$ $\bar{\nu}$ $\bar{\alpha}$ $\bar{\gamma}$ $\bar{\epsilon}$ $\bar{\nu}$ | $\bar{\eta}$ $\bar{\beta}$ $\bar{\rho}$ $\bar{\sigma}$ $\bar{\tau}$ | $\bar{\omega}$ $\bar{\nu}$ $\bar{\Lambda}$ ||
 αχ ω | τηλεφ α ν | ης περ | αις Λ

6. $\bar{\omega}$ $\bar{\iota}$ $\bar{\sigma}$ $\bar{\mu}$ $\bar{\eta}$ | $\bar{\mu}$ $\bar{\epsilon}$ $\bar{\tau}$ $\bar{\rho}$ $\bar{\iota}$ $\bar{\sigma}$ | $\bar{\alpha}$ $\bar{\iota}$ | $\bar{\omega}$ $\bar{\nu}$ $\bar{\Lambda}$]
 αιμ ω γ | αις υτακ | ου | ει Λ



After the second Antistrophe follows the third system of Anapaests (191 οὐδὲν... 200 δαμῆραι).

THIRD STROPHE.—Logaedic. I. Hexapodies (1 being choreic).

II. Glyconics.

I. 1. $\bar{\epsilon}$ $\bar{\upsilon}$ | $\bar{\sigma}$ $\bar{\tau}$ $\bar{\omicron}$ $\bar{\mu}$ $\bar{\epsilon}$ | $\bar{\pi}$ $\bar{\alpha}$ $\bar{\iota}$ | $\bar{\tau}$ $\bar{\iota}$ $\bar{\tau}$ $\bar{\omicron}$ $\bar{\delta}$ $\bar{\epsilon}$ | $\bar{\pi}$ $\bar{\rho}$ $\bar{\upsilon}$ $\bar{\phi}$ $\bar{\alpha}$ $\bar{\nu}$ | $\bar{\eta}$ $\bar{\kappa}$ $\bar{\tau}$ $\bar{\upsilon}$ $\bar{\pi}$ | $\bar{\sigma}$ $\bar{\Lambda}$ ||
 αλλ : εχε τεκ ν | ω | λεγ \omicron τι | φροτιδ | ασ νε | ασ Λ

2. $\bar{\phi}$ $\bar{\omega}$ $\bar{\tau}$ $\bar{\omicron}$ $\bar{\sigma}$ | $\bar{\sigma}$ $\bar{\upsilon}$ $\bar{\nu}$ $\bar{\tau}$ $\bar{\rho}$ $\bar{\phi}$ $\bar{\sigma}$ $\bar{\phi}$ $\bar{\omicron}$ $\bar{\sigma}$ | $\bar{\omega}$ $\bar{\sigma}$ | $\bar{\tau}$ $\bar{\epsilon}$ $\bar{\iota}$ $\bar{\rho}$ $\bar{\omicron}$ $\bar{\mu}$ $\bar{\epsilon}$ $\bar{\nu}$ | $\bar{\sigma}$ $\bar{\upsilon}$ | $\bar{\tau}$ $\bar{\omicron}$ $\bar{\upsilon}$ $\bar{\Lambda}$]
 ως ουκ | εξεδροσ | αλλ | εντοκοσ | αν | ηρ Λ

II. 1. $\bar{\eta}$ $\bar{\rho}$ $\bar{\upsilon}$ | $\bar{\tau}$ $\bar{\eta}$ $\bar{\delta}$ $\bar{\eta}$ | $\bar{\tau}$ $\bar{\eta}$ $\bar{\delta}$ $\bar{\epsilon}$ $\bar{\tau}$ $\bar{\omicron}$ $\bar{\pi}$ | $\bar{\omega}$ $\bar{\nu}$ $\bar{\Lambda}$ ||
 ου μολ π | αν συρ | εγγοσ εχ | ων Λ

2. $\bar{\beta}$ $\bar{\alpha}$ $\bar{\lambda}$ $\bar{\lambda}$: $\bar{\epsilon}$ $\bar{\iota}$ $\bar{\beta}$ $\bar{\alpha}$ $\bar{\lambda}$ $\bar{\lambda}$ | $\bar{\epsilon}$ $\bar{\iota}$ $\bar{\mu}$ $\bar{\epsilon}$ $\bar{\tau}$ $\bar{\upsilon}$ $\bar{\mu}$ | $\bar{\alpha}$ $\bar{\phi}$ $\bar{\beta}$ $\bar{\omicron}$ $\bar{\gamma}$ $\bar{\gamma}$ | $\bar{\alpha}$ | $\bar{\tau}$ $\bar{\omicron}$ $\bar{\upsilon}$ $\bar{\sigma}$ $\bar{\tau}$ $\bar{\iota}$ $\bar{\beta}$ | $\bar{\omicron}$ $\bar{\nu}$ $\bar{\kappa}$ $\bar{\alpha}$ $\bar{\tau}$ $\bar{\alpha}$ $\bar{\nu}$ | $\bar{\alpha}$ $\bar{\gamma}$ $\bar{\kappa}$ | $\bar{\alpha}$ $\bar{\nu}$ $\bar{\Lambda}$ ||
 ως : ποιμα ν | αγροβοτ | ασ αλλ | η | που πται | ων υτ αν | σγκ | ασ

3. $\zeta \nu$ $- \zeta$ $\sim \nu$ ν $\bar{\nu}$ $-$
 ερπ :: οντος | ουδε με | λαθ | ει Λ ||
 βο :: ε τηλ | ωπον ε | ω | αν Λ

4. $\zeta \nu$ $- \nu$ $\sim \nu$ ν $- >$ $- >$ $\sim \nu$ ν $- \nu$ $-$ ζ $-$
 βαρ :: εια | τηλοθεν | αυδα | τρυσαν || ωρ δια σημα | γαρ θρο | ει Λ ||
 η :: ραος | αξερον | αυγαζ | ωρ ορμ || ον προβοα τι | γαρ δειν | ον Λ



II. Hyporcheme, vv. 391—402 = 507—518.

STROPHE.—Period I. is choreic. In II., verses 1 and 3 consist of dochmiacs; v. 2, of bacchii. Per. III. is wholly dochmiac.

I. 1. $\zeta \nu$ $- \nu$ $- >$ $- \nu$ $\bar{\nu}$ $- \nu$ $\bar{\nu}$ $- \nu$ $-$
 ορ :: εστερ | α παμ | βωτι | γα || ματερ | αυτ | ου δε | ος Λ ||
 οκτ :: ιρ αν | αξ πολλ | ων ε | λεξ || σ δυσ | οιστ | ων που | ων Λ

2. $>$ $- \nu$ $- >$ $- \nu$ $- \zeta$ $- \nu$ $-$
 α :: τον μεγ | αν πακτ | ωλον | ευχρυσ | ον νεμ | εις Λ ||
 αθλ :: οια | μηδεις | των εμ | ων τυχ | ει φιλ | ων Λ

II. 1. $\zeta \nu$ $\bar{\nu}$ $- \zeta$ $- \zeta$ $\bar{\nu}$ $- >$ $-$
 σε :: κακει μα | τερ, ποτν || ι επηυδωμ | αν Λ ||
 ει :: δε πικρουσ αν | αξ, εχθ || εις απρειδ | ας Λ

2. ν $-$ $- \nu$ $- - \nu$ $-$ $- \nu$ $-$
 οτ :: εσ τονδ απρ | ειδαν υβρ || ις πασ ε | χωρει Λ ||
 εγ :: ω μεν το | κεινων κακ || ον τρωδε | κερδος Λ

3. ν ν ν ν ν $- \nu$ ν ν ν ν $-$
 οτ :: ε τα πατρια | τευχε || α παρεδιδος | αν Λ ||
 μετ :: ατιθεμενος | ενθα || περ επιμεμον | εν Λ .

III. 1. $\overset{\cup}{\iota} : \overset{\sqcup}{\omega} \mu\alpha\kappa \mid \overset{-\cup}{\alpha}\rho\alpha \parallel \overset{-\cup}{\tau}\alpha\upsilon\rho\omicron\kappa\tau\omicron\nu \mid \overset{-}{\omega}\nu \wedge \parallel$
 $\epsilon\pi : \epsilon\upsilon\sigma\tau\omicron\lambda \mid \omicron\upsilon \tau\alpha\chi \parallel \epsilon\iota\alpha\varsigma \nu\epsilon \mid \omega\varsigma \wedge$

2. $\overset{\cup}{\lambda\epsilon} : \overset{-\cup}{\omicron}\nu\tau\omega\nu \epsilon\phi \mid \overset{-\cup}{\epsilon}\delta\rho\epsilon \parallel \overset{-\cup}{\tau}\omega \lambda\alpha\rho\tau\iota \mid \overset{-}{\omicron}\upsilon \wedge \parallel$
 $\pi\omicron\rho : \epsilon\upsilon\sigma\alpha\iota\mu \alpha\nu \mid \epsilon\varsigma \delta\alpha\mu \parallel \omicron\upsilon\varsigma \tau\alpha\nu \theta\epsilon \mid \omega\nu \wedge$

3. $\overset{\cup}{\sigma\epsilon\beta} : \overset{\cup}{\alpha\varsigma} \overset{-\cup}{\upsilon\pi\epsilon\rho\tau\alpha\tau} \mid \overset{-}{\omicron}\nu \wedge \parallel$
 $\nu\epsilon\mu : \epsilon\omicron\varsigma\omega \epsilon\kappa\phi\upsilon\gamma \mid \omega\nu \wedge$

I. $\begin{matrix} \cdot \\ 4 \\) \\ 4 \\ \cdot \\ 6 = \epsilon\pi\omega\delta\acute{\omicron}\varsigma. \end{matrix}$

II. $\begin{matrix} \text{dochm.} \\ \text{dochm.} \\ \left(\begin{matrix} 2 \text{ bacch.} \\ 2 \text{ bacch.} \end{matrix} \right) \\ \text{dochm.} \\ \text{dochm.} \end{matrix}$

III. $\begin{matrix} \text{dochm.} \\ \text{dochm.} \\ \left(\begin{matrix} \text{dochm.} \\ \text{dochm.} \end{matrix} \right) \\ \text{dochm.} = \epsilon\pi\omega\delta\acute{\omicron}\varsigma. \end{matrix}$

III. Stasimon, vv. 676—729.

FIRST STROPHE.—Logaoedic. In Period I. the verses are of six, five, and four feet: Periods II. and III. consist of tetrapodies only. As in the First Strophe of the Parodos, there is an admixture of choric verses (I. 1 and 6: II. 2).

I. 1. $\overset{\cup}{\lambda\omicron\gamma} : \overset{-\cup}{\omega} \mu\epsilon\nu \mid \overset{-\cup}{\epsilon}\xi\eta\kappa \mid \overset{-\cup}{\omicron}\upsilon\sigma \omicron\pi \mid \overset{-\cup}{\omega}\pi\alpha \delta \mid \overset{-\cup}{\omicron}\upsilon \mu\alpha\lambda \mid \overset{-}{\alpha} \wedge \parallel$
 $\nu : \alpha\upsilon\tau\omicron\varsigma \mid \eta\nu \pi\rho\omicron\sigma \mid \omicron\upsilon\rho\omicron\varsigma \mid \omicron\upsilon\kappa \epsilon\chi \mid \omega\nu \beta\alpha\sigma \mid \omega \wedge$

2. $\overset{\cup}{\tau\omicron\nu} \overset{\cup}{\pi\epsilon\lambda\alpha\tau} \mid \overset{-\cup}{\alpha\nu} \overset{-\cup}{\lambda\epsilon\kappa\tau\rho} \mid \overset{-\cup}{\omega\nu} \overset{-\cup}{\pi\omicron\tau\epsilon} \mid \overset{-\cup}{\tau\omega\nu} \overset{-\cup}{\delta\iota} \mid \overset{-}{\omicron}\varsigma \wedge \parallel$
 $\omicron\upsilon\delta\epsilon \tau\omega \mid \epsilon\gamma\chi\omega\rho \mid \omega\nu \kappa\alpha\kappa\omicron \mid \gamma\epsilon\iota\tau\omicron\nu \mid \alpha \wedge$

3. $\overset{\cup}{\kappa\alpha\tau} : \overset{\cup}{\alpha}\delta\rho\omicron\mu\alpha\delta \mid \overset{\cup}{\alpha}\mu\pi\upsilon\kappa\alpha \mid \overset{\cup}{\delta}\epsilon\sigma\mu\iota\omicron\nu \mid \overset{\cup}{\omega\varsigma} \epsilon\beta\alpha\lambda \mid \overset{\cup}{\epsilon\nu} \parallel \overset{\cup}{\pi}\alpha\gamma\kappa\rho\alpha\tau \mid \overset{\cup}{\eta}\varsigma \overset{\cup}{\kappa\rho\omicron\nu} \mid \overset{\cup}{\omicron}\upsilon \mid \overset{\cup}{\pi}\alpha\iota\varsigma \wedge \parallel$
 $\pi\alpha\rho : \overset{\cup}{\psi} \omicron\tau\omicron\nu\omicron\nu \mid \overset{\cup}{\alpha\nu\tau\iota\tau\upsilon\pi} \mid \overset{\cup}{\omicron\nu} \overset{\cup}{\beta}\alpha\rho\upsilon \mid \overset{\cup}{\beta}\rho\omega\tau \overset{\cup}{\alpha\pi\omicron} \mid \overset{\cup}{\kappa\lambda\alpha\upsilon\sigma} \parallel \overset{\cup}{\epsilon\iota\epsilon\nu} \mid \overset{\cup}{\alpha} \overset{\cup}{\mu}\alpha\tau \mid \overset{\cup}{\eta\rho} \mid \overset{\cup}{\omicron}\nu \wedge$

4. $\bar{--} > \sim \cup \bar{L} \sim \cup \bar{L} \sim \cup \bar{L} \bar{L} \bar{--}$
 αλλων δ | ουτιν εγ | ωγ | οίδα κλυ | ων || ουδ εσιδ | ων | μοιρ | φ Λ ||
 ος των | θερμοτατ | αν | αιμαδα | ηγκ || ιομεν | αν | ελκ | εων Λ

5. $\bar{--} > \sim \cup \bar{L} \bar{--}$
 τουδ εχθ | θιονι | συντυχ | οντ | α Λ ||
 ενθρη | ου ποδος | ηπι | οισ | ι Λ

6. $> \bar{--} \cup \bar{--} > \bar{--} \cup \bar{--} \cup \bar{--} \cup \bar{--}$
 θνατ : ων ος | οντ ερξ | ασ τιν | ου τι | νοσφισ | ασ Λ]
 φυλλ : οισ κατ | ευασ | ειεν | ει τις | εμπρεσ | οι Λ

II. 1. $\sim \cup \bar{--} \cup \bar{--} \cup \bar{--}$
 αλλ ισος | ων ισ | οισ αν | ηρ Λ ||
 φορβαδος | εκ γαι | ασ ελ | ων Λ

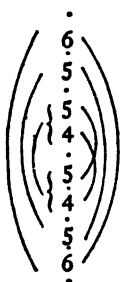
2. $\bar{--} \cup \bar{--} \cup \bar{--} \bar{--}$
 ωλλυθ | ωδ αν | αξι | ως Λ]
 ειρπε δ | αλλοτ | αλλαχ | φ Λ

III. 1. $\omega \bar{L} \sim \cup \bar{--}$
 τοδε : τοι | θαυμα μ εχ | ει Λ ||
 του αν : ειλ | νομεν | ος Λ

2. $\sim \cup \bar{--} \cup \bar{--} \cup \bar{L} \sim \cup \bar{--} \cup \bar{--} \cup \bar{L}$
 πως ποτε | πως ποτ | αμφι | πλακτ || ων ροθι | ων μον | ος κλυ | ων ||
 παις ατερ | ως φιλ | ασ τιθ | ην || ασ οθεν | ευμαρ | ει υπ | αρχ

$\sim \cup \bar{--} \cup \bar{--} \cup \bar{L} \sim \cup \bar{--} \cup \bar{L} \bar{--}$
 πως αρα | πανδακρ | υτον | οντ || ω βιοτ | αν κατ | εσχ | εν Λ]
 οι πορον | ανικ | εξαν | ει || η δακε | θυμος | ατ | α Λ

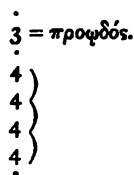
I.



II.



III.



SECOND STROPHE.—Logaoedic. Period I., Pherecratic verses. In Per. II., vv. 1 and 3 are Glyconic: v. 2 consists of two Pherecratics, separated by a logaoedic verse of two feet (the '*versus Adonius*': cp. *Ant.*, Metr. Anal. p. lvii).

I. 1. $\begin{array}{cccccccc} - & > & \sim & \sim & \text{L} & \sim & \sim & - & > & - \\ \text{ου φορβ} & | & \text{αν ιερ} & | & \text{ας} & || & \text{γας σπορον} & | & \text{ουκ αλλ} & | & \text{ων} & \Lambda & || \\ \nu\upsilon\sigma & \delta & \text{ανδρ} & | & \text{ων αγαθ} & | & \text{ων} & || & \text{παιδος υτ} & | & \text{αρησ} & | & \text{ας} & \Lambda \end{array}$

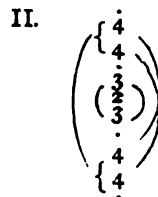
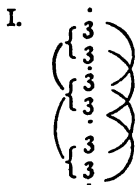
2. $\begin{array}{cccccccc} - & > & \sim & \sim & \text{L} & \sim & \sim & - & > & - \\ \text{αιρων} & | & \text{των νεμομ} & | & \text{εσθ} & || & \text{ανερες} & | & \text{αλφηστ} & | & \text{αι} & \Lambda & || \\ \epsilon\upsilon\delta\alpha\iota\mu & | & \text{ων ανυσ} & | & \text{ει} & || & \text{και μεγας} & | & \text{εκ κειν} & | & \text{ων} & & \end{array}$

3. $\begin{array}{cccccccc} - & > & \sim & \sim & \text{L} & \sim & \sim & \text{L} & - \\ \text{πλην εξ} & | & \text{ωκυβολ} & | & \text{ων} & || & \text{ει ποτε} & | & \text{τοξ} & | & \text{ων} & \Lambda & || \\ \omicron\varsigma & \nu\omega & | & \text{ποντοπορ} & | & \psi & || & \text{δουρατι} & | & \text{πληθ} & | & \text{ει} & \Lambda \end{array}$

II. 1. $\begin{array}{cccccccc} > & - & \sim & \sim & \sim & - & \sim & - & > & \sim & \sim & - & > & - \\ \text{πταν} & : & \text{οις ι} & | & \text{οις ανυσ} & | & \text{ειε} & | & \text{γαστρι} & || & \text{φορβαν} & | & \text{ω μελε} & | & \text{α ψυχ} & | & \alpha & \Lambda & || \\ \text{πολλ} & : & \text{ων μην} & | & \text{ων πατρι} & | & \text{αν αγ} & | & \text{ει προς} & || & \text{αυλων} & | & \text{μαλιαδ} & | & \text{ων νυμφ} & | & \alpha\upsilon & \Lambda \end{array}$

2. $\begin{array}{cccccccc} - & > & \sim & \sim & \text{L} & \sim & \sim & \text{L} & \sim & \sim & - & \sim & - \\ \text{ος μηδ} & | & \text{οινοχυτ} & | & \text{ου} & || & \text{πωματος} & | & \text{ησθ} & || & \text{η δεκετ} & | & \text{ει χρον} & | & \psi & \Lambda & || \\ \sigma\text{περχει} & | & \text{ου τε παρ} & | & \text{οχθ} & || & \text{ας ιν ο} & | & \text{χαλκ} & || & \text{ασπισ αν} & | & \text{ηρ θε} & | & \text{οις} & \Lambda \end{array}$

3. $\begin{array}{cccccccc} > & - & \sim & - & > & \sim & \sim & \sim & - & \sim & - & \text{L} & - \\ \text{λευσσ} & : & \text{ων δ οπ} & | & \text{ου γνοι} & | & \text{η στατον} & | & \text{εις υδ} & || & \text{ωρα} & | & \text{ει προσε} & | & \text{νωμ} & | & \alpha & \Lambda & || \\ \text{πλαθ} & : & \text{ει πατρ} & | & \text{ος θα} & | & \psi & \text{κυρι} & | & \text{παμφα} & || & \text{ησι αιτ} & | & \text{ας υπερ} & | & \text{οχθ} & | & \text{ων} & \Lambda \end{array}$



IV. Kommos (taking the place of a Second Stasimon), vv. 827—864.

STROPHE.—Period I. is dactylic : II., choreic : III., dochmiac, with a prelude.

- I. 1. $\begin{array}{cccc} - & \cup & \cup & - & \cup & \cup & - & \cup & \cup & - & \cup & \cup \\ \text{υπν} & \text{οδυν} & | & \text{ας} & \text{αδα} & | & \text{ης} & \text{υπνε} & \text{δ} & | & \text{αλγεων} & || \\ \text{αλλα} & \text{τεκν} & | & \text{ων} & \text{ταδε} & | & \text{μεν} & \text{θεος} & & | & \text{οψεται} & \end{array}$
2. $\begin{array}{ccc} - & \cup & \cup \\ \text{ευαιες} & | & \text{ημιν} & | & \text{ελθοις} & || \\ \text{ων} & \text{δ} & \text{αν} & \text{αμ} & \text{ειρη} & \text{μ} & | & \text{αυθις} & \end{array}$
3. $\begin{array}{cccc} - & - & - & - & - \\ \text{ευ} : & \text{αιων} & | & \text{ευαι} & | & \text{ων} & \text{ων} & | & \text{αξ} & \overline{\Lambda} & || \\ \text{βαι} : & \text{αν} & \text{μοι} & \text{βαιαν} & | & \text{ω} & \text{τεκν} & | & \text{ον} & \overline{\Lambda} & \end{array}$
4. $\begin{array}{ccc} - & \cup & \cup & - & - & - \\ \text{ομμασι} & \text{δ} & | & \text{αντισχ} & | & \text{οις} & \overline{\Lambda} & || \\ \text{τεμπε} & \text{λογ} & | & \text{ων} & \text{φαμ} & | & \text{αν} & \overline{\Lambda} & \end{array}$
5. $\begin{array}{cccc} - & - & - & \cup & \cup & \cup & \cup & - & - \\ \text{τανδ} : & \text{αιγλαν} & | & \text{α} & \text{τετατ} & | & \text{αι} & \text{τα} & | & \text{νυν} & \overline{\Lambda} & || \\ \text{ωτ} : & \text{παντων} & | & \text{εν} & \text{νοση} & | & \text{ευδρακ} & | & \text{ης} & \overline{\Lambda} & \end{array}$
6. $\begin{array}{ccc} \cup & \cup & \cup & \cup & \cup & - & - & - \\ \text{ιθι} & \text{ιθι} & | & \text{μοι} & \text{παι} & | & \text{ων} & \overline{\Lambda} & || \\ \text{υπνοι} & \text{αυτην} & | & \text{οι} & \text{λευσθ} & | & \text{ειν} & \overline{\Lambda} & \end{array}$
- II. 1. $\begin{array}{cccc} > & \cup & \cup & \cup & - & > & \cup & - \\ \text{ω} : & \text{τεκνον} & \text{ορ} & | & \text{α} & \text{που} & | & \text{στασ} & | & \text{ει} & \overline{\Lambda} & || \\ \text{αλλ} : & \text{ο} & \text{τι} & \text{δυν} & | & \text{φ} & \text{μακ} & | & \text{ιστ} & | & \text{ον} & \overline{\Lambda} & \end{array}$
2. $\begin{array}{ccc} - & \cup & - & > & - & \cup & - & > \\ \text{ποι} & \text{δε} & | & \text{μοι} & \text{ταν} & | & \text{θενδε} & | & \text{βασει} & || \\ \text{κειω} & & | & \text{δη} & \text{μοι} & | & \text{κειω} & | & \text{λαθρα} & \end{array}$
3. $\begin{array}{ccc} > & \cup & \cup & \cup & \cup & \cup & \cup & - \\ \text{φροντ} : & \text{ιδος} & \text{ορ} & | & \text{φς} & | & \text{ηδ} & | & \text{η} & \overline{\Lambda} & || \\ \text{εξ} : & \text{ιδου} & \text{οπ} & | & \text{φ} & | & \text{πραξ} & | & \text{εις} & \overline{\Lambda} & \end{array}$
4. $\begin{array}{ccc} \cup & \cup & - & > & \cup & - \\ \text{προς} & \text{τι} & \text{μεν} & | & \text{ουμεν} & | & \text{πρασσ} & | & \text{ειν} & \overline{\Lambda} & || \\ \text{οισθα} & \text{γαρ} & | & \text{αν} & \text{αυδ} & | & \text{ωμ} & | & \text{αι} & \overline{\Lambda} & \end{array}$

III. 1. $\bar{\text{καρ}} : \bar{\text{ος τοι}} | \bar{\text{παντων}} | \bar{\text{γνωμαν}} | \bar{\text{ισχων}} ||$
 $\text{ει} : \text{ταυτων} | \text{τουτω} | \text{γνωμαν} | \text{ισχεις}$

2. $\bar{\text{πολ}} : \bar{\text{υ τι}} \bar{\text{πολυ}} \bar{\text{παρ}} | \bar{\text{α ποδ}} \bar{\text{α}} || \bar{\text{κρατος}} \bar{\text{αρην}} | \bar{\text{ται}} \bar{\text{Λ}}]]$
 $\text{μαλ} : \text{α τοι} \text{απορα} | \text{πικυοις} || \text{ειδειν} \text{παθ} | \eta \Lambda$

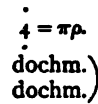
I.



II.



III.



Between the choral Strophe and the Antistrophe comes the *μεσφδός*, chanted by Neoptolemus, and consisting of four dactylic hexameters. It is noticeable that all four have the 'bucolic diaeresis,' i.e., the end of the 4th foot coincides with the end of a word.

ΕΡΟΔΕ.—Period I. is logaoedic (Second Glyconics): Per. II., dactylic: Per. III., partly choreic (vv. 1 and 4), partly logaoedic (vv. 2 and 3).

I. 1. $\bar{\text{ουρος}} | \bar{\text{τοι τεκνον}} | \bar{\text{ουρ}} | \bar{\text{ος}} \bar{\text{Λ}} ||$

2. $\bar{\text{αν}} : \bar{\text{ηρ}} \bar{\text{δ αν}} | \bar{\text{ομματος}} | \bar{\text{ουδ}} \bar{\text{εχ}} | \bar{\text{ων}} \bar{\text{Λ}} ||$

3. $\bar{\text{αρ}} : \bar{\text{ωγαν}} | \bar{\text{εκτετατ}} | \bar{\text{αι νυχι}} | \bar{\text{ος}} \bar{\text{Λ}} ||$

4. $\bar{\text{αλε}} : \bar{\text{ης υπνος}} | \bar{\text{εσθλ}} | \bar{\text{ος}} \bar{\text{Λ}}]]$

II. 1. $\bar{\text{ου χερος}} | \bar{\text{ου ποδος}} | \bar{\text{ου τινος}} | \bar{\text{αρχων}} ||$

2. $\bar{\text{αλλα τις}} | \bar{\text{ως αιδ}} | \bar{\text{α παρα}} | \bar{\text{κειμενος}}]]$

III. 1. $\overset{\cup}{\text{ορ}} : \overset{-}{\alpha} \overset{\cup}{\text{βλεπ}} | \overset{\cup}{\text{ει}} | \overset{-}{\text{καιρι}} | \overset{-}{\alpha} \wedge \parallel$

2. $\overset{>}{\text{φθεγγ}} : \overset{\sim}{\text{ει}} \overset{\cup}{\text{το}} \overset{\cup}{\text{δ}} \overset{-}{\text{αλ}} | \overset{-}{\text{ωσμ}} | \overset{-}{\text{ον}} \wedge \parallel$

3. $\overset{\cup}{\text{εμ}} : \overset{-}{\alpha} | \overset{-}{\text{φροντιδι}} | \overset{-}{\text{παι}} \wedge \parallel$

4. $\overset{\cup}{\text{πονος}} \overset{\cup}{\text{ο}} | \overset{-}{\text{μη}} \overset{\cup}{\text{φοβ}} | \overset{-}{\text{ων}} \overset{\cup}{\text{κρατ}} | \overset{-}{\text{ιστος}} \parallel$

I. $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 3 \end{array} \left. \vphantom{\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 3 \end{array}} \right\} 3 = \text{ἐπιφθός.}$

II. $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{array} \left. \vphantom{\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{array}} \right\}$

III. $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 3 \\ \cdot \\ 3 \\ \cdot \\ 4 \end{array} \left. \vphantom{\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 3 \\ \cdot \\ 3 \\ \cdot \\ 4 \end{array}} \right\}$

V. Second Kommos (taking the place of a Third Stasimon),
vv. 1081—1217.

FIRST STROPHE.—Logaoedic, chiefly in the form of Second Glyconics. A dochmiac forms the prelude to Per. III., and a choreic hexapody to Per. IV.

I. 1. $\overset{\cup}{\omega} \overset{>}{\text{κοιλ}} | \overset{-}{\text{ας}} \overset{>}{\text{πετρ}} | \overset{\sim}{\text{ας}} \overset{\cup}{\text{γυαλ}} | \overset{-}{\text{ον}} \wedge \parallel$
 $\overset{\cup}{\omega} \overset{\cup}{\text{τλαμ}} | \overset{\cup}{\omega} \overset{\cup}{\text{τλαμ}} | \overset{\cup}{\omega} \overset{\cup}{\text{αρ}} \overset{\cup}{\text{εγ}} | \overset{-}{\omega} \wedge$

2. $\overset{-}{\text{θερμον}} | \overset{-}{\text{και}} \overset{>}{\text{παγετ}} | \overset{-}{\omega} \overset{\cup}{\text{δες}} | \overset{-}{\omega} \overset{\cup}{\text{ς}} \parallel \overset{-}{\sigma} \overset{-}{\text{ουκ}} \overset{-}{\epsilon} | \overset{\sim}{\text{μελλον}} \overset{\cup}{\text{αρ}} | \overset{-}{\omega} \overset{\cup}{\text{ταλ}} | \overset{-}{\alpha} \overset{-}{\text{ς}} \wedge \parallel$
 $\overset{-}{\text{και}} \overset{-}{\text{μοχθ}} | \overset{-}{\varphi} \overset{-}{\text{λωβ}} | \overset{-}{\alpha} \overset{-}{\text{τος}} \overset{-}{\text{ος}} | \overset{-}{\eta} \overset{-}{\delta} \parallel \overset{-}{\eta} \overset{-}{\text{μετ}} | \overset{-}{\text{ουδενος}} | \overset{-}{\text{υστερ}} | \overset{-}{\alpha} \wedge \parallel$

3. $\overset{-}{\text{λειψειν}} | \overset{-}{\text{ουδεποτ}} | \overset{-}{\text{αλλα}} | \overset{-}{\text{μοι}} \parallel \overset{-}{\text{και}} \overset{-}{\text{θνησκ}} | \overset{-}{\text{οντι}} \overset{-}{\text{συν}} | \overset{-}{\text{εισ}} | \overset{-}{\text{αι}} \wedge \parallel$
 $\overset{-}{\text{αδρων}} | \overset{-}{\text{εισοπισ}} | \overset{-}{\omega} \overset{-}{\text{ταλ}} | \overset{-}{\alpha} \overset{-}{\text{ς}} \parallel \overset{-}{\text{βαιων}} | \overset{-}{\text{ευθαδ}} \overset{-}{\text{ολ}} | \overset{-}{\text{ονμ}} | \overset{-}{\alpha} \wedge \parallel$

$\overset{-}{\omega} \overset{-}{\text{μοι}} \overset{-}{\text{μοι}} \overset{-}{\text{μοι}} \parallel$
 $\overset{-}{\alpha} \overset{-}{\text{ιαι}} \overset{-}{\alpha} \overset{-}{\text{ιαι}}$

- II. 1. $\bar{\omega}$ $\bar{\pi}\lambda\eta\rho$ | $\bar{\epsilon}\sigma\tau\alpha\tau\omicron\nu$ | $\bar{\alpha}\upsilon\lambda\iota$ | $\bar{\omicron}\nu$ Λ ||
 $\omicron\upsilon$ $\phi\omicron\rho\beta$ | $\bar{\alpha}\nu$ $\bar{\epsilon}\tau\iota$ | $\bar{\pi}\rho\omicron\sigma\phi\epsilon\rho$ | $\bar{\omega}\nu$ Λ
2. $\bar{\lambda}\upsilon\kappa\alpha\varsigma$ | $\bar{\tau}\alpha\varsigma$ $\bar{\alpha}\pi$ $\bar{\epsilon}\mu$ | $\bar{\omicron}\upsilon$ $\bar{\tau}\alpha\lambda$ | $\bar{\alpha}\nu$ Λ ||
 $\omicron\upsilon$ $\bar{\pi}\tau\alpha\nu$ | $\bar{\omega}\nu$ $\bar{\alpha}\pi$ $\bar{\epsilon}\mu$ | $\bar{\omega}\nu$ $\bar{\sigma}\eta\lambda$ | $\bar{\omega}\nu$ Λ
3. $\bar{\tau}\iota\pi\tau$: $\bar{\alpha}\nu$ | $\bar{\mu}\omicron\iota$ $\bar{\tau}\omicron$ $\bar{\kappa}\alpha\tau$ | $\bar{\alpha}\mu$ | $\bar{\alpha}\rho$ Λ ||
 $\bar{\kappa}\rho\alpha\tau$: $\bar{\alpha}\iota$ | $\bar{\alpha}\iota\varsigma$ $\bar{\mu}\epsilon\tau\alpha$ | $\bar{\chi}\epsilon\rho\sigma$ | $\bar{\omega}$ Λ
4. $\bar{\epsilon}\sigma\tau\alpha\iota$ | $\bar{\tau}\omicron\upsilon$ $\bar{\pi}\omicron\tau\epsilon$ | $\bar{\tau}\epsilon\upsilon\zeta\omicron\mu$ | $\bar{\alpha}\iota$ Λ ||
 $\bar{\iota}\sigma\chi\omega\nu$ | $\bar{\alpha}\lambda\lambda\alpha$ $\bar{\mu}\omicron\iota$ | $\bar{\alpha}\sigma\kappa\omicron\phi$ | $\bar{\alpha}$ Λ
5. $\bar{\sigma}\iota\tau\omicron\nu\omicron\mu$ | $\bar{\omicron}\upsilon$ $\bar{\mu}\epsilon\lambda\epsilon$ | $\bar{\omicron}\varsigma$ $\bar{\pi}\omicron\theta\epsilon\nu$ | $\bar{\epsilon}\lambda\pi\iota\delta\omicron\varsigma$ ||
 $\bar{\kappa}\rho\upsilon\pi\tau\alpha$ $\bar{\tau}$ $\bar{\epsilon}\pi$ | $\bar{\eta}$ $\bar{\delta}\omicron\lambda\epsilon\rho$ | $\bar{\alpha}\varsigma$ $\bar{\nu}\eta\epsilon\delta$ | $\bar{\upsilon}$ $\bar{\phi}\rho\epsilon\nu\omicron\varsigma$

- III. 1. $\bar{\pi}\epsilon\lambda$: $\bar{\epsilon}\iota\alpha\iota$ $\bar{\delta}$ $\bar{\alpha}\nu$ | $\bar{\omega}$ Λ ||
 $\bar{\iota}\delta$: $\bar{\alpha}\iota\mu\alpha\nu$ $\bar{\delta}\epsilon$ | $\bar{\nu}\iota\nu$
2. $\bar{\pi}\tau\omega\kappa\alpha\delta\epsilon\varsigma$ | $\bar{\omicron}\zeta\upsilon\tau\omicron\nu$ | $\bar{\omicron}\upsilon$ $\bar{\delta}\iota\alpha$ | $\bar{\pi}\nu\epsilon\upsilon\mu\alpha\tau\omicron\varsigma$ ||
 $\bar{\tau}\omicron\nu$ $\bar{\tau}\alpha\delta\epsilon$ | $\bar{\mu}\eta\sigma\alpha\mu\epsilon\nu$ $\bar{\omicron}\nu$ $\bar{\tau}\omicron\upsilon$ $\bar{\iota}\sigma$ | $\bar{\omicron}\nu$ $\bar{\chi}\rho\omicron\nu\omicron\nu$
3. $\bar{\epsilon}\lambda$: $\bar{\omega}\sigma\iota\nu$ | $\bar{\omicron}\upsilon\kappa\epsilon\tau$ | $\bar{\iota}\sigma\chi$ | $\bar{\omega}$ Λ ||
 $\bar{\epsilon}\mu$: $\bar{\alpha}\varsigma$ $\bar{\lambda}\alpha\chi$ | $\bar{\omicron}\nu\tau$ $\bar{\alpha}\nu$ | $\bar{\iota}$ | $\bar{\alpha}\varsigma$ Λ

- IV. 1. $\bar{\sigma}\upsilon$: $\bar{\tau}\omicron\iota$ $\bar{\sigma}\upsilon$ | $\bar{\tau}\omicron\iota$ $\bar{\kappa}\alpha\tau$ | $\bar{\eta}\xi\iota$ | $\bar{\omega}\sigma\alpha\varsigma$ ||
 $\bar{\pi}\omicron\tau\mu$: $\bar{\omicron}\varsigma$ $\bar{\pi}\omicron\tau\mu$ | $\bar{\omicron}\varsigma$ $\bar{\sigma}\epsilon$ | $\bar{\delta}\alpha\iota\mu\omicron\nu$ | $\bar{\omega}\nu$ $\bar{\tau}\alpha\delta$
2. $\bar{\omega}$ $\bar{\beta}\alpha\rho$ | $\bar{\upsilon}\pi\omicron\tau\mu\epsilon$ | $\bar{\kappa}\omicron\upsilon\kappa$ Λ ||
 $\bar{\omicron}\upsilon\delta\epsilon$ | $\bar{\sigma}\epsilon$ $\bar{\gamma}\epsilon$ $\bar{\delta}\omicron\lambda$ | $\bar{\omicron}\varsigma$ Λ
3. $\bar{\alpha}\lambda\lambda$: $\bar{\omicron}\theta\epsilon\nu$ $\bar{\epsilon}\chi$ | $\bar{\epsilon}\iota$ $\bar{\tau}\upsilon\chi$ | $\bar{\alpha}$ Λ ||
 $\bar{\epsilon}\sigma\chi$: $\bar{\epsilon}\nu$ $\bar{\upsilon}\pi\omicron$ | $\bar{\chi}\epsilon\iota\rho\omicron\varsigma$ | $\bar{\alpha}\mu$
4. $\bar{\tau}\alpha\delta$ $\bar{\alpha}\pi\omicron$ | $\bar{\mu}\alpha\iota\zeta\omicron\nu$ | $\bar{\omicron}\varsigma$ Λ ||
 $\bar{\alpha}\varsigma$ $\bar{\sigma}\tau\iota\gamma\epsilon\rho$ | $\bar{\alpha}\nu$ $\bar{\epsilon}\chi$ | $\bar{\epsilon}$ Λ

5. $\overset{>}{\epsilon\upsilon} \dot{\text{ : }} \overset{\cup}{\tau\epsilon} \overset{\cup}{\gamma\epsilon} \overset{\cup}{\pi\alpha\rho} \mid \overset{-}{\omicron\nu} \overset{\cup}{\phi\rho\nu\nu} \mid \overset{\text{L}}{\eta\sigma} \mid \overset{-}{\alpha\iota} \Lambda \text{]}$
 $\delta\upsilon\sigma \dot{\text{ : }} \overset{\cup}{\pi\omicron\tau\mu\omicron\nu} \overset{\cup}{\alpha\rho} \mid \overset{-}{\alpha\nu} \overset{\cup}{\epsilon\pi} \mid \overset{\text{L}}{\alpha\lambda\lambda} \mid \overset{-}{\omicron\iota\varsigma} \Lambda$

V. $\overset{\cup}{\tau\omicron\nu} \overset{\cup}{\dagger\lambda\omega\nu} \mid \overset{\text{L}}{\omicron\varsigma^*} \mid \overset{\cup}{\delta\alpha\iota\mu\omicron\nu\omicron\varsigma} \mid \overset{\text{L}}{\epsilon\iota\lambda} \parallel \overset{\cup}{\omicron\nu} \overset{\cup}{\tau\omicron} \overset{\cup}{\kappa\alpha\kappa} \mid \overset{\cup}{\iota\omega\nu} \mid \overset{\cup}{\alpha\iota\nu} \mid \overset{\text{L}}{\epsilon\iota\nu} \Lambda \text{]]$
 $\overset{\cup}{\kappa\alpha\iota} \overset{\cup}{\gamma\alpha\rho} \overset{\cup}{\epsilon\mu} \mid \overset{\cup}{\omicron\iota} \mid \overset{\cup}{\tau\omicron\upsilon\tau\omicron} \overset{\cup}{\mu\epsilon\lambda} \mid \overset{\cup}{\epsilon\iota} \parallel \overset{\cup}{\mu\eta} \overset{\cup}{\phi\iota\lambda\omicron\sigma} \mid \overset{\cup}{\eta\tau} \overset{\cup}{\alpha\pi} \mid \overset{\cup}{\omega\sigma} \mid \overset{\cup}{\eta} \Lambda$

I. $\begin{array}{c} \cdot \\ \downarrow \\ \cdot \\ \downarrow \\ \cdot \\ \downarrow \\ \cdot \\ \downarrow \\ \cdot \end{array} = \text{προωδός.}$
 $\left(\begin{array}{c} \cdot \\ \downarrow \\ \cdot \\ \downarrow \\ \cdot \\ \downarrow \\ \cdot \\ \downarrow \\ \cdot \end{array} \right)$

II. $\left(\begin{array}{c} \cdot \\ \downarrow \\ \cdot \\ \downarrow \\ \cdot \\ \downarrow \\ \cdot \\ \downarrow \\ \cdot \end{array} \right)$

III. dochm. = πρ.
 $\begin{array}{c} \cdot \\ \downarrow \\ \cdot \\ \downarrow \\ \cdot \end{array}$

IV. $\left(\begin{array}{c} \cdot \\ \downarrow \\ \cdot \\ \downarrow \\ \cdot \\ \downarrow \\ \cdot \\ \downarrow \\ \cdot \end{array} \right)$

V. $\begin{array}{c} \cdot \\ \downarrow \\ \cdot \\ \downarrow \\ \cdot \end{array}$

SECOND STROPHE.—Logaoedic. Per. I. opens with a Third Glyconic, but, as in the first strophe, Second Glyconics predominate.

I. 1. $\overset{-}{\omicron\iota\mu\omicron\iota} \mid \overset{-}{\mu\omicron\iota} \overset{-}{\kappa\alpha\iota} \mid \overset{\cup}{\pi\omicron\nu} \overset{\cup}{\pi\omicron\lambda\iota} \mid \overset{-}{\alpha\varsigma} \Lambda \parallel$
 $\overset{-}{\omega} \overset{-}{\pi\tau\alpha\nu} \mid \overset{-}{\alpha\iota} \overset{-}{\theta\eta\rho} \mid \overset{-}{\alpha\iota} \overset{-}{\chi\alpha\rho\omicron\tau} \mid \overset{-}{\omega\nu} \tau \Lambda$

2. $\overset{-}{\pi\omicron\nu\tau\omicron\upsilon} \mid \overset{-}{\theta\iota\nu\omicron\varsigma} \overset{-}{\epsilon\phi} \mid \overset{\cup}{\eta\mu\epsilon\nu} \mid \overset{-}{\omicron\varsigma} \Lambda \parallel$
 $\overset{-}{\epsilon\theta\eta\gamma} \mid \overset{-}{\theta\eta\rho\omega\nu} \mid \overset{\cup}{\omicron\upsilon\varsigma} \overset{\cup}{\omicron\delta} \overset{\cup}{\epsilon\chi} \mid \overset{-}{\epsilon\iota} \Lambda$

3. $\overset{-}{\epsilon\gamma\gamma\epsilon\lambda} \mid \overset{-}{\alpha} \overset{-}{\chi\epsilon\rho\iota} \mid \overset{\text{L}}{\pi\alpha\lambda\lambda} \mid \overset{-}{\omega\nu} \Lambda \text{]}$
 $\overset{-}{\chi\epsilon\rho\omicron\varsigma} \mid \overset{-}{\omicron\upsilon\rho\epsilon\varsigma\iota} \mid \overset{-}{\beta\omega\tau} \mid \overset{-}{\alpha\varsigma} \Lambda$

* πλέωνος?

§ This example—where there is no doubt about the reading, either in the strophe or in the antistrophe—proves that the antistrophic correspondence of Glyconic verses did not necessarily require the dactyl to occur in the same place. Just below (Per. II., v. 1) there is another instance, if the reading $\mu\eta\pi\acute{\epsilon}\tau' \acute{\alpha}\pi' \acute{\alpha}\lambda\lambda\omega\nu \phi\upsilon\gamma\acute{\gamma}\acute{\epsilon}$ be right: see commentary on 1149 f. Cp. *Tr.*, Metrical Analysis, p. lxvii. (n. on v. 969).

II. 1. ταν εμ | αν μελε | ου τροφ | αν Λ ||

μηκετ απ | αυλι | ων φυγ | φ Λ

2. ταν ουδ | εις ποτ ε | βαστασ | εν Λ ||
πηδατ | ου γαρ εχ | ω χερ | ου Λ

3. ω τοξ | ον φιλον | ω φιλ | ων Λ ||
ταν προσθ | εν βελε | ων αλκ | αν Λ

4. χειρων | εκ βεβι | ασμεν | ον Λ]
ω διστ | ανος εγ | ω τα | νυν Λ

III. 1. η που ελ | εινον ορ | φς φρενας | ει τινας ||
αλλ' ανεδ | ην ο δε | χωρος αρ | ουκετι

2. εχ :: εις τον | ηρακλ | ει | ον Λ ||
φοβ :: ητος | ουκεθ | υμ | ω Λ

3. αρθμιον | ωδε σοι ||
ερπετε | νυν καλω

4. ουκετι | χρησησομεν | ον το μεθ | υστερον ||
ατιφων | ον κορεσ | αι στομα | προς χαριω

5. αλλ :: ου δ | εν μετ | αλλαγ | φ Λ ||
εμ :: ασ | σαρκος | αυωλ | ασ Λ

6. πολυ :: μηχανου | ανδρος ερ | εσο | ει Λ]
απο :: γαρ βιον | αυτικα | λειψ | ω Λ

IV. ορ :: ων μεν | αισοχρ | ασ απατ | ασ στυγν || ον τε | φωτ | εχθοδοπ | ον Λ]
ποθ :: εν γαρ | εστ | αι βιοτ | α τις || ωδ εν | αυρ | αις τρεφετ | αι Λ

V. μυρι απ | αισοχρ | ων ανα | τελλ || ονθ ος εφ | ημ- || εν κακ ε | μησατ | ω | ζευ Λ]
μηκετι | μηδεν | ος κρατ | υν || ων οσα | πεμπ || ει βιο | δωρος | αι | α Λ

VI. I. $\bar{\text{ανδρ}}\overset{\vee}{\text{ος}} \mid \overset{\sim}{\text{τοι}}\overset{\vee}{\text{τα}}\overset{\sim}{\text{μεν}} \mid \overset{\sim}{\text{ενδ}}\overset{\vee}{\text{ικ}} \mid \overset{\sim}{\text{αιεν}} \mid \overset{\sim}{\text{ειπ}} \mid \overset{\sim}{\text{ειν}} \Lambda \parallel$
 $\overset{\sim}{\text{προ}}\overset{\vee}{\text{ς}}\overset{\sim}{\text{θεω}}\overset{\vee}{\text{ν}} \mid \overset{\sim}{\text{ει}}\overset{\vee}{\text{τι}}\overset{\sim}{\text{σεβ}} \mid \overset{\sim}{\text{ει}}\overset{\vee}{\text{ξεν}} \mid \overset{\sim}{\text{ον}}\overset{\vee}{\text{πελ}} \mid \overset{\sim}{\text{ασσ}} \mid \overset{\sim}{\text{ον}} \Lambda$

2. $\overset{\sim}{\text{ειπ}}\overset{\vee}{\text{ου}}\overset{\sim}{\text{τ}} \mid \overset{\sim}{\text{ος}}\overset{\vee}{\text{δε}} \mid \overset{\sim}{\text{μη}}\overset{\vee}{\text{φθον}}\overset{\sim}{\text{ερ}} \mid \overset{\sim}{\text{αν}} \Lambda \parallel$
 $\overset{\sim}{\text{εννοι}} \mid \overset{\sim}{\text{φ}}\overset{\vee}{\text{πασ}} \mid \overset{\sim}{\text{φ}}\overset{\vee}{\text{πελα}}\overset{\sim}{\text{τ}} \mid \overset{\sim}{\text{αν}} \Lambda$

3. $\overset{\sim}{\text{εξω}}\overset{\vee}{\text{σ}} \mid \overset{\sim}{\text{αι}}\overset{\vee}{\text{γλωσ}}\overset{\sim}{\text{σ}} \mid \overset{\sim}{\text{ας}}\overset{\vee}{\text{οδυν}} \mid \overset{\sim}{\text{αν}} \Lambda \parallel$
 $\overset{\sim}{\text{αλλα}} \mid \overset{\sim}{\text{γνωθ}}\overset{\vee}{\text{ευ}} \mid \overset{\sim}{\text{γνωθ}}\overset{\vee}{\text{επι}} \mid \overset{\sim}{\text{σοι}} \Lambda$

4. $\overset{\sim}{\text{κειν}}\overset{\vee}{\text{ος}} \overset{\sim}{\text{δ}} \mid \overset{\sim}{\text{εις}}\overset{\vee}{\text{απο}} \mid \overset{\sim}{\text{πολλ}} \mid \overset{\sim}{\text{ων}} \Lambda \parallel$
 $\overset{\sim}{\text{κηρα}} \mid \overset{\sim}{\text{τανθ}}\overset{\vee}{\text{απο}} \mid \overset{\sim}{\text{φενγ}} \mid \overset{\sim}{\text{ειν}} \Lambda$

5. $\overset{\sim}{\text{ταχθ}}\overset{\vee}{\text{εις}} \mid \overset{\sim}{\text{τωνθ}}\overset{\vee}{\text{εφ}} \mid \overset{\sim}{\text{ημοσυν}} \mid \overset{\sim}{\text{φ}} \Lambda \parallel$
 $\overset{\sim}{\text{οικτρα}} \mid \overset{\sim}{\text{γαρ}}\overset{\vee}{\text{βοσκ}} \mid \overset{\sim}{\text{ειν}}\overset{\vee}{\text{αδα}} \mid \overset{\sim}{\text{ης}} \overset{\vee}{\text{δ}} \Lambda$

6. $\overset{\sim}{\text{κοιν}} \text{ :: } \overset{\sim}{\text{αν}} \mid \overset{\sim}{\text{ηγνυ}}\overset{\vee}{\text{σεν}} \mid \overset{\sim}{\text{εις}}\overset{\vee}{\text{φιλ}} \mid \overset{\sim}{\text{ους}}\overset{\vee}{\text{αρ}} \mid \overset{\sim}{\text{ωγ}} \mid \overset{\sim}{\text{αν}} \Lambda \parallel$
 $\overset{\sim}{\text{εχ}} \text{ :: } \overset{\sim}{\text{ειν}} \mid \overset{\sim}{\text{μυριον}} \mid \overset{\sim}{\text{αχθος}} \mid \overset{\sim}{\text{ο}}\overset{\vee}{\text{ξεν}} \mid \overset{\sim}{\text{οικ}} \mid \overset{\sim}{\text{ει}} \Lambda$

I. $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array}$

II. $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array}$

III. $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 2 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array}$
 $4 = \acute{\epsilon}\pi.$

IV. $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array}$

V. $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 2 \\ \cdot \\ 4 \\ \cdot \end{array}$

VI. $\begin{array}{c} \cdot \\ 6 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 6 \end{array}$

ANOMOIOSTROPHA (VV. 1169—1217).

First Section.—Period I., choric: II., ionic: III., dactylic: IV., choriambic. The variety of measures, and the rapid transitions from one to another, suit the fluctuations of excited feeling.

I. 1. $\overset{\cup}{\text{παλ}} : \overset{\cup}{\text{ιν παλ}} | \overset{\cup}{\text{ιν παλ}} | \overset{\cup}{\text{αιον}} | \overset{\cup}{\text{αλγ}} \parallel \overset{\cup}{\text{ημ νπ}} | \overset{\cup}{\text{εμν}} | \overset{\cup}{\text{ασας}} | \overset{\cup}{\omega} \overset{\cup}{\Lambda} \parallel$

2. $\overset{\cup}{\text{λφστε}} | \overset{\cup}{\text{των πριν}} | \overset{\cup}{\text{εν τοπ}} | \overset{\cup}{\text{ων τι}} \parallel \overset{\cup}{\mu} \overset{\cup}{\omega\lambda\epsilon\sigma} | \overset{\cup}{\alpha\sigma} \overset{\cup}{\tau\iota} | \overset{\cup}{\mu} \overset{\cup}{\epsilon\iota\rho\gamma\alpha\sigma} | \overset{\cup}{\alpha\iota} \overset{\cup}{\Lambda} \parallel$

3. $\overset{\cup}{\text{τι}} : \overset{\cup}{\text{τουτ ε}} | \overset{\cup}{\lambda\epsilon\zeta\alpha\sigma} | \overset{\cup}{\epsilon\iota} \overset{\cup}{\sigma\upsilon} | \overset{\cup}{\tau\alpha\nu} \overset{\cup}{\epsilon} | \overset{\cup}{\mu\omicron\iota} \overset{\cup}{\Lambda} \parallel$

II. 1. $\overset{\cup}{\text{στυγερ}} : \overset{\cup}{\alpha\nu} \overset{\cup}{\tau\rho\omega\alpha\delta\alpha} | \overset{\cup}{\gamma\alpha\nu} \overset{\cup}{\mu} \overset{\cup}{\eta\lambda\pi\iota\sigma\alpha\sigma} | \overset{\cup}{\alpha\zeta\epsilon\iota\nu} \overline{\Lambda} \parallel$

2. $\overset{\cup}{\text{τοδε}} : \overset{\cup}{\gamma\alpha\rho} \overset{\cup}{\nu\omicron\omega} \overset{\cup}{\kappa\rho\alpha\tau} | \overset{\cup}{\iota\sigma\tau\omicron\nu} \overset{\cup}{\alpha\pi\omicron} \parallel \overset{\cup}{\nu\nu\nu} \overset{\cup}{\mu\epsilon} \overset{\cup}{\lambda\epsilon\iota\pi\epsilon\tau} | \overset{\cup}{\eta\delta\eta} \overline{\Lambda} \parallel$

III. 1. $\overset{\cup}{\text{φιλα}} : \overset{\cup}{\mu\omicron\iota} \overset{\cup}{\phi\iota\lambda\alpha} | \overset{\cup}{\tau\alpha\nu\tau\alpha} \overset{\cup}{\pi\alpha\rho} | \overset{\cup}{\eta\gamma\gamma} \parallel \overset{\cup}{\epsilon\iota\lambda\alpha\sigma} \overset{\cup}{\epsilon\kappa\omicron\nu\tau\iota} \overset{\cup}{\tau\epsilon} | \overset{\cup}{\pi\rho\alpha\sigma\sigma\epsilon\iota\nu} \parallel$

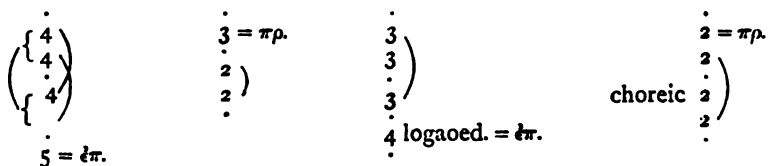
2. $\overset{\cup}{\epsilon} : \overset{\cup}{\omega\mu\epsilon\nu} \overset{\cup}{\epsilon} | \overset{\cup}{\omega} | \overset{\cup}{\mu\epsilon\nu} \overset{\cup}{\Lambda} \parallel$

3. $\overset{\cup}{\nu\alpha\omicron\sigma} \overset{\cup}{\iota\nu} | \overset{\cup}{\eta\mu} | \overset{\cup}{\iota\nu} \overset{\cup}{\tau\epsilon} | \overset{\cup}{\tau\alpha\kappa\tau\alpha\iota} \parallel$

IV. 1. $\overset{\cup}{\mu\eta} \overset{\cup}{\pi\rho\omicron\varsigma} \overset{\cup}{\alpha\rho\alpha\iota} | \overset{\cup}{\omicron\upsilon} \overset{\cup}{\delta\iota\omicron\varsigma} \overset{\cup}{\epsilon\lambda\theta} \parallel \overset{\cup}{\eta\varsigma} \overset{\cup}{\iota\kappa\epsilon\tau\epsilon\nu} | \overset{\cup}{\omega} \overset{\cup}{\mu\epsilon\tau\rho\iota\alpha\zeta} \parallel$

2. $\overset{\cup}{\omega} \overset{\cup}{\xi\epsilon\nu} | \overset{\cup}{\omicron\iota} \parallel \overset{\cup}{\mu\epsilon\iota\nu\alpha\tau\epsilon} \overset{\cup}{\pi\rho\omicron\varsigma} | \overset{\cup}{\theta\epsilon\omega\nu} \overset{\cup}{\tau\iota} \overset{\cup}{\theta\rho\omicron\epsilon\iota\varsigma} \parallel$

I. Choric. II. Ionic. III. Dactylic. IV. Choriambic.



Second Section.—Logaoedic.

I 1. $\overset{\sim}{\sim}\overset{\sim}{\sim}\overset{\sim}{\sim}\overset{\sim}{\sim}\overset{\sim}{\sim}$ ||

δαιμ : ων δαιμ | ων απολ | ωλ ο ταλ | ασ Λ ||

2. $\overset{\sim}{\sim}$ > $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ ||

ω πους | πους τι σ ετ | εν βι | φ Λ ||

3. $\overset{\sim}{\sim}$ > $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ ||

τευξω | τφ μετοπ | εν ταλ | ασ Λ ||

4. $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$]

ω ξενοι | ελθεταιπ | ηλυδες | αυθις]

II. 1. $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ ||

τι : ρεξ | οντες | αλλοκοτ | φ Λ ||

2. $\overset{\sim}{\sim}$ > $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ > $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ ||

γνωμα | των παρος | ων πρου | φαινες ||

3. $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ ||

ου : τοι νεμεσ | ητρον ||

4. $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ ||

αλ : υ | οντα | χειμερι | φ Λ ||

5. $\overset{\sim}{\sim}$ > $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$]

λυπα | και παρα | νουν θρο | ειν Λ]

I. $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{array} \left. \vphantom{\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{array}} \right\}$

II. $\left(\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 2 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{array} \right)$

Third Section.—Dactylic.

I. 1. $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ ||

βαθι νυν | ω ταλαν | ως σε κελ | ευομεν ||

2. $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ $\overset{\sim}{\sim}$ ||

ουδεποτ | ουδεποτ | ισθι τοδ | εμπεδον ||

3. οὐδ̄ εἰ | πυρφόρος | ἀστέροπ̄ | ἠτῆς ||

4. βροντας | αυγαις | μ̄ εἰσι φλογ̄ | ἰζων ||

5. ἐρρετω | ἔλιον | οἱ θ̄ υπ̄ ε | κεινω̄]

II. παντες οσ̄ | οἱ τοδ̄ ε | τλασαν̄ ε || μου ποδος | ἀρθρον̄ απ̄ | ωσαῑ]

III. 1. ἀλλ̄ : ω̄ ξενοι | εν̄ γε̄ μοι | ευχος̄ ορ̄ | ἐξ̄ατε ||

2. ποιον̄ ερ̄ | εις̄ τοδ̄ επ̄ | ος̄ ξιφος̄ | εῑ ποθεν̄ ||

3. ἠ̄ γενιν̄ | ἠ̄ βελε̄ | ων̄ τῑ προ̄ | πεμψ̄ατε ||

4. ως̄ τ̄ινα | δη̄ ρεξ̄ | ἡς̄ παλαμ̄ | αν̄ ποτε̄ ||

5. χρωτ̄ απο̄ | παντᾱ καῑ | αρθρᾱ τεμ̄ | ω̄ χερε̄ ||

6. φον̄ : φ̄ φον̄ | φ̄ νοος̄ | ἠδ̄ | ἠ̄ Λ̄]

I. $\begin{matrix} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{matrix} \left. \vphantom{\begin{matrix} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{matrix}} \right\}$

II. $\begin{matrix} \cdot \\ 3 \\ \cdot \\ 3 \end{matrix} \left. \vphantom{\begin{matrix} \cdot \\ 3 \\ \cdot \\ 3 \end{matrix}} \right\}$

III. $\begin{matrix} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{matrix} \left. \vphantom{\begin{matrix} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{matrix}} \right\}$
 4 logaoed. = ἐπ.

Fourth Section.—Per. I., choreic: II., logaoedic.

I. 1. τῑ : ποτε̄ πατ̄ | ερᾱ ματ̄ | εῡ | ων̄ Λ̄ ||

2. ποῑ | γας̄ ες̄ | αιδ̄ | οῡ Λ̄]

- II. 1. οὐ γὰρ | ἐν φᾶ | εἰ γ' ἐτ | ἰ Ἄ ||
2. ὦ πολὺς | ὦ πολὺ | ἰς πατρὶ | ἄ Ἄ ||
3. πῶς ἀν | εἰσιδ' | οἰμὶ σ | ἀβλε | ὅς γ' ἀν | ἦρ Ἄ ||
4. ὅς γ' ἐ | σὺν λιπ | ὦν ἱερ | ἀν Ἄ ||
5. λιβαδ' : εχθρ | οἷς ἐ | βᾶν δαυα | οἷς Ἄ ||
6. ἀρ : ὠγος ἐτ | οὐδεν | εἰμι | ἰ Ἄ]]

I. $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \end{array}$

II. $\begin{array}{c} \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 6 \\ \cdot \\ 4 \\ \cdot \end{array}$
 $4 = \epsilon\pi.$

ΣΟΦΟΚΛΕΟΥΣ
ΦΙΛΟΚΤΗΤΗΣ

ΣΟΦΟΚΛΕΟΥΣ

ΦΙΛΟΚΤΗΤΗΣ

ΦΙΛΟΚΤΗΤΟΥ ΥΠΟΘΕΣΙΣ.

Χρύσης Ἀθηνᾶς βωμὸν ἐπικεχωσμένον,
 εἴφ' οὔπερ Ἀχαιοῖς χρησθὲν ἦν θύσαι, μόνος
 Ποιάντος ἦδει παῖς ποθ' Ἡρακλεῖ ξυνών.
 ζητῶν δὲ τοῦτον ναυβάτη δαΐζει στόλῳ,
 πληγαῖς ὑπ' ἔχως, ἐλίπει' ἐν Λήμνῳ νοσῶν. 5
 Ἐλενος δ' Ἀχαιοῖς εἴφ' ἀλώσεσθ' Ἴλιον
 τοῖς Ἡρακλέους τόξοισι παιδί τ' Ἀχιλλέως.
 τὰ τόξ' ὑπῆρχε παρὰ Φιλοκτῆτη μόνῳ·
 πεμφθεῖς δ' Ὀδυσσεὺς ἀμφοτέρους συνήγαγεν.

1 Χρύσης Ἀθηνᾶς] ἐν χρυσῇ ἀθηνᾶι L: ἐν χρυσῇ ἀθηνᾶς T. 2 εἴφ' οὔπερ] εἴφ' οὔπερ L. 3 ἦδει L: ἦδη T.—ποθ' T: τόθ' L. 4 The first three verses, and the first half of the fourth, are written in L as prose. Having perceived that the Argument was metrical, the scribe then stopped abruptly after the syllable *ναυ* of *ναυβάτη*, and began afresh with verse 3. Hence verse 3 and the first half of v. 4 are written twice in L.—*ναυβάτη...στόλῳ*] *ναυβάτη...στόλον* L: *ναυάτη...στόλον* T. 5 *πληγαῖς*] *πληγαις* δ' L.—*ἐν Λήμνῳ νοσῶν*] *ἐν λήμνω· νο* L, the three last letters of *νοσῶν* having been lost. 6 *εἴφ'*] *εἴφ'* L. 7 *τόξοισι*] *τόξοις* L, which a later hand has sought to alter into *τόξοισι*. 8 *τόξ'* *ὑπῆρχε*] *τότ' ὑπεῖρχε* L.

This metrical Argument, with the heading *Φιλοκτῆτου* ^π, stands in L (p. 79 b) immediately after the *ἄθλοι* Ἡρακλέους, twelve hexameters which are placed at the end of the *Trachiniae*. Then comes the prose Argument, with the heading *ἄλλως*, followed by *τὰ τοῦ δράματος πρόσωπα*. The metrical Argument was first printed in the ed. of Sophocles by Turnebus (Paris, 1553), who found it in the Paris 15th century ms., T (cod. 2711). It is absent from the earlier editions (those of Aldus, Junta, and

Camerarius), since the MSS. on which they were chiefly based did not contain it. (Cp. *O. C.* p. liv.)—The workmanship of these iambs is decidedly worse (and presumably much later) than that of the metrical Argument to the *Oedipus Tyrannus*. In v. 2 an anapaest holds the second, and in v. 9, the fourth place; while in v. 6 ἀλώσεσθ' Ἴλιον combines an impossible elision with an impossible spondee. In v. 3 εἰλεν' has the sense of ἐλείφθη, a Homeric use of the aor. midd. which is unknown to later classical Greek.

1 Σρήσις Ἀθηναίς. The second scholium on v. 194, and the schol. on 1326, identify Σρήσις with Athena; but nothing in the play itself favours that view. Sophocles seems rather to think of Chryse as a nymph.—βωμόν: cp. Dion Chrysostom, or. 59 § 9 (where he paraphrases a dialogue, from the Euripidean *Philoctetes*, between that hero and Odysseus), ὡς περ ἄμειλι καμὲ ἐξέθηκας, ὑπὲρ τῆς κοινῆς σωτηρίας τε καὶ νίκης περιπεσόντα τῆδε τῇ ξυμφορῇ, δεικνύοντα τὸν Σρήσις βωμόν, οὐ θύσαντες κρατήσειν ἐμελλόν τῶν πολεμίων· εἰ δὲ μή, μάτην ἐγίγνωτο ἡ στρατεία.—ἐπιεχωσμένοι, in classical Greek, would mean, 'heaped up,' and would be pointless here. Probably, however, the post-classical writer of these verses intended to express the idea, 'encumbered with earth or debris,' and so, 'decayed,' 'neglected.' Cp. the scholium of Tzetzes on Lycophron v. 911 ὅτε ἐκάθαιρεν ἐν Σρήσι τὸν κεχωσμένον βωμόν τῆς Ἀθηναίς (where κεχωσμένοι, 'defiled,' would, indeed, be a possible v. l.); Tzetzes seems to mean, 'the decayed altar,' using χῶν in a sense suggested by its application to the 'choking up' of harbours. 3 ποθ' Ἡρακλεῖ ξυνῶν = ἐπειδὴ ποτε Ἡρ. ξυνῆν. Not in the expedition of Heracles against Troy,—which was referred by legend to the generation before the Trojan War,—but in some later wanderings. The altar was said to have been founded by Jason on his way to Colchis. Cp. Philostratus *Imag.* 17 τὸν τῆς Σρήσις βωμόν, ὃν Ἰάσων ποτὲ ἰδρύσατο, ὅτε εἰς Κολχίδος ἐπλεῖ. Φιλοκτίτης δὲ ἐκ τῆς ξυνῆς Ἡρακλεῖ μνήμης τὸν βωμόν τοῖς ζητοῦσι δεικνύς, ἐγγράσαντος αὐτῷ τοῦ ὕδρου τὸν ὠν ἐς θάτερον τῶν ποδῶν, ... ἐν Δήμῳ ταύτῃ κείται, κ.τ.λ.

ΑΛΛΩΣ.

Ἀπαγωγὴ Φιλοκτίτου ἐκ Δήμου εἰς Τροίαν ὑπὸ Νεοπτολέμου καὶ Ὀδυσσεύς καθ' Ἑλένου μαντεῖαν, ὃς κατὰ μαντεῖαν Κάλχαντος, οἷς εἰδὼς χρησμούς συντελοῦντας πρὸς τὴν τῆς Τροίας ἄλωσιν, ὑπὸ Ὀδυσσεύς νύκτωρ ἐνεδρευθείς, δέσμιος ἤχθη τοῖς Ἕλλησιν. ἡ δὲ σκηνὴ ἐν Δήμῳ· 5 ὃ δὲ χορὸς ἐκ γερόντων τῶν τῷ Νεοπτολέμῳ συμπελεύοντων. κείται καὶ παρ' Αἰσχύλῳ ἡ μυθοποιία. ἐδιδάχθη ἐπὶ Γλαυκίππου· πρῶτος ἦν Σοφοκλῆς.

5 τῶν τῷ] τῶι L. The loss of τῶν in L may have been due to the preceding γερόντων, esp. as it is the last word of a line.—κείται καὶ] κείται ὡς L: κείται L: κείται δὲ vulg.

1 Κάλχαντος] Soph. refers to the nocturnal ambushade by which Odysseus captured Helenus (606 ff.), but nowhere hints that Calchas had prompted it. The advice of Calchas appears to have been mentioned by Lesches in the *Ἰλιάς Μικρά*

(*circ.* 700 B.C.), and the author of this Argument may have found it noticed in the *Philoctetes* of Aeschylus, to which he alludes. Quintus Smyrnaeus (9. 325 ff.) names Calchas only, and says nothing of Helenus. 6 *Διοχάλλω*] See Introduction. The writer ignores the *Philoctetes* of Euripides, and the treatment of the subject by other dramatic poets.—*ἐπι Γλαυκίππου*] Glaucippus was archon from July 410 to July 409 B.C. (Ol. 92. 3). The play was brought out, then, at the great Dionysia at the end of March, 409 B.C. Sophocles was then eighty-seven.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΔΥΣΣΕΥΣ.

ΧΟΡΟΣ.

ΝΕΟΠΤΟΛΕΜΟΣ

ΕΜΠΟΡΟΣ.

ΦΙΛΟΚΤΗΤΗΣ.

ΗΡΑΚΛΗΣ.

The *εμπορος* is an attendant of Neoptolemus who appears in the disguise of a *ναύκληρος*, or captain of a ship (v. 542). At v. 128 he is identified with the *σκοπός*. But the latter was a 'mute person,' while the *εμπορος* was really played by the tritagonist. Wecklein suggests that the word *εμπορος* may have been suggested to the grammarians by *ξυνεμπορον* in v. 542: but that word ('companion') is there applied, not to the supposed *ναύκληρος*, but by the latter to a sailor who accompanies him. And the designation *εμπορος* seems fitting enough, when we observe that the man describes himself as trading between Peparethus and the Greek camp at Troy (547 ff., cp. 582 ff.). In the list of *Dramatis Personae* L has *ἀγγελος εμπορος*, but in the text of the play, *εμπορος* only. Some editors give *σκοπός ὡς εμπορος*.

L adds *ἐπιφαινόμενος* to *Ἡρακλῆς*.

The Chorus consists of fifteen seamen from the ship of Neoptolemus.

The protagonist played Philoctetes, and the deuteragonist, Neoptolemus; while the tritagonist took the parts of Odysseus, the pretended merchant, and Heracles.

STRUCTURE OF THE PLAY.

1. πρόλογος, 1—134.
2. παράδοξοι, 135—218.
3. *ἐπαισέδιον πρῶτον*, 219—675. In this are inserted two short choral songs,—a strophe (391—402) and an antistrophe (507—518),—having the character of a 'dance-song' or *ὑπόρχημα* (see on *O. T.* 1086).
4. στάσιμον, 676—729.
5. *ἐπαισέδιον δεύτερον*, 730—826.
6. κομμός, taking the place of a second stasimon, 827—864.
7. *ἐπαισέδιον τρίτον*, 865—1080.
8. Second κομμός, taking the place of a third stasimon, 1081—1217.
9. ἔξοδος, 1218—1471.

ΟΔΥΣΣΕΥΣ.

ἌΚΤΗ μὲν ἦδε τῆς περιρρύτου χθονὸς
 Δήμνου, βροτοῖς ἀστιπτος οὐδ' οἰκουμένη·
 εὐθ' ᾧ κρατίστου πατρὸς Ἑλλήνων τραφεῖς,
 Ἀχιλλέως παῖ Νεοπτόλεμε, τὸν Μηλιά
 Ποίαντος υἱὸν ἐξέθηκ' ἐγὼ ποτε,
 ταχθεῖς τόδ' ἔρδειν τῶν ἀνασσόντων ὑπο,
 νόσφ' καταστάζοντα διαβόρω πόδα,
 ὄτ' οὔτε λοιβῆς ἡμῖν οὔτε θυμάτων

5

L=cod. Laur. 32. 9 (first half of eleventh century). r=one or more of the later MSS. This symbol is used where a more particular statement is unnecessary. 'MSS.' after a reading, means that it is in all the MSS. known to the editor.

Scene:—A lonely place on the N.E. coast of Lemnos, near the promontory of Mount Hermaeum (1455 ff.). A rocky cliff rises steeply from the sea-shore (cp. 1000 ff.); in it is seen the cave of Philoctetes. ODYSSEUS and NEOPTOLEMUS enter on the left of the spectators.

1-134 Prologue. Odysseus tells Neoptolemus that this is the spot where, ten years before, he had put Philoctetes ashore. Neoptolemus presently finds the cave, with traces in it which show that it is still inhabited. Odysseus then suggests that he should capture Philoctetes and his bow by a stratagem. He is to pretend that he has quarrelled with the Atreidae, and is sailing homeward. The youth at first refuses; but ultimately yields to the argument that only thus can he win the glory of taking Troy.—Odysseus returns to his ship, leaving Neoptolemus to watch for Philoctetes at the cave.

1 ἀκτῆ μὲν ἦδε, implying the antithesis, τῷ δὲ ἔργῳ ἦδη ἐπιχειρητέον, which is virtually given by vv. 11 ff. For μὲν thus deprived of its answering δέ by a change in the form of a long sentence, cp. *Ant.* 1199 ff.

2 ἀστιπτος is the form given by L here, which also has στυπτή in v. 33. στυπτός, not στειπτός, is also the best attested form in Aristophanes *Ach.* 180, and in Theophrastus *De Igne* § 37. See Appendix.

οὐδ' οἰκουμένη. Aeschylus and Euripides had both written a Φιλοκτήτης, and each had composed his chorus of Lemnians,—thus making it seem strange that

the sufferer should have been left so long without aid (Dion Chrysostom, or. 52). Sophocles wished to avoid that defect. Everything that is said of Lemnos throughout this play would naturally suggest a wholly uninhabited island. And the words ascribed to Philoctetes (vv. 220 f., 300 ff.) require us to suppose that he, at least, believed it to be so. The *Iliad*, however, represents Ἐθνος, son of Jason and Hypsipylē, as reigning in Lemnos during the Trojan war (7. 467); and it was into 'well-peopled Lemnos' that Achilles sold Lycan (21. 40). It is simplest to suppose that Sophocles, finding it convenient to have a desert island, ignored the Homeric notices. But it is also possible that he conceived the island as inhabited in some parts and desolate in others. This is the scholiast's view: ἐν ἐρήμῳ γὰρ μέρει τῆς Δήμνου ἐξέστη. The area of Lemnos is about 150 square miles, or more than thrice that of Jersey. Philoctetes could not crawl far from his sea-side cave (cp. 163, 291).

3 κρατίστου...τραφεῖς: strictly, 'bred from' (not, 'reared by') 'a sire who was the bravest of the Greeks.' πατρὸς is not a gen. of agency (like πηγῆς θυγατρὸς, Eur. *Or.* 497), but a gen. of origin, as 1284 ἀρίστου πατρὸς ἀσχυιστος γενῶς: cp. *O. T.* 1082 τῆς γὰρ πέφυκα μητρὸς, *O. C.* 1322 μητρὸς λοχευθείς. τραφεῖς is more forcible than γενῶς, as suggesting, not birth merely, but the inborn qualities. Cp. *Ai.* 556 δέ σ' ὅστις πατρὸς | δαίξαι ἐν ἐχθροῖς οἷος ἐξ οἴου τράφη, 'thou must see that thou provest among thy father's foes of what mettle and what breed thou art.'

ODYSSEUS.

This is the shore of the sea-girt land of Lemnos, untrdden of men and desolate. O thou whose sire was the noblest of the Greeks, true-bred son of Achilles, Neoptolcmus,—here, long ago, I put ashore the Malian, the son of Poeas, (having charge from my chiefs so to do,)—his foot all ulcerous with a gnawing sore, —when neither drink-offering nor sacrifice could be attempted

2 ἀστειπτος L, and Γ (cod. Abbat. Flor. 152, late 13th cent.): ἀστειπτος A, with the other later MSS. Cp. on σπιπτή, v. 33. 6 Nauck places this verse after v. 7.

In Aesch. *Th.* 792 θαρσεῖτε, παῖδες μητέρων τετραμμένα, the gen. seems again to be one of origin, 'maidens who are true daughters of your mothers' (i.e., who resemble them, rather than your intrepid fathers). Wakefield's conjecture ἐσθ' ὦ <'κ> κρατίστου was warranted by the commoner usage of τραπέφς (with ἐκ, *Ai.* 557, Eur. *Ion* 693; with ἀπό, *Ion* 262, *Ai.* 1229); but it was needless here.

4 Νεοπτόλεμος, four syllables, the voice gliding so rapidly over the first ε that, with ο, it gives the effect of only one syllable. So in 241, and Eur. *Andr.* 14, *Tro.* 1126. But the name is a word of five syllables in *Or.* 1655 Νεοπτόλεμος γαμῶν ἦ, οὐ γαμῶι ποτε. Elmsley thought that verse corrupt; the same variation occurs, however, in Θεοκλύμενος, which is of four syllables in Eur. *Helen.* 9, but of five *ib.* 1168 and 1643.—τόν Μηλιά, belonging to Malis ('the sheep-country,' from μῆλον, as the neighbouring Mount Oeta takes its name from οἶτα),—a district almost enclosed by hills, at the head (i.e., west) of the Μαλακῆς κόλπος. That bay forms a deep recess in the south coast of Thessaly, just opposite the N.W. end of Euboea. Cp. n. on 490. The *Iliad* (2. 682) includes this region in the domain of Achilles, and assigns Philoctetes to the more northerly region of Thessaly, afterwards called Magnesia: see Introduction.—Her., consistently Ionic, has, ἡ Μηλις γῆ, ἡ Τρηχυνή: Attic writers always have Τραχίς: but Thuc. and Xen. say οἱ Μηλιαῖς, while Aeschines, like later writers, has οἱ Μαλιαῖς. Cp. 725 Μηλιάδων νυμφῶν.

5 ἐξέθηκ = ἀπεβίβασα: cp. Arist. *Poet.* 24 τὰ περὶ τῆν ἐκθεσιν, the story of Odysseus being put ashore by the Phaeacians in Ithaca (*Od.* 13. 116 ff.).

6 2. Nauck's transposition of these two verses effaces a delicate touch. Odysseus is anxious to present his conduct in the best light. After ἐξέθηκ' ἐγώ, he hastens to add that he was merely obeying his chiefs (v. 6). And then, in vv. 7 ff., he palliates their conduct by describing how unendurable Philoctetes was.

7 κατασταζόντα agrees with ἰόν (5): πόδα is acc. of respect: *Ai.* 9 κἀρα | σταζών ἰδρῶτι.—διαβόρω: *Tr.* 1084 ἡ τάλαια διαβόροι νόσοι (the venom of the hydra). So below, 313 βόσκων τῆν ἀηφάγον νόσον: 745 βρούκομαι. Aesch. fr. 253 (Philoctetes speaking) φαγέδαν' ἀέμον σάρκα ἐσθλει ποδός: a v. which Euripides borrowed in his own *Philoctetes*, changing σάρκα ἐσθλει to σάρκα θινῶταυ (*Arist. Poet.* 22).

8 2. λοιβή...θυμάτων. The sacrifice regularly preceded the libation (cp. *Il.* 1. 462); the order here is prompted by metrical convenience (as in *Il.* 9. 500 λοιβῆ τε κνίση τε), while the natural order is given below, 1033 (ἀθων ἱερῶ...σπένδων).—προσθιγῶν, fig., 'engage in'; so the simple διγγῶν (408, *Ant.* 546), and ἀπτομαι: cp. *Ant.* 1005 ἐμπύρων ἐγευόμην.—θυσφομίαις, cries of anguish, such as he utters below (743, 785). Cp. Eur. *Andr.* 1144 κραγγῆ δ' ἐν εὐφήμοσι δούφημος δόμοις | πέτρασιν ἀντέκλαγξ' (cries of strife echoing in the Delphian temple from the rocks hard by). At a sacrifice, all present were first sprinkled with consecrated water, then silence was proclaimed, and then the offering began: *Ar. Av.* 958 ἀθις σὺ περιχώρει λαβῶν τῆν χέριβα. | εὐφημί' ἔστω. ΣΡ. μὴ κατάρξῃ τοῦ τράγου.

The sacrifice which the cries of Philoctetes interrupted must be that which an oracle had commanded the Greeks to

παρῆν ἐκῆλοις προσθιγενῶν, ἀλλ' ἀγρίαίς
 κατείχ' αἰεὶ πᾶν στρατόπεδον δυσφημίαις, 10
 βοῶν, στενάζων. ἀλλὰ ταῦτα μὲν τί δεῖ
 λέγειν; ἀκμῆ γὰρ οὐ μακρῶν ἡμῶν λόγων,
 μὴ καὶ μάθῃ μ' ἤκουτα, κάκχέω τὸ πᾶν
 σόφισμα τῷ νῦν αὐτίχ' αἰρήσειν δοκῶ.
 ἀλλ' ἔργον ἤδη σὸν τα λοίφ' ὑπηρετεῖν, 15
 σκοπεῖν θ' ὅπου σ' ἐνταῦθα δίστομος πέτρα,
 τοιάδ', ὡ' ἐν ψύχει μὲν ἡλίου διπλῆ
 πάρεστιν ἐνθάκῃσι, ἐν θέρει δ' ὕπνου
 δι' ἀμφιρῆτος αὐλίου πέμπει πνοή.
 βαιὸν δ' ἐνερθεν ἐξ ἀριστερᾶς τάχ' ἄν 20
 ἴδοις ποτὸν κρηναῖον, εἶπερ ἔστι σῶν.
 ἄ μοι προσελθὼν σίγα σήμαιν' εἴτ' ἔχει·

10 κατείχετ' L: κατείχ' r.

11 στενάζων] ἡύζων (sic) Γ, a corruption of ὠύζων, itself manifestly a reminiscence of Tr. 787 βοῶν, ὠύζων. 13 z. These two verses are rejected by E. A. Richter (*Beiträge z. Kritik u. Erkl. des Soph. Philoct.*, Altenburg, 1876), with Nauck's approval, who pronounces v. 14 'quite unworthy of an intelligent poet.' 14 αὐτίχ' made from αὐτίκ' in L by S (the 1st corrector).

offer at Chryse's altar, in the islet Chryse. Thence they sailed to Lemnos, which was close by, and put him ashore (270). The word *στρατόπεδον* could be said of a fleet (Thuc. i. 117); but the reference in vv. 8 f. can hardly include attempts at sacrifice made between Chryse and Lemnos.

12 ἀκμῆ...λόγων: cp. *El.* 22 ἔργων ἀκμῆ. Possibly a covert criticism on the length of the prologue in some previous *Philoctetes*: cp. O. C. 1116 n.

13 z. μῆ καί: this καί = 'e'en' (not 'both'): cp. 46, 534.—ἐκχέω (aor. subj.), 'waste' (*El.* 1291), which would properly be said of the labour bestowed on devising the scheme, is here applied, in the sense of 'frustrate,' to the σόφισμα itself: cp. Eur. fr. 789 μόχθων τῶν πρὶν ἐκχέαι χάρων. (Cp. Virg. *G.* 4. 491 *idi omnis | Effusus labor.*)—τῷ for ψ: O. C. 747 n.—Aesch. and Eur. had both represented Odysseus as boldly confronting Philoctetes, who failed to recognise him; a marvel which Eur. excused by supposing that Athena had changed the aspect of Odysseus. These two verses remind us that dramatic probability required Odysseus to keep himself in the background. Cp. 70.

15 ἔργον...σὸν: a familiar Attic phrase,

as appears from its frequency in Ar., either (a) with inf., as *Nub.* 1343, σὸν ἔργον, ὃ προσβῆτα, φροσίζω κ.τ.λ.: or (b) as a parenthesis before an imperat., as *Av.* 862, ἱερεῦ, σὸν ἔργον, θεε: *Th.* 1208, σὸν ἔργον, φεύγε. It occurs more often without ἔστι than with it.

16 ἔπου στ'. Three modes of writing these words are possible: (1) as above, with prodelision of the ε in ἔστι. Cp. O. T. 732 καὶ τοῦ σθ' ὃ χάρος...; Ar. *Ach.* 129 ἀλλ' Ἀμφίθεός μοι τοῦ στῶν; So O. C. 974 ὡς ἐγὼ φάνη, *Ani.* 457 ἐξ ἔπου φάνη. (2) ὄπουστ', with crasis, the mode followed by the scribe of L: cp. 812 ὡς ὄ θεμυ γ' ἔμοβστ'. (3) ἔπου ἔστι, with synizesis, the mode preferred by several recent edd. The fact that the 2nd syll. of ἔπου has ictus appears to render (1) or (2) slightly preferable to (3); and (1) seems recommended by the analogy of φάνη, φάνη, where, at the end of the verse, a synizesis would have had a very harsh effect.—ἔπου...ἐνταῦθα, i.e., where (precisely) in this region. Ar. *Ran.* 432 ἔχουτ' ἄν οὖν φράσαι νῦν | Πλοῦτῶν' ἔπου νθάδ' οἰαί;

17 z. τοιάδ', ἴν', 'such that in it': ἴν' = ἐν ᾧ (for τοιάδε...δὲ, see O. C. 1353). Cp. Eur. fr. 183 νέμων τὸ πλείστον ἡμέρας

by us in peace, but with his fierce, ill-omened cries he filled the whole camp continually, shrieking, moaning. But what need to speak of that? 'Tis no time for many words, lest he learn that I am here, and I waste the whole plan whereby I think to take him anon.

Come, to work!—'tis for thee to help in what remains, and to seek where in this region is a cave with twofold mouth, such that in cold weather either front offers a sunny seat, but in summer a breeze wafts sleep through the tunnelled grot. And a little below, on the left hand, perchance thou wilt see a spring, if it hath not failed.

Move thither silently, and signify to me whether he still

15 *λοιπ'* L, with φ written over π by S.

16 *σκοπεῖν θ'*] In L the θ' has been

added by S.—*δοῦσ'* L. Some recent edd. write *δοῦ ἐστ'* instead of *δοῦ 'στ'*. 22 *σημαῦν' εἶρ'*] Porson conj. *σημαίνεω*: Nauck, *σημαίνεις*.—*ἔχει*] Canter (in his ed. of 1579) conject. *ἐκεῖ*, and so the London ed. of 1722. In Vat. b (cod. Urb. 141,

τούτῳ μέρος, | *ἐν*' αὐτὸς αὐτοῦ τυγχάνει βέλτιστος ὦν, where *ἐν*' = *ἐν* ὦ.

ἥλιον διπλῆ... ἐνθαίκεσις, lit., 'a twofold means of sitting in the sun.' Cp. Arist. *Probl.* 5 § 36 *ἐστῆκότες ἐν τῷ ἡλίῳ*: *ὡ.* 16 § 1 *ἐὰν ἐν ἡλίῳ τεθῶσι*. So *θακεῖν ἐν* (or *ἐνθακεῖν*) *ἡλίῳ* could mean, 'to sit in the sun'; and the genit. in *ἡλίῳ ἐνθαίκεσις* is objective, corresponding to the dat. with the verb. This is better than to make it a gen. of quality, as if the phrase meant, 'a sunny seat in (the cave).' The morning sun could be enjoyed at the seaward mouth of the cave, which had a s. or s.e. aspect (cp. 1457); while the afternoon sun fell on the other entrance, looking N. or N.W.

ἀμφιπῆρτος, 'pierced at both ends,' 'tunnelled': perh. suggested by Eur. *Cycl.* 707 *δὲ ἀμφιπῆρτος τῆσδε προσβαίνων πέτρας* (so Kirchhoff for *ποδῖ*). This passive sense of *ἀμφιπῆρτης* (*ἀμφοτέρωθεν τετραμήνου*, schol.), in which *ἀμφιπῆρτος* would be normal, cannot be illustrated by *σιδηροκμήης* ('slain with the sword,' *At.* 325), or *δορικμήης* Aesch. *Ch.* 365), since those adjectives = 'succumbing to' the sword, etc. (from the poet. sense of *ὁ καυῶντες*, etc.). But *βοτῶν σιδηροκμήησις* in the former passage illustrates the use of *ἀμφιπῆρτης*, properly masc. or fem., as a neuter adj.—*αἰλίῳ*, as 954, 1087: cp. 30 n.

21 *εἴπω ἐστ' ὅσων*, a doubt the more natural since the island was volcanic (800).

22 *εἰ μὲν προσελθῶν... κυπαί*: 'advance, I pray thee (*μοι*), towards them'

[the cave and spring], 'and sign (to me) whether he still occupies this same spot, or is elsewhere.' The position of *μοι* indicates that it is the ethic dat. (*O. T.* 1512), rather than dat. with *σημαίνεω*, with which it can easily be understood.—In the Appendix reasons are given for the following views. (1) The words *σημαῦν' εἶρ' ἔχει* break the metrical rule, since *εἶρ'* must be considered as metrically belonging to *ἔχει* rather than to *σημαίνεω*, and therefore the 5th foot ought to be an iambus. But nevertheless the words are sound, since the natural stress on the first syllable of the imperative *σημαῦν'*, coinciding with the rhythmical ictus, has the effect of making the next syllable (*αῶν*) seem relatively short to the ear. (2) In v. 23 the traditional *χῶρον πρὸς αὐτὸν* is untenable. *πρὸς* with acc. could here mean only, 'looking towards,' 'facing'; it could not mean merely, 'in the neighbourhood of.' And *ἔχει* | *χῶρον πρὸς αὐτὸν τόνδε* could not mean either, '(the cave and spring) are situated facing just this spot'; nor, 'he dwells facing this spot.' We should read with Blaydes, *χῶρον τὸν αὐτὸν*. (3) *τόνδ' εἶρ'*, *εἶρ'* is the best correction of L's *τόνδ', ἦρ'* in v. 23: and *εἶρ'* confirms the view that Philoctetes is the subject to the verbs. Odysseus is sure that the cave is somewhere near (16). His doubt is whether Philoctetes still lives in it, or has removed to some other part of the island.

χῶρον *τὸν αὐτὸν τόνδ' <ἐτ' >, εἴτ' ἄλλη κυρεῖ,
ὡς τὰπιλοιπα τῶν λόγων σὺ μὲν κλύης,
ἐγὼ δὲ φράζω, κοινὰ δ' ἐξ ἀμφοῖν *ἦ.

25

ΝΕΟΠΤΟΛΕΜΟΣ.

ἀναξ Ὀδυσσεῦ, τοῦργον οὐ μακρὰν λέγεις
δοκῶ γὰρ οἶον εἶπας ἄντρον εἰσοραῖν.

ΟΔ. ἄνωθεν, ἢ κάτωθεν; οὐ γὰρ ἐννοῶ.

ΝΕ. τόδ' ἐξῦπερθε· καὶ στίβου γ' οὐδεὶς κτύπος.

ΟΔ. ὄρα καθ' ὑπνον μὴ καταυλισθεὶς κυρῆ.

30

ΝΕ. ὀρῶ κενὴν οἴκησιν ἀνθρώπων δίχα.

ΟΔ. οὐδ' ἐνδον οἰκοποιός ἐστὶ τις τροφή;

14th cent.) ἐτι for ἐχει looks like a weak conjecture. 28 *τὸν αὐτὸν Blaydes: πρὸς αὐτὸν mss. Bergk conj. παράλιον: Wecklein, πετραῖον.—τόνδ' ἐτ', εἴτ'] τόνδ', ἦτ' L: Elmsley added ἐτ' after τόνδ'. The later mss. have either τόνδ' εἴτ', or (as A) τόνδε γ' εἴτ'. Nauck gives τούτων, εἴτ'. 24 κλύης γ, κλύως L. 25 ἦ

24 ε. τὰπιλοιπα τῶν λόγων, not τοὺς ἐπιλοιπούς, because the λόγοι are thought of collectively, not singly; cp. 131; *Ani.* 499 τῶν σὺν λόγων | ἀρεστὸν οὐδέν: *Tr.* 682 θεσμῶν οὐδέν: *Plat. Rep.* 352 B τὰ λοιπὰ τῆς ἐστιάσεως. The ref. is to the plan disclosed at 50 ff.—κοινὰ, subst., 'joint action' (not adv., 'jointly,' as though the subject to ἦ were 'our plan,' implied in τὰπιλοιπα τῶν λόγων): cp. *Thuc.* 1. 8 πλωμώτερα ἐγένετο παρ' ἀλλήλους.—ἐξ ἀμφοῖν ἦ, lit., 'proceed from both': cp. *Eur. Hec.* 294 λόγος γὰρ ἐκ τ' ἀδοξούτων ἴων | κάκ τῶν δοκούτων αὐτὸς οὐ ταῦτ' ἐσθνεῖ.

26 τοῦργον οὐ μακρὰν λέγεις, = τὸ ἔργον δ λέγεις οὐ μακρὰν ἐστί, 'the task of which thou speakest is not far off,' i.e. I can do thy bidding without going far. τὸ ἔργον is the search for (and in) the cave. This seems simpler than to take μακρὰν as = 'to a distance' (*O. T.* 16), and τοῦργον as = 'mission.' For the adverb as predicate, cp. *O. C.* 586 ἀλλ' ἐν βραχεὶ δὴ τῆρθε μ' ἐξαίτι χάρει, n.: *Tr.* 962 ἀγχού δ' ὄρα κοῦ μακρὰν | προδελαιον (sc. ὄν), 'the sorrow foretold by my lament is near, and not afar': *El.* 1191 πόθεν τοῦτ' ἐξεστημιπας κακόν;

28 ἄνωθεν, ἢ κάτωθεν; i.e. above or below Neoptolemus, who is climbing the rocks. Odysseus is on the sea-shore. Cp. 1000 ff.

29 καὶ στίβου γ' οὐδεὶς κτύπος, 'and of foot-fall, at least, there is no sound.' The γ, which has been suspected, is

fitting; he is still a little below the cave, and cannot yet see whether it is empty. Seyffert's καὶ στίβου δ' would be appropriate only if it followed the mention of some other sign that the cave was empty.—στίβου, usu. 'track (path),' or 'foot-print,' here, the act of treading: cp. 206 στίβου κατ' ἀνάγκαν, n. Remark how strongly κτύπος (L's reading) is confirmed, as against τύπος, by v. 30, where Odysseus says (in effect), 'perhaps the reason why you hear no sound is that he is asleep within.'—Other readings are καὶ στίβου γ' οὐδεὶς τύπος (*Tricl.* and *Brunck*): καὶ στίβου 'στ' οὐχ εἰς τύπος (*Mudge*): καὶ στίβου 'στ' οὐδεὶς τύπος (Bergk; though οὐδὰς is the only case of the noun found in Tragedy). These assume that there was sand or earth just in front of the cave on the side towards the sea. But vv. 1000 ff. imply that the cave's seaward mouth opened on steep rocks at some height above the beach. And if v. 29 referred to the presence or absence of foot-prints, v. 30 would lose its special point.

30 καθ' ὑπνον: *Tr.* 970 καθ' ὑπνον θῆτα: but here ὄν need not be supplied; the phrase is adverbial, with καταυλισθεὶς κυρῆ.—καταυλισθεὶς, 'lodged' (cp. 19 αἴλιου, 153 αἰάλας), a word suitable to rough or temporary quarters, as to a bivouac: *Xen. An.* 7. 5. 15 καταυλισθησαν δ' ἐν τῷ πεδίῳ: so *Eur. El.* 304 (Electra speaking of her rustic cot-

dwells in this same place, or is to be sought elsewhere,—that so our further course may be explained by me, and heard by thee, and sped by the joint work of both.

NEOPTOLEMUS.

King Odysseus, the task that thou settest lies not far off; methinks I see such a cave as thou hast described.

OD. Above thee, or below? I perceive it not.

NE. Here, high up;—and of footsteps not a sound.

OD. Look that he be not lodged there, asleep.

NE. I see an empty chamber,—no man therein.

OD. And no provision in it for man's abode?

Camerarius (ed. 1534): *εἴη* MSS. Wecklein conj. *φανῆ*. 20 *τὸδ'*] Wakefield conj. *τῆδ'*.—*στίβου τ'* L, A, and most MSS.: *στίβου γ'* Triclinius: *στίβου δ'* Seyffert: *στίβου 'στ'* Mudge (*ap. Heath*).—*οὐδεὶς κτύπος* L: *οὐδεὶς τύπος* r. Mudge (*ap. Heath*) conj. *οὐχ εἰς τύπος*: Bergk, *οὐδεὶς τύπος*. Naber proposed *κάστί που γ' ὀδ' ἔκτοπος*. 30 *καταυλισθεὶς* L, with V and others: *κατακλιθεὶς* A, B, T, which Nauck prefers and Blaydes reads.—*κυρῆ* MSS.: *κυρεῖ* Schaefer, Seyffert, Nauck, Wecklein. 32 *τροφή* MSS. Welcker and Burges conj. *τροφή*: Bergk, *ἔστ' ἐπιστροφή*.

(tage) *οἷος ἐν πέτραις ἀλλίξομαι* (cp. *ἰδ.* 168 *ἀγρότεραν αὐλάν*). *κατακλιθεὶς*, the weak reading of some later MSS., was prob. suggested by *καθ' ὅπως*.—*κυρῆ* is the reading of our MSS., and, though their authority on such a point is not great, the subjunct. seems here slightly better than *κυρεῖ*. *δρα μὴ...κυρεῖ*, 'see whether he is not,' would imply that in the speaker's mind there was little doubt on the subject: cp. notes on *Ani.* 278, 1253; Plat. *Charm.* 163 A *ἀλλ' δρα μὴ ἐκείνον πωλύει*: *Lach.* 196 C *ἀλλ' ὀρώμεν μὴ Νικίας σκεταί τι λέγειν*: *Theaet.* 145 C *δρα μὴ παίζων θλεγεν*. These are admonitions in the polite guise of suggestions. Now here we may, indeed, conceive Odysseus as saying *μὴ...κυρεῖ*: but, in the anxious uncertainty which he actually feels, it is more natural that he should say *μὴ...κυρῆ*. If it be said that general Attic usage rather favours the indic. after *δρα μὴ*, we may refer to *El.* 1003 and fr. 82 (*ἀλλ' δρα μὴ κρείσσον ᾖ*) as a few places out of several where the subjunct. after *δρα μὴ* is proved by metre.

31 *ὄρω*. Neoptolemus, mounting the rocks, has now just reached the mouth of the cave. *κενήν* is made more explicit by *ἀνθρώπων δίχα*: 'empty,—yes, there is no man there.' Such iteration is natural when the mind confirms itself in a first impression, or dwells on a striking

thought; so Verg. *Aen.* 4. 588 *vacuus sensis sine remige portus* ('empty,—no rower there'); *Ai.* 464 *γυμνὸν φανέρτα τῶν ἀριστέων ἄτερ* ('when I return) ungraced,—aye, without the meed of valour.' Cp. 487: *O. T.* 57 n., *Ani.* 445 n.

32 *οἰκοποιός...τις τροφή*, 'any comforts, such as make a human dwelling,' in contradistinction to a wild beast's lair. *τροφή* here = 'what sustains life,'—not only food and drink, but also provision for necessary repose and warmth: cp. Plat. *Legg.* 667 B *ἔδωδῆ μὲν καὶ πόσει καὶ ξυμπόσῃ τροφῆ*, 'food and drink and the comforts of life generally.' The question of Odysseus is comprehensive; in reply, Neopt. can only mention a bed; but that does not require us to assume that Od. used *τροφή* in the specific sense of 'furniture.' The objection which has been made to *τροφή* here thus falls to the ground. Against Welcker's *τροφή*, remark:—(1) The irony would be misplaced here, where Od. is anxiously seeking information; it is otherwise in v. 37, where the slightly ironical tone of *θροναῖμα* shows the first gleam of sinister joy. (2) The phrase *οἰκοποιός...τροφή* would be infelicitous. The adjective itself shows that the substantive ought to denote the rudiments, not the refinements, of a home.

- NE. στιπτή γε φυλλὰς ὡς ἐναυλίζοντί τῳ.
 ΟΔ. τὰ δ' ἄλλ' ἔρημα, κούδέν ἐσθ' ὑπόστεγον;
 NE. αὐτόξυλόν γ' ἐκπωμα, φλαουρουροῦ τινος 35
 τεχνήματ' ἀνδρός, καὶ πυρεὶ ὁμοῦ τάδε.
 ΟΔ. κείνου τὸ θησαύρισμα σημαίνεις τόδε.
 NE. ἰοῦ ἰοῦ· καὶ ταῦτά γ' ἄλλα θάλπεται
ράκη, βαρείας του νοσηλείας πλέα.
 ΟΔ. ἀνὴρ κατοικεῖ τούσδε τοῦς τόπους σαφῶς, 40
 κάστ' οὐχ ἐκάς που· πῶς γὰρ ἂν νοσῶν ἀνὴρ
 κῶλον παλαιᾶ κηρὶ προσβαίη μακράν;

33 *στιπτή* L, A (ει over ε from the corrector), with most mss., and Suidas: *σπειπτή* T and Eustathius.—*εν* αὐλίζοντι L, with an erasure of one or two letters after *εν*.

33 *στιπτή* γε κ.τ.λ., 'aye, a heap of leaves pressed down, as if for the use of one who sleeps in the place.' Here γε serves to correct the suggestion contained in the negative question: 'There is nothing there?' 'Yes, there is something.' In this use it may be compared with the Fr. *si*, since it is corrective without being emphatic. ('Vous n'avez pas été là?'—'Si.') Cp. 35. For the spelling *στιπτή*, see v. 2. A bed of leaves (or rushes, etc.) was called *στιβάς* (Eur. *Tru.* 507 *στιβάδα πρὸς χαμαιπετή*). [Eur.] *Rhes.* 9 *λίπε χαμίνας φυλλοστρώτους* (of soldiers bivouacking). *στιπτή* means, pressed down by the body of the person who has slept on it. Some take *ἐναυλίζοντί τῳ* as dat. of agent with *στιπτή* (pressed down by some one lodging here); but the order of words renders it simpler to take the dat. as one of interest. Hartung, whom Nauck follows, changes *στιπτή* to *στρωτή*, finding a hint of the latter in one of the two scholia on this v. in L, *χαμαιστρωσία ἐκ φύλλων*. But that may refer to the one word *φυλλὰς*: while the other scholium unequivocally refers to *στιπτή*,—*ἠπλωμένη καὶ πατουμένη*, ('spread out, and pressed down,') ὡς κομμωμένον ἐπ' αὐτῇ τιος. If it be said that *ἠπλωμένη* might refer to *στρωτή*, we may reply that *πατουμένη* could refer only to *στιπτή*: and by *ἠπλωμένη* the schol. meant (I think) to express that the leaves formed, not a soft heap, but only a shallow layer. *στιπτή* is more graphic than *στρωτή*: it suggests the recent impress of the body, and the cheerless discomfort of the

couch.—For ὡς with *ἐναυλίζοντί τῳ*, cp. 203.

34 τὰ δ' ἄλλ', all parts of the cave except that covered by the bed of leaves: ἔρημα, 'bare,' i. e. without any sign of inhabitation. The second question, *κούδέν κ.τ.λ.*, repeats the first in a more precise form.

35 *αὐτόξυλον*, 'of mere wood,' means here, 'of wood not artistically treated'; the piece of wood remained as nearly in its original state as was compatible with its serving for a cup. Cp. fr. com. 322 *αὐτόποκον ἱμάτιον*, a cloak of rough wool: Alexis *Κύπριος* 2 τὸν δ' *αὐτόπυρον ἄρτον*, the loaf of unbolted wheat-flour: see *G.C.* 192 *αὐτοπέτρον βήματος* π.—*φλαουρουροῦ*: seemingly the only extant instance of the form *φλαῦρος* in a compound adj.

36 *τεχνήματ'*: the poet. plur. has a certain dignity, and there is possibly a shade of designed irony in its use here: Hes. *Scut.* 313 *τρίκως, ελευθὰ ἔργα περίφρονος Ἡφαίστιοιο*: Eur. *Or.* 1053 *μνήμα, ... κέθρον τεχνάσματα* (a coffin, ... finely wrought of cedar): Virg. *Aen.* 5. 359 *cyprusum... Didymaensis artes*.—*πυρεῖα, ἱπνιστρία*, 'means of kindling a fire,' the stones mentioned in 296, and perhaps also bits of wood with which to catch the spark.

37 κείνου, predicate, cp. Plat. *Apol.* 20 E *ὁ γὰρ ἐμὸν ἐρῶ τὸν λόγον* (= ὁ λόγος, ὃν ἐρῶ, οὐκ ἐμὸς ἐσται).—*θησαύρισμα*, 'store' (not so strong as 'treasure'): the verb *θησαυρίζω* was used of 'laying in' supplies for household use (Xen. *Cyr.* 8. 2. 24); cp. Eur. *El.* 497 *θησαύρισμα Διονυσίου* (store of wine). Yet here the

NE. Aye, a mattress of leaves, as if for some one who makes his lodging here.

OD. And all else is bare? Nought else beneath the roof?

NE. Just a rude cup of wood, the work of a sorry craftsman; and this tinder-stuff therewith.

OD. His is the household store whereof thou tellest.

NE. Ha! Yes, and here are some rags withal, drying in the sun,—stained with matter from some grievous sore.

OD. The man dwells in these regions, clearly, and is somewhere not far off; how could one go far afield, with foot maimed by that inveterate plague?

35 φλαυροργού corrected from φλαυρόργου L.
φαίνεται.

40 ἀνὴρ L, ἀνὴρ Brunck.

38 θάλλεται] Nauck conj.
42 προσβαίη] Herwerden conj.

word is ironical, since the 'store' is so wretched.

35 ἰὸν ἰὸε, a cry of surprise, with which the watcher greets the beacon in Aesch. *Ag.* 25,—where it is 'extra metrum,' as in *Ai.* 737. It stands within the verse, as here, in *O. T.* 1071, 1182, *Tr.* 1143;—καὶ ταῦτά γ'. In v. 29, καὶ στίβου γ', γε specially emphasises the word στίβου: here, it does not specially emphasise ταῦτα, but helps καὶ to introduce the new fact; i.e., it is not, 'and here are rags,' but rather, 'yes, and here are rags.' Wherever καὶ...γε occurs, it is well to note in which of these two ways it is used. Examples like καὶ ταῦτά γ' here are, below, 1296 καὶ πέλας γ': *O. T.* 1132 κούδεν γε θαύμα: *ib.* 1319 καὶ θαυμά γ' οὐδέτ. Examples like καὶ στίβου γ' are, below, 674 καὶ σέ γ' αἰσάξω: 1277 καὶ πέρα γ' ἰσθ' ἢ λέγω.—ἄλλα, 'withal' (i.e., besides the other objects already found): cp. *O. T.* 290 n.: Aesch. *Thes.* 424 γήγας δδ' ἄλλος.—θάλλεται, 'are drying' in the sun at the seaward mouth of the cave (cp. 17). Not, 'are warm' to the touch,—as if recently used. Cp. Eur. *Helen.* 181 ἄλλου πέπλους | αἰγάζωεν ἐν ταῖς χρυσταῖς | ἀμφὸθ' ἄλλου.

38 βαρείας, 'grievous,' the epithet of the malady itself, as 1330 νόσου βαρείας. Not 'fetid' (like *gravis*...*hircus*, Hor. *Ep.* 12. 5),—a sense in which βαρός occurs only when it is the epithet of *δουμή*, *ἀγρίς* (Arist. *Hist. An.* 9. 5), etc.—νοσηλείας (subst. from νοσηλός, 'morbid,') here = the matter discharged from the ulcer in the foot; cp. 824. Isocr. uses νοσηλεύω as = 'to tend the sick,' and Plut.

has νοσηλεία as either (i) 'sickness,' or (ii) 'nursing of the sick.'—πλάς, tainted, stained with: cp. Xen. *Cyr.* 1. 3. 5 (ἡ χεῖρ) πλάς σοι ἀπ' αὐτῶν ἐγένετο, has been defiled by those things: so πλῆρεις, *Ani.* 1017.

41 ε. οὐχ ἕκός σου, as 163 πέλας σου, *O. T.* 1410 ἔξω...σου.—κῆρη, 'plague,' as 1166 κῆρα τάνθ' ἀποφείγω,—but without ref. to the idea that the νόσος was ordained by fate (1326).—προσβαίη, in the sense of 'advance,' where we should have expected προσβαίη, is certainly strange. It is partly excused, however, by the fact that the speaker is himself outside of the cave, and so can the more naturally place himself in imagination at the external point towards which the movement is made,—saying, 'come far,' instead of, 'go far.' I do not feel sure, then, that προσβαίη is corrupt, though it is suspicious. If corrupt, it probably conceals a compound with πρό. In the *Classical Review* (vol. II. p. 324, 1888) I have conjectured προσκάξου, 'limp forth.' Minuscule β and κ often resemble each other (thus in *Ani.* 1094 λακεῖν is corrected from λαβεῖν). If προσκάξου had become προσβάξου, the latter would easily have generated προσβαίη. A verb describing *painful* movement would be fitting here, after νοσῶν...κῶλον παλαιᾷ κῆρη: cp. *δυμείης* (163), *εὐλυμῆν* (291). It is immaterial that this particular compound of σκάξω does not occur elsewhere; many verbal compounds occur once only, as, e.g., *προδεύσας* (*O. T.* 90), *προκλίνας* (*O. C.* 201). For other conjectures, see Appendix.

- (C) ἄλλ' ἢ ἔπι φορβῆς νόστον ἐξελήλυθεν,
 ἢ φύλλον εἰ τι νώδυνον κάτοιδ' ἐπὶ που.
 τὸν οὖν παρόντα πέμψον εἰς κατασκοπήν,
 μὴ καὶ λάθῃ με προσπεσών· ὡς μᾶλλον ἂν
 εἰλοτό μ' ἢ τοὺς πάντας Ἀργείους λαβεῖν. 45
- NE. ἄλλ' ἔργεται τε καὶ φυλάζεται στίβος·
 σὺ δ' εἰ τι χρήζεις, φράζε δευτέρῳ λόγῳ.
- OD. Ἀχιλλέως παῖ, δεῖ σ' ἐφ' οἷς ἐλήλυθας 50
 γενναῖον εἶναι, μὴ μόνον τῷ σώματι,
 ἄλλ' ἦν τι καυδόν, ὧν πρὶν οὐκ ἀκήκοας,
 κλύης, ὑπουργεῖν, ὡς ὑπηρέτης πάρει.

προστελχοί: Blaydes, τοι βαίη. 43 ἢ ἔπι φορβῆς νόστον MSS.: Burges, Herwerden and Blaydes conj. ἢ ἔπι φορβῆν νόστον: Tourp, ἢ ἔπι φορβῆς μαστίν ('search'): Wecklein, ἢ ἔπι φορβῆν ἠσάτις. 47 εἰλοτό μ' L, the *é* in an erasure, having been made by S from *e* (not *é*). εἰλοτε μ' (i.e. εἰλοτέ μ') was prob. a mere error, not a trace of εἰλοτ' ἐμ', the reading which Bergk and Cavallin adopt.—λαβεῖν] The

43 φορβῆς νόστον. The defence of this much-impugned phrase depends on three points. (1) νόστος is poetically used in the general sense of *δόδος*: Eur. *I. A.* 1261 (speaking of the Greeks), *οἷς νόστος οὐκ ἐστ' Ἰλίου πύργου ἐπι*. (2) In φορβῆς-νόστος, a food-journey, the gen. denotes the object of the νόστος: the principle is the same as in Eur. *I. T.* 1066 *γῆς πατρίδας νόστος*, 'a fatherland-return,' i.e. a return to it: *Orph. Argon.* 200 *ἐπι πλόον Ἀφείνοι*, on a voyage to the Euxine. (3) The poet has not said, *ἐξελήλυθε φορβῆς νόστον* ('cognate' acc.), but *ἐξελήλυθεν ἐπι φορβῆς νόστον*, thus marking that νόστον denotes, not merely the act of going out, but the purpose of that act, viz., a quest. In other words, the presence of *ἐπι* before it already tinges νόστον with the sense of *ζήτησις*: cp. Her. 4. 140 *ὑπέστραφον ἐπι ζήτησι τῶν Περσέων*.—The conjecture *ἄλλ' ἢ ἔπι φορβῆν νόστον ἐξελήλυθεν* seems, then, needless; but it is also open to a strong positive objection, viz. that νόστον then becomes a mere pleonasm. A cognate acc. added to *ἐξελήλυθεν* ought here to qualify it in some manner (cp. *Ai.* 287 *ἐξόδοις ἔρπειν κενάς*).

44 ἢ φύλλον κ.τ.λ. The constr. is, ἢ, εἰ φύλλον νώδυνον τι κάτοιδ' ἐπὶ που, (ἐπ' αὐτό): rather than, ἢ (ἐπι) φύλλον, εἰ τι νώδυνον (φύλλον) κάτοιδ' ἐπὶ που.—νώδυνον, in active sense: *Anthol.* app. 57 *φαρμάκειος ἀνωδύνους*.

45 τὸν...παρόντα, 'thy attendant,'—

the young chief's πρόστολος, who is called *σκοπός* at v. 125. The phrase does not imply that he is actually at his master's side on the rocks.

46 ε. μὴ καὶ, cp. 13.—προσπεσών, of sudden and unforeseen approach (*O. C.* 1157): the same phrase below, 156, and Eur. *Herakl.* 338.—εἰλοτό μ'. The enclitic *με* is warranted here (though εἰλοτ' ἐμ' might seem more natural), since the words, *μὴ καὶ λάθῃ με προσπεσών*, have already indicated Odysseus as the person chiefly menaced. It is as though he said: 'We must take care that he does not surprise me; it would delight him more than to capture all the Greeks'; where the unemphatic 'it' would resemble the enclitic *με* as merely referring back to a case already indicated. A similar instance (and one that is certified by metre) occurs below, 1049 ff.: *οὐ γὰρ τοιαῦτα δεῖ, τοιοῦτός εἰμ' ἐγώ | χύπου δικαίων κάγαθῶν ἀνδρῶν κρίσις, | οὐκ ἂν λάβοις μου μᾶλλον οὐδέν' εὐσεβῆ*: where the *ἐγώ* in 1049 makes it needless to have *ἐμοῦ* in 1051. Such cases are distinct from those in which the enclitic form of the pers. pron. is justified by the fact that the chief emphasis is on a verbal notion (e.g., 958: *Ἀχιλ. 546 μὴ μοι θάνατος σὺ κουνά, 'shate not my death'*).—The first hand in L seems to have written εἰλοτε μ' (*sic*): the corrector changed the second *ε* to *ο*, accenting the latter. If there had been reason to think that the first hand in L wrote

No, he hath gone forth in quest of food, or of some soothing herb, haply, that he hath noted somewhere. Send thine attendant, therefore, to keep watch, lest the foe come on me unawares; for he would rather take me than all the Greeks beside.

NE. Enough, the man is going, and the path shall be watched.—And now, if thou wouldst say more, proceed.

[Exit Attendant, on the spectators' left.]

OD. Son of Achilles, thou must be loyal to thy mission,—and not with thy body alone. Shouldst thou hear some new thing, some plan unknown to thee till now, thou must help it; for to help is thy part here.

variant *μολεῖν* (found in A, and thence taken by the Aldine) may, as Boissonade conjectured, have come from *μ' ελεῖν*: but *μ' ελεῖν* would have required *ελοιτ' ἄν* instead of *ελοετ' μ'*. Toup conj. *λαθεῖν*: Valckenaer and Blaydes, *βαλεῖν*. 50—54 Nauck holds that the verses, from *δεῖ σ' ἐφ' οἷς ἐλήλυθας* to *τί δὴτ' ἀνωγας* (inclusive),

ελοιτ' ἐμ', then I should have taken that reading, not as better than *ελοετ' μ'*, but as equally good and better attested.—*λαθεῖν*, 'catch,' 'find in his power.' *μολεῖν* in A was prob. a conjecture, or a mere error, rather than, as Boissonade supposed, a corruption of *μ' ελεῖν*. For the difference between *ελεῖν* and *λαθεῖν* (in regard to warfare), see *Il.* 5. 144 *ἐνθ' ἔλεν Δαρτύονον* ('slew'), and *id.* 159 *ἐνθ' ἴλας Πριάμοιο δύν λάβε Δαρδανίδαο, | εἰν ἐνὶ δίφρῳ ἐόντας* ('caught'). Cp. below, 101, 103; *O. T.* 266 *ἰγγῶν τὸν αὐτόχειρα τοῦ φόνου λαθεῖν* ('find').—Blaydes says that *λαθεῖν* is 'clearly wrong,' and reads *βαλεῖν* ('hit').

50 ε. ἄλλ', in assent, like 'oh, well,'—the implied adversative sense being, 'nay, I have no objection': cp. 232, 336, 645, 647.—*ἔρχεται*, sc. ὁ παρών (45), 'he goes,' i.e., 'I send him' (said as he makes a sign to the πρόσπολος). Cp. 1181 *μη... ἐλθῆς, | ἀρπάξῃ* not: *Ant.* 99 *ἄνους μὲν ἔρχει*: *Tr.* 395 *ἐλευσεται* ('depart').—*τε* καὶ marks the full assent to v. 45: he shall go, and for that purpose.—*φυλάξῃτα*, the fut. pass. in good prose also (*Xen. Oec.* 4. 9): *φυλαχθήσομαι* was late. For other such futures, cp. 303: *Ant.* 93 n.—*δευτέρῳ λόγῳ*, 'in further speech,'—continuing the former discourse. Cp. *Pind. O.* 1. 43 *δευτέρῳ χροῖν, = ὑστέρῳ*.

50 ε. ἐφ' οἷς = ἐπὶ τούτοις ἐφ' οἷς, 'for' (i.e., 'so as to aid') 'the objects for which,' etc.; cp. *O. T.* 1457 *μη' πὶ τῷ δειῶ κακῷ*.—The sentence begins as if the form were to be, *δεῖ... γενναίων εἶναι, μὴ μόνον τῷ σώματι, ἀλλὰ καὶ τῇ γνώμῃ*: he

must show his true-bred spirit, not merely *physically*, but *morally*,—i.e., by bringing himself (*τόλμα*, 82) to aid plans which may be repugnant to him. Neopt. supposed that his task was to take Phil. by force (*πρὸς βίαν*, 90). Odysseus seeks to prepare the disclosure very gently. Hence the hypothetical clause which takes the place of a simple *ἀλλὰ καὶ τῇ γνώμῃ*, viz., *ἀλλ' ἦν τι καινόν, κ.τ.λ.* After that clause, a modal partic., *ὑπουργούντα* ('by serving'), ought to have balanced the instrumental dat. *τῷ σώματι*. But, instead of it, we have a second infin., *ὑπουργεῖν*, depending, like *εἶναι*, on *δεῖ*: just as, in independent sentences, a new finite verb is often substituted for a second participial clause (*O. C.* 351 n.: *Ant.* 256, 816).

γενναίων, 'true-bred.' τὸ *γενναίων* is, as Arist. defines it (*Hist. An.* 1. 1. 32), τὸ μὴ ἐξιστάμενον ἐκ τῆς αὐτοῦ φύσεως. Odysseus calls on Neopt. to prove himself a true son of his sire (cp. 3) by complete loyalty to his mission.—*τῷ σώματι*: cp. *Eur. Suppl.* 886 *ἴππους τε σώρων τόξα τ' ἐντέλειον χερσῶν, | πόλει παρασχέειν σῶμα χηρσίμων δέλων*.

καινόν, euphemistic, as oft.: cp. *Antiph. Tetr. A.* 8. § 2 *καινότατα γὰρ δὴ, εἰ χοῖ καινότατα μᾶλλον ἢ κακογρότατα εἴπειν, διαβάλλουσι με.*—*ἦν* (τούτων ἄ) *πρὶν οὐκ ἐκίκοας*, 'some novel thing', viz., one of those things which thou hast not heard before'; i.e., 'a part of my plans which has not hitherto been disclosed to thee.' Cp. *Eur. Med.* 356 *οὐ γὰρ τι δράσεις δευῖον, ἦν φόβος μ' ἔχει*.

53 ὑπηρετῆς, like *ὑπηρετεῖν* in 15, said

NE. τί δῆτ' ἄνωγας; ΟΔ. τὴν Φιλοκτῆτου σε δεῖ
 ψυχὴν ὅπως λόγῳισω ἐκκλέψεις λέγων.
 ὅταν σ' ἐρωτᾷ τίς τε καὶ πόθεν πάρει,
 λέγειν, Ἀχιλλέως παῖς· τὸδ' οὐχὶ κλέπτειον·
 πλείς δ' ὡς πρὸς οἶκον, ἐκλιπῶν τὸ ναυτικὸν
 στρατεύμ' Ἀχαιῶν, ἔχθος ἐχθῆρας μέγα,
 οἱ σ' ἐν λιταῖς στείλαντες ἐξ οἴκων μολεῖν,
 μόνην ἔχοντες τῆνδ' ἄλωσιν Ἰλίου,
 οὐκ ἤξιωσαν τῶν Ἀχιλλείων ὄπλων
 ἐλθόντι δοῦναι κυρίως αἰτουμένῳ,

55

60

'are probably spurious; at any rate, in their present form, absurd.' 54 ε. δεῖ...
 λέγων] Matthiae conj. δεῖν...λέγω: Dindorf, δεῖ...ὄρω: Erfurd, δεῖ...σκοπεῖν: Cavallin,
 δεῖ...μολῶν (or ἰών).—λόγῳισω] Gedike conj. δόλωσιν.—ἐκκλέψης L: ἐκκλέψεις τ.

of a friend and equal. Cp. Eur. *El.* 821 (Orestes) Πυλάδην μὲν εἶλετ' ἐν πόντοις ὑπηρέτην, | δμῶας δ' ἀποθεῖ: and so even in good prose, as Xen. *An.* i. 9. 18.

54 ε. τί δῆτ' ἄνωγας; The division of the verse between the speakers (ἀντιλαβή) serves at once to mark the surprise of Neopt. and to introduce the words of Od. with a certain abrupt force: cp. *O. C.* 722 n.

σε δεῖ κ.τ.λ. Two other examples of this constr. are extant: *Ai.* 556 δεῖ σ' ὅπως πατρὸς | δεῖξαι ἐν ἔχθροῖς ὅλος ἐξ οἴου ἄραφης: Cratinus (the poet of the Old Comedy), *Némeseis* fr. 3 δεῖ σ' ὅπως εὐσχηματος | ἀλεκτρῶνος μηδὲν διολύσει τοῦτ' ἄραφους. In both these passages, as in this, the constr. is used by an elder, or superior, in giving a precept of conduct. The admonitory tone thus associated with the formula confirms the text, as against Matthiae's conjecture, *σε δεῖν* | ψυχὴν ὅπως λόγῳισω ἐκκλέψεις λέγω. The acc. of the object (*σε*) is like that in *δεῖ σε τοῦτου*: while the ὅπως clause (answering to the genitive there) is like that in *ἐθέοντο Βουωτοῖς ὅπως παραδώσουσι* (Thuc. 5. 36 § 2). The partic. *λέγων* explains the instrum. dat. *λόγῳισω* more clearly; it is not instrumental ('by speaking'), but temporal; i.e., literally, 'as you go on speaking.' It indicates that Neopt. is to converse alone with Phil. (cp. 70, ὁμίλια), and is to deceive him in the course of their conversation. The next verse makes this still clearer:—'When he asks, say,' etc. A similar use of *λέγων*, to denote the process of talk, is frequent in Herod.,

when, after epitomising part of a speech, he gives the sequel in the speaker's own words; as 3. 156, 'ὅν τε, ἔφη λέγων.... 'And now, he went on to say,... (lit., said, as he went on speaking).—Other ways of taking *λέγων*, which seem less good, are:—(1) As instrum. partic., with which *αὐτοῖς* is to be supplied from *λόγῳισω*: 'with words....i.e., by speaking them.' For this view, Schneidewin cp. Plat. *Legg.* 883 β ὅσα λόγῳ καὶ ὅσα ἔργῳ περὶ θεοῦ ὑβρίζει τις λέγων ἢ πράττων. (2) As instrum. partic., used absolutely, to emphasise *λόγῳισω*,—'with words,—I repeat, by speaking.' (3) As instrum. partic., to be taken closely with *λόγῳισω*, in the sense, 'speaking vain words.' This is Seyffert's view, who explains *λόγῳισω λέγων* as *meris verbis dicere*: a sense which the phrase could not bear.—*ἐκκλέψης*: here related to *κλέπτω*, *fallere* (*Tr.* 243 εἰ μὴ συμφορὰ κλέπτουσί με), as *ἐξασπᾶν* to *ἀσπᾶν*. Cp. 968. *Il.* 14. 217 ἦ τ' εἰλεψε νόον τύκα περ φρονεῖοντων.

57 ε. λέγων, infin. for imper. (*O. C.* 481 n.); not depending on *δεῖ* in 54.—*Ἀχιλλέως*, ---. The *e* suffers synizesis again in 364, 582, 1066, 1237, 1298, 1312: though not in 4, 50, 241, 260, 1220, 1433.—τὸδ' οὐχὶ κλέπτειον: lit., 'this thing' (his parentage) 'must not be represented falsely,'—i.e., the truth must not be hidden. *κλέπτω* π can mean, 'to do (or speak) a thing fraudulently': *Ai.* 189 *κλέπτουσι μῦθους*, they speak false words. In *Tr.* 437 *μή...ἐκκλέψης λόγῳ* = 'do not keep back the story'; but the simple *κλέπτω* could not literally express this.—*κρηπτόν* is a tame conjecture.

NE. What is thy bidding?

OD. Thou must beguile the mind of Philoctetes by a story told in thy converse with him. When he asks thee who and whence thou art, say, the son of Achilles,—there must be no deception touching that; but thou art homeward bound,—thou hast left the fleet of the Achaean warriors, and hast conceived a deadly hatred for them; who, when they had moved thee by their prayers to come from home, (since this was their only hope of taking Ilium,) deemed thee not worthy of the arms of Achilles,—deigned not to give them to thee when thou camest and didst claim them by right,—

57 κλεπτέω] Nauck conj. κρυπτέω. 58 πλείς] Blaydes conj. πλείν. 60 στείλατες] Naber conj. πείσατες.—ἐξ οίκου L: ἐξ οίκου γ. 61 μόνην A: μόνην δ' L. The later MSS. are divided between these (μόνη δ' and μόνον δ' also occurring); the Aldine agrees as usual with A. Seyffert conj. μόνην γ'. 62 Nauck suspects the verse.

58 ε. πλείς is more dramatic than πλείν, which would also be awkward after λέγειν.—ὡς πρὸς οἶκον. πρὸς states the direction of the voyage: ὡς merely adds an indication of the voyager's purpose: 'thou art homeward bound.' (Not, 'thou art sailing as if for home,' with ref. to the story being untrue.) Cp. *Ai.* 44 ἢ καὶ τὸ βοόλαιμ' ὡς ἐπ' Ἀργείοις τῶδ' ἦρ; 'was this plot, in his intention (ὡς), against the Greeks?' (though the actual victims were the cattle). Thuc. 4. 93 παρεσκευάσθη ὡς ἐς μάχην, made his dispositions with a view (ὡς) to fighting. Xen. *H.* 1. 1. 12 ἀνάγεισθαι ἤθη αὐτὸν μέλλοντας ὡς ἐπὶ ναυμαχίαις.—ἐχθροὶ ἐχθίρας μέγα: cp. *El.* 1034 οὐδ' αὖ τοσοῦτον ἐχθροὶ ἐχθίραις σ' ἐγώ. For the aor. part. cp. 227, 309; *Pind. N.* 7. 88 φίλῃσσι (having formed a friendship); *O. T.* 11 n., 649 n.

60 στ, with causal force (Lat. *quasi* with subjunct.): *O. C.* 263 n.—ἐν λόγοις, by means of prayers: cp. 102 ἐν δόλω...έγειν, 1393 ἐν λόγοις | πείθειν: *Ani.* 764 n.—στείλατες...μολάν: lit., having caused thee to set forth, so that thou shouldst come from home: cp. *Ani.* 164 ὑμᾶς δ' ἐγὼ πομπόισιν ἐκ πάντων δίκαι | ἔσταλ' ἱκέσθαι. Odysseus and Phoenix were sent from Troy to bring the young Neoptolemus from Scyros: 343 ff.

61 μόνην. If L's μόνην δ' were sound, then στείλατες (μὴν) and ἐχθροὶ δέ would express two reasons why the conduct of the Atreidae was bad:—'when they had brought thee from home,—when that was their only way of taking Troy,'—

the second clause implying that, as his presence was so momentous, his claim to good treatment was the stronger. But μόνην, without δ', is clearly right. Then ἐχθροὶ is causal, expressing the motive of στείλατες,—'having brought thee,... since they had no other way,' etc. The insertion of δ', if not a mere error, may have been due to a corrector who, not perceiving the relation of the two participles, thought that they required a copula.—ἄλωσιν, *πασις* of capture: Thuc. 2. 75 χῶμα ἔχουν πρὸς τὴν πόλιν, νομίζοντες ταχίστην αἰρεῖσιν [τὴν αἰρεῖσιν Classen] ἕσασθαι αὐτῶν (the quickest way of taking the place).

62 ε. τῶν Ἀχαιῶν ἐπλων, gen. depending on the principal verb ἤξισθαι, instead of an acc., τὰ Ἀχαιῶν ἐπλων, depending on the infin. ἔσθαι. This construction arises from eagerness for compact expression of the main idea,—as here the main idea is completely expressed by v. 62. The 'epexegetic' infin., like εἶπαι, is usu. the only word added: but here it is naturally supplemented by the words which denote the aggravating circumstances (ἐλθόντι...κυρίως αἰτουμένῳ). *Plat. Legg.* 941 D θίκης οὐκ οὐδέτερον οὐδέτερον ἐλάττωτος...δ νόμοι ἀξιοὶ γημιοῦν (instead of ἀξιοὶ γημιοῦν θίκη). Thuc. 3. 6 καὶ τῆς μὲν θαλάσσης εἰργον μὴ χρῆσθαι τοῖς Μυτιληναίοις. Cp. *O. C.* 1211 n.—κυρίως, with good right (*τω ἰσῶ*), as heir of Achilles; cp. *Dem. or.* 36 § 32 κύριως δόντος τοῦ πατρὸς...κατὰ τοὺς νόμους αὐτῆς γαγαμῆσθαι.

ἀλλ' αὐτ' Ὀδυσσεὶ παρέδοσαν· λέγων ὅσ' ἐν
 θέλης καθ' ἡμῶν ἔσχατ' ἔσχατων κακά.
 *τούτῳ γὰρ οὐδέν μ' ἀλγυνεῖς· εἰ δ' ἐργάσει
 μὴ ταῦτα, λύπην πᾶσιν Ἀργείοις βαλεῖ.
 εἰ γὰρ τὰ τοῦδε τόξα μὴ ληφθήσεται,
 οὐκ ἔστι πέρσαι σοι τὸ Δαρδάνου πέδον.
 ὡς δ' ἔστ' ἐμοὶ μὲν οὐχί, σοὶ δ' ὀμίλια
 πρὸς τόνδε πιστὴ καὶ βέβαιος, ἔκμαθε.
 σὺ μὲν πέπλευκας οὔτ' ἐνορκος οὐδενὶ
 οὔτ' ἐξ ἀνάγκης οὔτε τοῦ πρώτου στόλου·

65

70

64 ἀπ' αὐτ' L.—λέγων] Gedike conj. λέγ' ὄν.—δε' made from δε in L.
 66 τούτων γὰρ οὐδέμ' ἀλγυνεῖς L. The first corrector (S) has written ν, very small,
 between the ε and μ' of οὐδέμ', indicating οὐδέν μ'. And οὐδέν μ' is in some of the
 later MSS., including A and V, while Vat. has οὐδέν. Ven. has ἀλγυνεῖ, the rest

64 ε. παρέδοσαν, handed over,—a word suggesting fraud or treachery, as oft.; cp. 399.—λέγων refers back to λέγειν in 57 (with which, as infin. for imperat., the nomin. is rightly used in the 2nd pers., O. T. 1520 n.). Odysseus leaves the available epithets to his young friend's imagination. Cp. O. T. 1287 βοῶ διόλγευ κλῆθρα καὶ θηλοῖν τινα | τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον, | τὸν μητρὸς, αὐδῶν ἀνάσι· οὐδὲ ῥητά μοι. Eur. I. T. 16 καὶ λέγει Κάλχας τάδε· | ... παῖδ' ὄν ἐν οἴκοι σὴ Κλυταίμηστρα δέμαρ | τίεται'—τὸ καλλιστείον εἰς ἐμ' ἀναφέρων—| 'ἤ χρὴ σε θύσαι.—καθ' ἡμῶν, in this context, seems best taken as =καρ' ἐμοῦ: for the sing. με so closely following, see n. on *Ant.* 734 πόλις γὰρ ἡμῶν ἀμὲ χρὴ τάσσειν ἐρεῖ;—ἔσχατ' ἔσχατων: cp. O. T. 463 ἀρρητ' ἀρρητῶν η.

66 *τούτῳ γὰρ κ.τ.λ. The reading τούτων γὰρ οὐδέν μ' ἀλγυνεῖς is probably that which stood in L's archetype; for the inserted ν, by which οὐδέμ' has been made into οὐδένμ', is due to the first corrector of L, who revised the work of the scribe by comparing the copy with the original. The first question, then, is whether that reading can be kept. It is required to mean:—'for in regard to no one of these things' (viz., the κακά, taunts) 'wilt thou pain me.' But it would properly mean:—'for thou wilt not cause me any of these pains.' Cp. 1021 ἐγὼ δ' ἀλγύνομαι | τοῦτ' αὐθ' ὅτι ἰβὲ κ.τ.λ., 'I feel just this pain,—that I live,' etc.: Ar. *Ach.* 2 ἦσθην δὲ βαῖδι... | ἃ δ' ὠδυνήθην, κ.τ.λ.: *Ant.* 550 τί ταῦτ' ἀνάγκη μ' (cause me this distress).

Before τούτων γὰρ οὐδέν μ' ἀλγυνεῖς could be accepted, it would be needful to show that a cognate acc. (οὐδέν) could thus replace an instrum. dat. The next question concerns its origin. It might be suggested that the οὐδέμ' of the 1st hand in L came, not from οὐδέν μ', but from οὐδέν, and that the sense is, 'thou wilt pain no one of them' (masc.),—so that καθ' ἡμῶν in 65 should mean, Odysseus and the Atreidae. But this cannot be; for, here, there has been no direct mention of the Atreidae,—only of Ἀχαιῶν generally (59); and so, for contrast with πᾶσιν Ἀργείοις (67), the pain denoted by ἀλγυνεῖς must be pain to Odysseus. τούτων γὰρ οὐδέν ἀλγυνεῖς being thus set aside, we have to weigh (1) τούτων γὰρ οὐδέν ἀλγυνεῖ μ',—Dindorf's conjecture; and (2) τούτῳ γὰρ οὐδέν μ' ἀλγυνεῖς,—Buttmann's. Both being possible, the question is, which of them is most likely to have generated τούτων γὰρ οὐδέν μ' ἀλγυνεῖς. The fact that ἀλγυνεῖς precedes ἐργάσει diminishes the probability that ἀλγυνεῖς arose from ἀλγυνεῖ μ' by assimilation of persons. Further, had οὐδέν μ' ἀλγυνεῖς come from οὐδέν ἀλγυνεῖ μ', we might have expected to find a variant, οὐδέν ἀλγυνεῖ μ'. If, on the other hand, the words οὐδέν μ' ἀλγυνεῖς are genuine, we have only to suppose a change of τούτων into τούτῳ. On these palaeographical grounds Buttmann's reading appears preferable to Dindorf's.

67 μὴ: for εἰ ἐργάσει μὴ, instead of εἰ μὴ ἐργάσει, cp. 332, 653, O. T. 328 n., *El.* 993: for μὴ as first word of a verse, when a word with which it is construed

but made them over to Odysseus. Of me, say what thou wilt,—the vilest of vile reproaches;—thou wilt cost me no pang by that;—but if thou fail to do this deed, thou wilt bring sorrow on all our host. For if yon man's bow is not to be taken, never canst thou sack the realm of Dardanus.

And mark why thine intercourse with him may be free from mistrust or danger, while mine cannot. *Τηοι* hast come to Troy under no oath to any man, and by no constraint; nor hadst thou part in the earlier voyage:

ἀλγυνεῖς. All have *τούτων*. Buttmann conj. *τούτω* (for *τούτων*) γὰρ οὐδὲν μ' ἀλγυνεῖς: so Wund. and Blaydes. Dindorf, *τούτων* γὰρ οὐδὲν ἀλγυνεῖ μ'.—*ἐργάσει* ἐργάσει L; as below, 78 γωήσῃ, 108 ἡγήη, and *passim*. 67 ἀργεῖοισι L, the final ι

stands in the preceding verse, cp. *O. C.* 1349 (ei... | μή), *O. T.* 348 (δσον | μή).—*βαλεῖς* here = *ἐμβαλεῖς* (or *προσβαλεῖς*), 'inflict' on them: cp. *Tr.* 915 f. *δεμῖοις* | ...βάλλουσαν φάση: Eur. *Phoen.* 1534 σκότον ἄμμασι σοῖσι βαλῶν. In poetry the simple dat. (instead of dat. or accus. with a prep.) is sometimes thus used to denote the object to, or against, which an action is directed: cp. n. on *Ani.* 1232 πτόσας προσώπῳ. Not, 'launch against them,' as though the *λίπη* were a missile; nor, 'sow' sorrow for them, like *άνίας μοι κατασπείρας*, *Αἰ.* 1005.

68 ε. ei...μή ληφθήσεται, οὐκ ἔστι κ.τ.λ. 'if the bow is not to be taken, then it is impossible' etc. Here the condition expressed by the fut. ind. in the protasis is really a present one; the meaning is, 'if it is (now) settled that the bow is not to be taken.' Cp. *Xen. An.* 3. 4. 39 οὐκ ἔστι παρελθεῖν, εἰ μή τούτους ἀποκρίψωμεν: 'it is an impossibility to advance, if we are not to dislodge these men' (i.e. assuming that we do not mean to dislodge them). Practically, this is a more emphatic way of expressing the necessity of the act to which the protasis refers. Distinguish those cases in which the condition expressed by the fut. indic. is really future; as in 66 l., εἰ μή ἐργάσει ('if thou fail to do this'), *βαλεῖς*: and in 75 f. εἰ με αἰσθήσεται ('if he shall perceive me'), *ὄλωλα* (i.e. *ὀλοῦμαι*): where *ἐάν* μή ἐργάσει, *ἐάν* με αἰσθή would differ from the fut. ind. with *εἰ* only as being somewhat less vivid.

οὐκ ἔστι πέρας σοι. The difference between σοι and σοὶ here resembles that between 'thou canst never take' and 'thou canst never take.' L supports σοὶ, which is, of course, quite tenable. But σοι seems preferable, because (a) in giving a reason, as γὰρ implies, why 'all the Greeks' will

be pained, it seems less fitting to place the personal concern of Neoptolemus in the foreground; and (b) the necessary emphasis on σοὶ in v. 70 would have a slightly awkward effect if the same pron. had been emphasised in v. 69. Cp. n. on 47, *ἔλοιτό μ'*.

τὸ Δαρδάνου πέδον, the land of Dardanus,—meaning *Τροία* in its larger sense, the town with its territory (cp. 920 τὰ *Τροίας πεδία*, 1435 *ἐλεῖν τὸ Τροίας πέδον*). So *O. C.* 380 τὸ *Καδμείων πέδον* = *Θήβης πέδον* (ib. 415). Dardanus, son of Zeus, was fifth ancestor of Priam (*Il.* 20. 215 ff.). Cp. *Pind. O.* 13. 56 πρὸ *Δαρδάνου τειχεῶν*: Eur. *Helen.* 1493 *Δαρδάνου* | πόλιω.

70 ε. ὡς δ' ἔστ' ἐμοὶ μὲν οὐχ(ι κ.τ.λ.): cp. *Xen. An.* 2. 5. 35 οἱ δὲ πάντες μὲν οὐκ ἤλθον, Ἀρμῖος δὲ καὶ Ἀρτάοφος κ.τ.λ.—Odysseus anticipates the objection that, if there is to be a stratagem, he should conduct it himself,—as Aesch. and Eur. had made him do: cp. 13 n.—*ὀμιλεῖα*, merely 'intercourse,' in a general sense: the special meaning, 'colloquy,' (seen in the Mod. Gk. *ὀμιλεῖω* = 'to speak,') is post-classical.—*πιστῆ*, trusted by Philoctetes; cp. 1272. *βέβαιος*, safe for Neoptolemus.

72 ε. ἥτορος. Odysseus was bound by the oath which all the suitors of Helen had sworn to her father Tyndareus,—that they would come to her husband's aid, if he was robbed of her: Eur. *I. A.* 61 *θου γυνῆ γένοτο Τυνδαρίσ κόρη, | τούτω ξυταμνεῖν, εἰς ἐκ δόμου λαβῶν | οὐρατο*. So Ajax came to Troy *ὄνυχ'* ὄρκων *ὄσω ἢ ἐνώμοτος* (*Αἰ.* 1113). Paus. was shown the place, called *Ἴππου μῆμα*, on the road from Lacedaemon into Arcadia, where Tyndareus, having sacrificed a horse, τοῦ Ἑλένης ἐζώρκου μνηστήρας (3. 20. 9).—*ἐξ ἀνάγκης*: Odysseus feigned madness, in order to avoid going to Troy,

ἐμοὶ δὲ τούτων οὐδέν ἐστ' ἀρνήσιμον.
 ὥστ' εἴ με τόξων ἐγκρατῆς αἰσθήσεται,
 ὄλωλα, καὶ σὲ προσδιαφθερῶ ξυνῶν.
 ἀλλ' αὐτὸ τοῦτο δεῖ σοφισθῆναι, κλοπεὺς
 ὅπως γενήσῃ τῶν ἀνικῆτων ὄπλων.
 ἔξοιδα, *παῖ, φύσει σε μὴ πεφυκότα
 τοιαῦτα φωνεῖν μηδὲ τεχνᾶσθαι κακά.
 ἀλλ' ἦδὺν γάρ τι κτῆμα τῆς νίκης λαβεῖν,
 τόλμα· δίκαιοι δ' αὖθις ἐκφανοῦμεθα.
 νῦν δ' εἰς ἀναιδὲς ἡμέρας μέρος βραχὺ

75

80

erased. 76 προσδιαφθερῶ] Tournier conj. προσδιαφθείρω. 78 L γερή σκη τῶν (sic), made from γερῆσι σκῶν (?). 79 παῖ Erfurdit conj.: καὶ MSS.: Froehlich proposes μέν, Gernhardt δὴ, Blaydes (reading παῖ) τοι: Campb., with Linwood, defends καί, but, if a change were made, would prefer τοι. 81 τὶ L: τοι A. The later MSS. are divided; B, R, V³ are among those that have τοι, while Γ and L² have τὶ—λαβεῖν] Erfurdit conj. λαχεῖν. 82 δ' A, B: θ' (sic) L, L²: τ' K (Par. 2886,

but Palamedes detected the trick: cp. 1025 n.—τοῦ πρώτου στόλου, partit. gen., thou hast not sailed 'on' (= 'as a member of') the first expedition. Cp. Dem. or. 21 § 203 οὐδαμοῦ πάποτε ὁ Μαιδίας τῶν συνηδομένων οὐδὲ τῶν συγχαίροντων ἐξητάσθη τῷ δήμῳ ('has nowhere figured in the ranks of those who share the pleasure and joy of the people').—The πρώτος στόλος is the original Greek expedition, as distinguished from the voyage of Odysseus and Phoenix when they brought Neop. from Scyros (343 ff.).

75 ε. ἐγκρατῆς: for the omission of ὄν, even when, as here, the adj. marks a condition, cp. n. on *Ani.* 1327 βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά i.e. βράχιστα (ὄντα) κράτιστά (ἐστι).—δλωλα: cp. *O. T.* 1166 δλωλας, εἰ σε ταῦτ' ἐρήσομαι πάλλιν: Xen. *An.* 1. 8. 12 κὰν τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῶν πεποίηται. Plaut. *Aphelisteus* 1. 1. 64 perii, si me adspexerit.—προσδιαφθερῶ ought not to be changed (as Tournier proposed) to προσδιαφθείρω. The force of ὄλωλα, used in the sense of ὀλοῦμαι, would be weakened, not enhanced, by a repetition of the device; while, on the other hand, the natural future προσδιαφθερῶ makes the rhetorical δλωλα more impressive: cp. Eur. *I. T.* 1002 τοῦτου δὲ χωρισθεῖσ' (= εἰ χωρισθῶσομαι) ἐγὼ μὲν δλλυμαι, | σὺ δ' ἂν τὸ σαυτοῦ θέμενοι εἰ νόστου τύχοις.

77 ε. αὐτὸ τοῦτο prepares the emphasis on κλοπεὺς, while it also refers back to 54 f. τῆρ φιλοκλήτου...ἐκκλέψαις.

The connection of thought is:—'No; open force is out of the question; the object which our ingenuity must compass is precisely that (which I have already indicated),—viz., how the bow can be taken by craft.—σοφισθῆναι: cp. *Ar. Av.* 1401 χαρίεττά γ', ὦ πρεσβῆρ', ἐσοφίω καὶ σοφά.—κλωπεὺς...γενήσῃ: cp. *O. T.* 721 φονία γενέσθαι πατρὸς: *O. C.* 582 ὅταν θάνω γὰρ καὶ σὺ μου ταφεῖς γένηρ.

79 ε. ἔξοιδα, *παῖ. Erfurdit's correction of καί τοι παῖ appears certain. The caressing tone of καί (cp. *O. T.* 1008, *Ani.* 1289) is dramatically happy at this moment, when he has just used the jarring word κλοπεὺς. The arguments in defence of καί are examined in the Appendix.—φύσει is excusably added to πεφυκότα, since the force of the latter had become weakened by usage (πεφυκότα oft. meaning little more than εἶναι): as here, πεφυκότα...τεχνᾶσθαι (without φύσει) would not necessarily mean more than 'art to contrive,'—whether the aptitude was innate, or acquired. So Eur. *Bacch.* 896 φύσει πεφυκός: Plat. *Crat.* 389 c τὸ φύσει ἐκδοτῶ πεφυκὸς ὄργανον.—φονεῖν: for the inf. with πεφυκότα, cp. 88, 1052.

81 ἦδὺν γάρ τι κτῆμα (τὸ κτῆμα) τῆς νίκης λαβεῖν (ἐστι): the possession consisting in victory (defining gen.) is a pleasant possession to win. κτῆμα, which, without an art., stands as predicate, has to be supplied, with an art., as subject. So Plat. *Theat.* 209 E ἦδὺν χρεῖμ' ἂν εἴη

but none of these things can I deny. And so, if he shall perceive me while he is still master of his bow, I am lost, and thou, as my comrade, wilt share my doom. No; the thing that must be plotted is just this,—how thou mayest win the resistless arms by stealth. I well know, my son, that by nature thou art not apt to utter or contrive such guile; yet, seeing that victory is a sweet prize to gain, bend thy will thereto; our honesty shall be shown forth another time. But now lend thyself to me for one little knavish day,

ap. Blaydes), R, T, etc. Here, as elsewhere (cp. *Anf.* 467, 966), L hints at a true reading which it has lost: θ' *αὐθις* really points to δ' *αὐθις*, though it might easily be supposed to be a mere blunder for τ' *αὐθις*, the reading which prevailed in the later MSS. ⓂⓂ *ἀναίδης*] Nauck conj. *βραχέας* (without proposing to alter *βραχῦ*): Mekler, *μῆς δὲς*, with a comma after *βραχῦ*.—Vv. 83—85 are rejected by E. A. Richter.

τοῦ καλλίστου τῶν περὶ ἐπιστήμης λόγου, i. e. (τὸ *χρῆμα*) τοῦ...λόγου ἢδὲ *χρῆμ' ἀν εἴη*, ('our most successful definition of knowledge would be a pretty affair'): where (τὸ *χρῆμα*) τοῦ...λόγου is a mere periphrasis for δ' ...λόγος. Eur. *Andr.* 957 σοφὸν τι *χρῆμα* τοῦ διδάξαντος βροτοῦ | λόγους ἀκούειν, 'a wonder of wisdom was he who taught' (etc.), where (τὸ *χρῆμα*) τοῦ διδάξαντος is a periphrasis for δ' διδάξας. Sometimes the defining gen. has no art.: Eur. *Andr.* 181 ἐπιφθονὸν τι *χρῆμα* θηλειῶν ἐφυ: i. e. (τὸ) θηλειῶν (*χρῆμα*) ἐπιφθονὸν τι *χρῆμ' ἐστι*.—The reading ἢδὲ γάρ τοι (instead of $\tauι$) is preferred by several edd. The combination ἀλλὰ... γάρ τοι is unusual (no example occurs in Soph.); but that matters little, since here ἀλλὰ γάρ is not elliptically used (cp. *Anf.* 148 n.); i. e. ἀλλὰ goes with τόλμα, and therefore γάρ, in the parenthetic clause, could be followed by τοι as legitimately as if there were no ἀλλὰ in question. The reasons for preferring $\tauι$ seem to be these: (α) τοι would be bluntly sententious, while $\tauι$ has a more delicate persuasiveness: (β) $\tauι$ is elsewhere associated with the peculiar constr. used here: see Eur. *Andr.* 181, 957, quoted above, and *ib.* 727 ἀναιμόνως τι *χρῆμα* πρεσβυτῶν ἐφυ.—(γ) κτήμα) τῆς νεότης: for the defining gen., cp. 159 f., 403 f.: O. T. 1474 τὰ φίλτατ' ἐγγόνων ἐμῶν ('my darlings—my two daughters'), *Anf.* 471 τὸ γέννημα τῆς παιδός.—λαβεῖν epexeg., as *Anf.* 439 ταῦθ' ἴσως λαβεῖν | ἐμὸι πέφυκε, n. The conjecture λαχεῖν would be as good, but no better.

ⓂⓂ τόλμα, bring thyself to do it:

cp. 481, O. C. 184, *Al.* 528.—δικαιός... ἐκφανοῦμεθα sc. ὄντες (cp. O. T. 1063 ἐκφανῶ κακῆ): *Il.* 13. 278 ἐνθ' ὅ τε δειλὸς ἀνὴρ, ὅς τ' ἀλαίμος, ἐξεφάνθη.—αὐθις, afterwards,—some other day: *Anf.* 1204 n.

ⓂⓂ νῦν δ' κ.τ.λ., has been suggested by the contrast with αὐθις, and so the thought already conveyed by τόλμα is re-stated more explicitly: then *ἡμέρας μέρος βραχῦ* suggests, in its turn, *κῆρα τὸν λοιπὸν χρόνον κ.τ.λ.*, which repeats the sense of *δικαιός δ' αὐθις ἐκφανοῦμεθα*. Cp. n. on *Anf.* 465 ff.—*εἰς ἀναίδης ἡμέρας μέρος βραχῦ*, 'for one little roguish day': *ἡμέρας μέρος βραχῦ* = 'a short space (consisting in) one day' (cp. Eur. *Med.* 1247 ἀλλὰ τῆνδε γέ | λαθοῦ βραχείαν ἡμέραν παίδων σίθεν, | κάπειτα θήρῃει). *μέρος* is a fraction of the life-time which is before him: and since *ἡμέρας-μέρος* ('day-space') forms one notion, *ἀναίδης* has the same force as if it were *ἀναίδους*, agreeing with *ἡμέρας* (*Anf.* 794 νεῖκος—ἀνδρῶν ζῆναιμος, n.). For several epithets joined (without copula) to one subst., cp. *Anf.* 586 πορταῖς... δυσπρόνοις... | Θρησσαιῶν... πτωαῖς. For *εἰς* marking a limit of time, cp. below, 1076 χρόνον τοσοῦτον εἰς ὅσον τὰ τ' ἐκ νεῶς | στελεῶσι ναῦται, κ.τ.λ.—Others take *εἰς ἀναίδης* by itself, as = *εἰς ἀναίθειαν* (*ἡμ. μέρος βρ.* being acc. of duration of time), 'for shamelessness.' Such an abstract sense for the neut. adj., without the art., seems impossible. Campbell compares Plat. *Gorg.* 504 C ἐμὸι γάρ δοκεῖ ταῖς μὲν τοῦ σώματος τάξεσιν ὄνομα εἶναι ὑγιεινῶν (as though *ὑγιεινῶν* stood for τὸ *ὑγιεινῶν*, or *ὑγιαιῶν*): but cp. Cope's ver-

- δός μοι σεαυτὸν κᾶτα τὸν λοιπὸν χρόνον
κέκλησο πάντων εὐσεβέστατος βροτῶν. 85
- NE. ἐγὼ μὲν οὐς ἂν τῶν λόγων ἀλγῶ κλύων,
Λαερτίου παῖ, τοῦσδε καὶ πράσσειν στυγῶ·
ἔφην γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς,
οὐτ' αὐτὸς οὐθ', ὡς φασίν, οὐκφύσας ἐμέ.
ἀλλ' εἴμ' ἐτοῖμος πρὸς βίαν τὸν ἄνδρ' ἄγειν 90
καὶ μὴ δόλοισιν· οὐ γὰρ ἐξ ἐνὸς ποδὸς
ἡμᾶς τοσοῦσδε πρὸς βίαν χειρῶσεται.
πεμφθεῖς γε μέντοι σοὶ ξυνεργάτης αὐκῶ
προδότης καλείσθαι· βούλομαι δ', ἄναξ, καλῶς
δρῶν ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν κακῶς. 95
- OD. ἐσθλοῦ πατρὸς παῖ, καυτὸς ὢν νέος ποτὲ
γλῶσσαν μὲν ἀργόν· χεῖρα δ' εἶχον ἐργάτιν·
νῦν δ' εἰς ἔλεγχον ἐξιὼν ὀρῶ βροτοῖς
τὴν γλῶσσαν, οὐχὶ τᾶργα, πάνθ' ἡγουμένην.

87 τοῦσδε] τοὺς δὲ Buttmann.—πράσσειν] E. A. Richter conj. κλάσσειν. 912 Nauck wishes to delete v. 92, and to change οὐ γὰρ ἐξ ἐνὸς ποδὸς into οὐ γὰρ ἐξ ἐμοῦ τρέπου (with a full stop: 'for it is not my way').—τοσοῦσδε] το σοῦσδε L, with an erasure of

sion: 'For my opinion is, that order in the body of every kind bears the name of 'healthy': i.e. *δνομα* is equiv. to 'epithet.' In Thuc. 5. 18 § 4 *δικαίῳ χρησθῶν καὶ ὄρκοις, δικαίῳ* is certainly a subst. ('law,' in the sense of 'legal procedure'): but that does not warrant *ἀναιδῆς* as = *ἀναλδεια*.—Blaydes, again takes *εἰς ἀναιδῆς* in a concrete sense, as = 'for a shameless deed' (supplying *ἔργον*). We can hardly supply *ἔργον*, though we might perhaps supply *τι* (cp. *O. T.* 517, 1312, *Ant.* 687). This view seems just possible, but very improbable.

84 ε. 86ς μοι σεαυτὸν, i.e. allow me to overrule your scruples, a phrase applicable to friendly remonstrance, as *Tr.* 1117 *δὲς μοι σεαυτὸν, μὴ τοσούτων ὡς δάκνει | θυμῷ δόσοργος*: cp. n. on *Ant.* 718. Brunck cp. *Ter. Adelph.* 5. 3. 838 *Mitte iam istae: da te hodie mihi: | Exprobo frontem.*—κέκλησο: for the perf., cp. 119, *El.* 366, *Tr.* 736.

88 ε. μὲν merely emphasises ἐγὼ (*Ant.* 11 n.); it is not opposed to ἀλλ' in 90.—Λαερτίου: the same form (always in the 1st or 5th place, the a being long), 417, 628, 1357, *Al.* 101: but *Λαέρτου* below, 366, 614, fr. 827: and *Λαορίου*, 401, 1286, *Al.* 1, 380. Eur., too, has these three

forms: while in the *Od.*, where the name occurs 22 times, *Λαέρτης* alone is used.—τοῦσδε, referring back to οὐς ἂν: cp. *O. C.* 1332 *ὡς ἂν σὺ προσῆ τοῖσδ' ἔφασκ' εἶναι κράτος*: so *El.* 441, *Tr.* 23, 820. Prose would here use *τούτους*, because οὗτος regularly (though not always) points back, while *δὲς* points forward. Buttmann's τοὺς δὲ, though admissible, would be too emphatic: see Appendix.

πράσσειν λόγους, as meaning, 'to put words into act,' is not a strictly correct phrase, but the verb is used here, with some poetical freedom, as if οὐς ἂν τῶν λόγων...τοῦσδε were *δ' ἂν λεγόμενα...τάδε*: i.e. λόγος are virtually 'proposed deeds.' The prose equivalent of this *πράσσειν* would be *ἔργῳ ἐπιτελεῖν* (*Thuc.* 1. 70). Distinguish Eur. *H. F.* 1305 *ἔπραξε γὰρ βούλησιν φη βούλετο*, where the verb = *ἐξέπραξε*, 'effected.'—Isocr. *or.* 1 § 15 has the converse maxim, *δ τοῖσιν ἀσχερῶ, ταῦτα νόμιζε μὴδὲ λέγειν εἶναι καλόν* (cp. *O. T.* 1409).

88 ε. ἐκ τέχνης: for ἐκ = 'by means of,' cp. 563, 710, *El.* 279 *ἐκ δόλου*. *Ant.* 475 *ὅππῃ ἐκ τυρῆς παρεκελή.*—πράσσειν: for the inf., cp. 80: for the repetition of the word from 87, cp. *O. C.* 554 n., *Ant.* 76 n.—οὐτ' αὐτὸς κ.τ.λ.: instead of οὐτε

and then, through all thy days to come, be called the most righteous of mankind.

NE. When counsels pain my ear, son of Laertes, then I abhor to aid them with my hand. It is not in my nature to compass aught by evil arts,—nor was it, as men say, in my sire's. But I am ready to take the man by force,—not by fraud;—for, having the use of one foot only, he cannot prevail in fight against us who are so many. And yet, having been sent to act with thee, I am loth to be called traitor. But my wish, O King, is to do right and miss my aim, rather than succeed by evil ways.

OD. Son of brave sire, time was when I too, in my youth, had a slow tongue and a ready hand: but now, when I come forth to the proof, I see that words, not deeds, are ever the masters among men.

one letter between the first ο and σ.

☉☉ καὶτός] In L the σ of καὶτός has been added by S. ☉☉ ἀργόν L, ἀργήν Γ.—ἐργάτω] ἐργάτην Γ: Blomfield conj. ἐργάτην.

γὰρ αὐτὸς ἔφην, οὐτε δ' ἐκφύσας (ἔφην): cp. O. C. 461 ἐπάξιος μὲν, Οἰδίπου, κατοικίῃσαι, | αὐτὸς τε παῖδός θ' αἰδ'.—οὐθ', ὡς φασίν, οὐκφύσας: as in II. 9. 312 Achilles says, ἐχθρὸς γὰρ μοι κείνος ὄμωι 'Αἴδωο πύλῃου, | ὅς χ' ἔτερον μὲν κείῳ ἐνὶ φρεσίν, ἄλλο δὲ εἴπῃ: and in Eur. I. A. 926 ἐγὼ δ' ἐν ἀνδρῶν ἐσσεβεστάτῳ τραφεῖσι | Σέρωνος ἑμαθὼν τοὺς τρώπῳσι ἀπλοῦς ἔχειν.

☉☉ Z. πρὸς βίαν: 50 594 πρὸς ἰσχύος κράτος: cp. πρὸς ἡδονήν, πρὸς χάριν, etc.: ἀγαν=ἀπάγειν (cp. 941), as 102, 985 etc.—καὶ μὴ δόλοισιν: μὴ is generic (it does not, and could not here, go with the inf. ἔγειν): i. e., the phrase means strictly, 'and by such means as are not frauds': cp. on 409 (μῆδ' ἐν δίκαιον), Ant. 494 τῶν μῆδ' ἐν ὁρῶν...τεχνουμένων.

οὐ γὰρ κ.τ.λ.: the γὰρ implies, 'this ought to satisfy thee, for force cannot fail': it is thus already a trace of irresolution. ἐξ ἑνὸς ποδός, lit. starting from one foot', i. e. 'when he has the use of only one foot,'—ἐκ marking that εἰς ποὺς is the condition which makes his victory impossible. Cp. n. on O. C. 848 οὐκων ποτ' ἐκ τούτων γὰρ μὴ σπῆπτρον ἐτι | ὀδοπορήσῃ. In El. 455 Ὅρῳστην ἐξ ὑπερέτρας χερσὶ | ἐχθροῖσιν...ἐπεμβῆναι, ('that, with victorious might, he may trample on his foes,') the ὑπερέτρα χεῖρ is similarly the antecedent condition.—ποσοῦσθε (sc. θύτας, cp. n. on ἔγγρατῆς, 75): the 15 seamen who form the Chorus will be at hand to help them.

☉☉ Z. πεμφθεῖς γὰρ μέντοι: γὰρ emphasises πεμφθεῖς, and μέντοι='however': cp. O. T. 442 n.—προδότης: he is thinking of what Od. said in v. 53.—βούλομαι δ': δέ=ἀλλά (Ant. 85).—ἐξαμαρτεῖν, aor., 'to fail' (regarded as an event occurring at some one moment); νικᾶν, pres., 'to be victorious' (a continuing state): O. T. 437 n.). Cp. 1397 πάσχειν...παθεῖν.

☉☉ ἀργόν, fem.: in good Attic prose as well as verse this adj. is of two terminations, and the v. l. ἀργήν here represents only a later usage: Aristotle (if our MSS. may be trusted) wrote in Meteor. I. 14 (Berl. ed. p. 352 a 13) ἡ μὲν γὰρ (χώρα) ἀργὴ γέγονε, yet in Oecon. 2 (Berl. ed. p. 134 b 3) τῆς χώρας ἀργοῦ γωμομένη.

☉☉ Z. εἰς ἔλεγχον ἔξωιν, going forth to those contests of real life by which the adult tries the maxims learned in youth. ἔλεγχος here is the test which the man applies to the principle (γλώσσω μὲν ἀργόν κ.τ.λ.); not the test applied to the man himself. The latter is, however, the usual sense of this phrase: cp. fr. 101 γένος γὰρ εἰς ἔλεγχον ἐξῆν καλῶν | ἐβλεψαν ἄν κτήσαστο: Eur. Alc. 650 ἑθείας εἰς ἔλεγχον ἐξελθὼν ὅς εἰ: Plat. Phaedr. 278 c εἰς ἔλεγχον ὡν περὶ ὧν ἔγραψε.—βροτοῖς 'for men,' i. e. in their estimation, an ethic dat. (Ar. Av. 445 πᾶσι νικᾶν τοῖς κριταῖς). πάνθ' ἡγουμένην, 'taking the lead, having the chief influence (absol., as 386) in all things': for the adv. πάντα cp. O. T. 904 πάντ' ἀπάσσω.—We might

- NE. τί μ' οὖν ἄνωγας ἄλλο πλὴν ψευδῆ λέγειν; 100
 OΔ. λέγω σ' ἐγὼ δόλω Φιλοκτῆτην λαβεῖν.
 NE. τί δ' ἐν δόλω δεῖ μᾶλλον ἢ πείσαντ' ἄγειν;
 OΔ. οὐ μὴ πίθηται· πρὸς βίαν δ' οὐκ ἂν λάβοις.
 NE. οὕτως ἔχει τι δευὼν ἰσχύος θράσος;
 OΔ. ἰοὺς ἀφύκτους καὶ προπέμποντας φόνον. 105
 NE. οὐκ ἄρ' ἐκείνω γ' οὐδὲ προσμείζαι θρασύ;
 OΔ. οὐ, μὴ δόλω λαβόντα γ', ὡς ἐγὼ λέγω.
 NE. οὐκ αἰσχροὺς ἵγχει δῆτα τὰ ψευδῆ λέγειν;
 OΔ. οὐκ, εἰ τὸ σωθῆναί γε τὸ ψεῦδος φέρει.

100 τί οὖν μ' MSS. (in L οὖν has been made from οὐ by S): τί μ' οὖν Wakefield.
 103 L has πίθηται made from πείθηται by S. 104 θράσος] Nauck conj. κράτος.
 105 ἰοὺς] Dobree conj. ἰοὺς γ'. 106 ἐκείνω γ' οὐδέ] Blaydes conj. ἐκείνω σ' οὐδέ:
 Bergk, ἐκείνω καὶ τὸ.—οὐδέ γ, οὐτε L. 107 λαβόντα γ'] Blaydes conj. λαβόντα γ'.

also take *βροτοῖς* directly with *ἴηουμ*. as = 'showing the way in all things to men' (cp. 133): but here the notion required is that of 'swaying' rather than 'guiding'; and in the former sense *ἴηουμένην* would take the genit. *βροτῶν*. There is an allusion to the Athenian demagogues (cp. 388 διδασκάλων λόγουσι): as Cleon says (Thuc. 3. 38) of the citizens in the ecclesia, *εἰσώτατε θεαταὶ μὲν τῶν λόγων γίγνεσθαι, ἀκροαταὶ δὲ τῶν ἔργων* ('absorbed in the drama of debate, but content with rumours from the field of action').

100 τί μ' οὖν. With Nauck, I adopt Wakefield's transposition here, while recognising that much may be said for τί οὖν μ'. Two questions are involved, and should be kept distinct; viz. (1) whether Tragedy ever used the licence, denied to it by Porson (*Phaen.* 892), of hiatus after τί: and (2) whether Sophocles is likely to have written τί οὖν μ' rather than τί μ' οὖν here. As to (1), the strongest instance is Aesch. *Theb.* 704 τί οὖν ἐτ' ἂν σάινουμεν ἀλέθρων μόρον; where τί δ' οὖν, τί νῦν, τί δῆτ' are all improbable. It would seem, then, that Aesch., at least, sometimes admitted the hiatus; so that, if we transpose μ' here, it does not necessarily follow that the same transposition should be made in Aesch. *Eum.* 902 τί οὖν μ' ἄνωγας τῆδ' ἐφύμησαι χροαί; But the prevailing character of Sophoclean verse certainly favours τί μ' οὖν rather than τί οὖν μ'. As against conjecturing τί νῦν μ', it is well to note *Tr.* 1247 πρᾶσσευ ἄνωγας οὖν με παρδίκωσ

τάδε; *Ai.* 1364 ἄνωγας οὖν με τὸν νεκρὸν θάπτειν εἶν; though no argument can be drawn from the fact that οὖν precedes με in those places. Cp. 733, 753, 917. See Appendix.—τί...ἄλλο, sc. ποιῶν: cp. 310, and n. on *Ant.* 497 ὅθλου τί μᾶζον ἢ κατακτεῖναι μ' εἶλω;

101 λέγω σ'...λαβεῖν, 'I say that thou art to take.' In this constr., 'say' means 'command'; the act commanded is denoted by the inf., and the agent by the acc., as subject to the inf. Cf. *Ai.* 1047 σὲ φωνῶ τίνδε τὸν νεκρὸν χερσὶν | μὴ συγκομίξω: *O. C.* 932 εἶπω μὲν οὖν καὶ πρόσθεν, ἐνέπω δὲ νῦν, | τὰς παῖδας ὡς τάχιστα δεῖρ' ἔγωγε τινά: *Tr.* 137 ff. σέ...ἐπίσω λέγω | τὰδ' αἰὲν ἴσχωσ. The agent can also stand in the dat. as object to the verb of saying: *O. C.* 840 χαλᾶν λέγω σοι.—This verse has no caesura: cp. 1369: *Ant.* 1021 οὐδ' ὄρωσ ἐσθήμους ἀποροῦσδδᾶ βοάσ, with n. there. Distinguish these rare examples from those which have an elision after the 3rd foot ('quasi-caesura'), as 276: *Ant.* 44 ἦ γὰρ νοεῖσ θάπτειν σφ', ἀπὸρρητων πόλασ;

102 ἐν δόλω: cp. 60.—πέσαντ', i.e. by persuading him that it is for his own good to come to Troy,—instead of deceiving him by a pretext of taking him home to Greece (58).

103 οὐ μὴ πίθηται, a strong denial: cp. 381, 418, *O. C.* 849 n.—πρὸς βίαν δ': persuasion will be in vain: and, when persuasion has failed, force will be useless (cp. 90).

104 οὕτως...τι δευὼν κ.τ.λ. It seems truer to regard τι as adj. with

NE. What, then, is thy command? What, but that I should lie?

OD. I say that thou art to take Philoctetes by guile.

NE. And why by guile rather than by persuasion?

OD. He will never listen; and by force thou canst not take him.

NE. Hath he such dread strength to make him bold?

OD. Shafts inevitable, and winged with death.

NE. None may dare, then, e'en to approach that foe?

OD. No, unless thou take him by guile, as I say.

NE. Thou thinkest it no shame, then, to speak falsehoods?

OD. No, if the falsehood brings deliverance.

108 *ἄρα τὰ ρ*: *δὴ τὰ δε (= τῶδε)* L (and so K, cod. Par. 2886): the *δὴ* was omitted at first, and then added (by the 1st hand itself) above the line. Vauvilliers conj. *ἄρα τὸ*: Wecklein, *ἄρα οὐ*: Cavallin, *θηλαδῆ*. The reading *δὴ τὰ ψευδῆ* in L² seems

δεινόν than as adv. with *οὕτως*: cp. Xen. *Cyr.* 5. 1. 24 *οὕτω δεινός τις ἔρωσ... ἐγγίγνεται*. For the enclitic *τις* preceding its noun, cp. 519, *O. C.* 280 n. In Herod., indeed, *οὕτω δὴ τι* ('so very...') often qualifies adjectives (1. 185, 3. 12, etc.): but in the Attic examples of *οὕτω τι* with an adj. the latter is usually a neut. sing., as Posidippus *Μύρμηξ* fr. 2 *οὕτω τι πολύπους ἐστίν ἢ λύπη κακόν*.—*ισχύος θράσος*, strength-confidence, i.e., strength which makes him confident. Against *κράτος*, conjectured by Nauck and Blaydes, (the latter placing it in the text,) observe that *θράσος* agrees well with *οὐ μὴ πείθηται*. If Philoctetes is deaf to persuasion, and risks the alternative of having force used against him, he must have some resource which inspires him with such boldness.

108 *λοῖς*: we might expect *λοῖς γ'*, since the question in 104 is not, 'what resource has he?' but, 'has he some resource?' And in 104 we cannot well change *τι* to *τέ*. L has probably lost *γ'* in some other places: see, e.g., on *Ant.* 648, 1241. But *γ'* is not indispensable, and by its absence the reply gains a certain abrupt force. Cp. 985, *Tr.* 629.

106 *ἐκείνῃ γ'*: *γε* emphasises the pron., 'then we dare not even approach him,'—a man with such arrows as those.—*προσμεΐξαι*: the spelling *μείξω, μείξαι*, is attested for *sac.* VI.—IV. B.C. by numerous Attic inscriptions (Meisterhans, p. 87, n. 690).—*θρασύ*, a thing that may be dared; Pind. has this pass. sense,

N. 7. 50 *θρασύ μοι τὸδ' εἰπεῖν*. Cp. Plat. *Rep.* 450 ε *τάληθ' εἰδὼτα λέγειν ἀσφαλές καὶ θαρραλέον*.

107 *μὴ δόλω λαβόντα*, acc. as subj. to *προσμεΐξαι*, (it is not safe that one should approach him,) unless one has ensnared him; for *λαβόντα*, cp. 47 n.

108 *τὰ ψευδῆ*. The art. with the neut. adj. gives a certain emphasis ('those things which are false'), and the objection to it here would have point only if, instead of the adj., we had the subst., *τὰ ψεύδη*. For the same reason, *τὰ ψευδῆ λέγειν* seems rather better than *τὸ ψευδῆ λέγειν*, though at first sight the latter is specious. In fr. 325 *καλὸν μὲν οὖν οὐκ ἔστι τὰ ψευδῆ λέγειν*, also, *τὰ* appears sound. Cp. Antiphon or. 1 § 10 *αὕτη γὰρ καὶ τοὺς τὰ ψευδῆ παρεσκευασμένους λέγειν ἀληθῆ κατηγορεῖν ποιήσει*. Cavallin changes *ἄρα τὰ* to *θηλαδῆ*, 'evidently' (*O. T.* 1501): but this would be better suited to ironical reproof than to ingenuous surprise.

109 *τὸ σωθῆναι*: i.e. the success of the Greeks at Troy. The aor. inf. is used because the speaker is thinking of that success as an event (to be marked by the fall of Troy), not as a process or state (*τὸ σφίεσθαι*). Cp. Andoc. or. 2 § 12 *οὐ περὶ τοῦ σώσαι τὰς Ἀθήνας ὁ κίνδυνος ἦν αὐτοῖς μάλλον ἢ περὶ τοῦ μηδὲ αὐτοῖς σωθῆναι* (referring to the Athenian army at Samos in 411 B.C.): where, as here, the aorists infinitive mark the critical moments.

- NE. πῶς οὖν βλέπων τις ταῦτα τολμήσει λακεῖν; 110
 OD. ὅταν τι δρᾶς εἰς κέρδος, οὐκ ὀκνεῖν πρέπει.
 NE. κέρδος δ' ἐμοὶ τί τοῦτον εἰς Τροίαν μολεῖν;
 OD. αἰρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα.
 NE. οὐκ ἄρ' ὁ πέρσων, ὡς ἐφάσκει, εἴμ' ἐγώ;
 OD. οὐτ' ἂν σὺ κείνων χωρὶς οὐτ' ἐκείνα σοῦ. 115
 NE. θηρατέ' οὖν γίγνοιτ' ἂν, εἴπερ ὦδ' ἔχει.
 OD. ὡς τοῦτό γ' ἔρξας δύο φέρεῖ δωρήματα.
 NE. ποίω; μαθὼν γὰρ οὐκ ἂν ἀρνοίμην τὸ δρᾶν.
 OD. σοφός τ' ἂν αὐτὸς κάγαθὸς κεκλήῃ ἅμα.
 NE. ἴτω· πῶσω, πᾶσαν αἰσχύνην ἀφείς. 120

to have come from *δητά* (*τά*) *ψευδή*: see comment. 110 λακεῖν L 1st hand, altered by an early hand to λαλεῖν. Most of the later MSS. have λαλεῖν (Vat. λαβεῖν). 111 εἰς L, εἰς r. 112 δ' ἐμοὶ L: δέ μοι r. 116 θηρατέα γίγνοιτ' ἂν L, and so almost all the later MSS.: in A the final α of θηρατέα is marked as long, and the gloss, δυνατὴ ληφθῆναι, shows that the adj. was taken with Troia. A v. l. was θηρατέα γοῦν (V², Vat.). Triclinius gave θηρατέ' οὖν: Elmsley conj. θηρατέ' ἂν γίγνοιτ' ἂν: Tournier, θηρατέ' ἂν γίγνοιτ' ἄρ': Nauck, γίγνοιτ' ἂν, εἴπερ ὦδ' ἔχει, θηρατέα.— γίνοιτ', a v. l. found in T and other late MSS., was perh. due to Triclinius: see

110 πῶς οὖν βλέπων κ.τ.λ. By using *οὖν*, he concedes (at least for argument's sake) what Od. has just said. 'Granting, then, that a falsehood is not disgraceful when it has such a motive, how is one to have the face to tell it?' In vv. 91 ff. we saw the first trace of irresolution: this verse marks a further step. He now demurs to play the part, not (as in v. 108) because it is immoral, but because it is distasteful and difficult. For πῶς οὖν, cp. O. T. 124 πῶς οὖν ὁ ληστής ('granting that there was a robber, how then...?'): for πῶς...βλέπων, O. T. 1371 *διμῶσιν ποίοις βλέπων*, n.—λακεῖν of bold or impudent utterance, as Ar. Ach. 1046 *τοι-αῦτα λάσκων*: cp. *Anf.* 1094 n.

111 εἰς κέρδος, for it, with a view to it: cp. *Il.* 23. 304 *πατήρ δέ οἱ ἀγχι παρα-στάς | μηδὲτ' εἰς ἀγαθὰ*: Eur. *Phoen.* 395 *δὴλ' ἐς τὸ κέρδος παρὰ φύσιν δουλευτόν*: Xen. *Cyr.* 8. 1. 33 *ἰδὼν ἂν αὐτοὺς ἡγήσθω ἦντι εἰς κάλλος ἕξιν*.

118 αἰεὶς, the oracular pres., denoting what is to happen: Aesch. *Ag.* 126 *χρῶσι μὲν ἀγρεῖ Πριάμου πόλιν ἄδε κελυθός*: id. *P. V.* 170 *τὸ νέον βούλευμ' ὑφ' ἔσθου | σκηπ-τρον τιμᾶς τ' ἀποσυλᾶται*: Her. 3. 155 *ἦδη ὦν, ἦν μὴ τῶν σῶν δεήσει, αἰρέομεν Βαβυλῶνα*.

114 ὡς ἐφάσκει': when Odysseus

and Phoenix visited Scyros, and persuaded him to come to Troy (345 ff.).

115 οὐτ' ἂν κ. πέρσειας: cp. *El.* 364 *τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν, | οὐτ' ἂν σὺ, σάφρον γ' οὖσα* (sc. ἐρήφης): *Tr.* 462 (*κοῦπω τις...φρέγκατ'...ἀναίδος*): *ἦδε δ' οὐδ' ἂν* (sc. ἐνέγκαιτο), κ.τ.λ.

116 θηρατέ' οὖν γίγνοιτ' ἂν, they would then become (by logical inference) desirable prizes: cp. Plat. *Prot.* 338 c *εἰ δὲ ἀληθεύσθε..., αἰσχρὸν γὰρ τοῦτο τῷδε γίγνεσθαι*. So γίγνομαι denotes arithmetical process (Thuc. 3. 17 *αἱ πᾶσαι (νῆες) ἕμα ἐτίγνοντο διακόσαι κ.τ.λ.*), or legal succession to property (Isae. or. 5 § 44 *ἂ ἐκείνων ἐτίγνετο*). This usage of γίγνομαι is decisive for γίγνοιτ' against γίνοιτ', a v. l. found in a few late MSS.—οὖν, the conjecture of Triclinius, seems better here than the other corrections, θηρατέ' ἂν γίγνοιτ' ἂν (or γίγνοιτ' ἄρ).

117 ὡς...φάρα, (be sure) that thou winnest: cp. *As.* 39 *ΔΘ. ὡς ἔστω ἀνδρὸς τῷδε τάργα ταυτά σοι*: Eur. *Ph.* 1664 *ΚΡ. ὡς σθβις ἀμφὶ τῷδ' ἔργον ἔθρα κίνω*: id. *Her.* 400 *ΕΚ. ὡς τῆςδ' ἔκοῦσα ταυδὸς οὐ μεθήσομαι*.—φάρα, *reportas*: cp. O. T. 500 n.

118 τὸ δρᾶν: for the art., cp. O. C. 442 *τὸ δρᾶν | οὐκ ἠθέλησαν*, and id. 47 n.—Neoptolemus was already all but per-

NE. And how shall one have the face to speak those words?

OD. When thy deed promises gain, 'tis unmeet to shrink.

NE. And what gain is it for me, that he should come to Troy?

OD. With these shafts alone can Troy be taken.

NE. Then I am not to be the conqueror, as ye said?

OD. Neither thou apart from these, nor these from thee.

NE. 'Twould seem that we must try to win them, if it stands thus.

OD. Know that, if thou dost this thing, two prizes are thine.

NE. What are they? Tell me, and I will not refuse the deed.

OD. Thou wilt be called at once wise and valiant.

NE. Come what may, I'll do it, and cast off all shame.

comment. 117 *δωρήματα*] Blaydes conj. *δωρήματα*. 118 *τὸ δρᾶν*] Γ having *τὸ μὴ δρᾶν*, Blaydes conj. *τὸ μὴ*. 119 *αὐτὸς αὐτὸς* L, which was the common reading.—*κεκλή'*] L has *κεκλή'*, made from *κεκλησ'* (*sic*), prob. by S, with *ἄν κεκλημένος εἴης* written above.—*ἄμα*] Herwerden conj. *ἀπὸ*: Mekler, (*κεκλήσ'*) *μοι*. 120 *ποιῶσ* L, and so Nauck, Wecklein, Mekler (reviser of Dind. 6th Teubner ed.,

sued by the promise that he should take Troy. If, besides that reward, there is yet another, then his mind is made up.

119 *σοφός τ'...κάγαθός*: schol. *σοφός μὲν διὰ τὸ κλέψαι, ἀγαθός δὲ διὰ τὸ πορῆσαι*. Cp *El.* 1088 *δύο φέρειν ἐν εἰ λόγῳ, | σοφά τ' ἀρίστα τε παῖς κεκλήσθαι*.—*αὐτὸς*: *O. T.* 458 *ἀδελφὸς αὐτὸς καὶ πατήρ*, n.—*κεκλή'*: for the forms of the optat. perf. pass., see n. on *O. T.* 49.

120 *ἴτω* is a defiance of the possible consequences ('happen what may'): cp. *Eur. Med.* 819 (Medea, having taken her resolve to kill the children) *ἴτω· περισσοὶ πάντες ὄν μὲν λόγῳ*.

ποιῶσ. Numerous Attic inscriptions of the 5th and 4th centuries B.C. show that in this verb the letter *ι* was regularly omitted before a following E-sound (*ε* or *η*), though never before an O-sound (*ο* or *ω*): hence (*ε.γ.*) *ποιέ*, *ποιήσας*, but *ποιούσι*, *ποιῶν*. It should be noted that *πο-* and *ποι-*, according as the E- or O-sound follows, sometimes occur in the same inscription: thus in *C. I. A.* 167. 55 (of 334—326 B.C.) we find *ποιῶν* (thrice) in company with *ποιήσας*. The omission of *ι* before the E-sound was not, indeed, rigorous; thus an Attic inscription

of the 5th cent. B.C. gives *Ἐθέρων ἐξ-εποίησ' οὐκ ἄδαις Πάριος*: but the facts prove that it was usual. See Meisterhans, *Gramm. d. Att. Inschriften*, p. 27. As to L, its practice is not constant. It almost always gives *πο*, not *ποι*, before *ε* or *η*, when the first syllable is short,—as here, and in vv. 552, 752, 926, 1010. In a few such places where the first hand had written *ποι* it has been corrected to *πο*. But there are also a few places where *ποι* remains. See Appendix. In writing *ποιήσω*, etc., I rely primarily on the epigraphic evidence belonging to the poet's own time: but L's prevailing practice must also be considered as strengthening the grounds for believing that those inscriptions represent the general rule.

πᾶσαν ἀλοχόνην ἀφείς. This verse does not (as some have objected) mark an abrupt change of mind; that change has come by a series of steps which the poet has indicated by light touches (91 ff., 110, 116, 118). Rather this very phrase hints that the feeling shown in v. 110 still lingers with him. He will do the deed, but there is still a sense of *ἀλοχόνη* which it costs an effort to shake off. These are the words of one who may yet feel remorse.

ΟΔ. ἢ μνημονεύεις οὖν ἄ σοι παρήνεσα;
 ΝΕ. σάφ' ἴσθ', ἐπέειπερ εἰσάπαξ συνήνεσα.
 ΟΔ. σὺ μὲν μένων νῦν κείνον ἐνθάδ' ἐκδέχου,
 ἐγὼ δ' ἄπειμι, μὴ κατοπτειθῶ παρών,
 καὶ τὸν σκοπὸν πρὸς ναῦν ἀποστελῶ πάλιν. 125
 καὶ δεῦρ', ἐάν μοι τοῦ χρόνου δοκῆτέ τι
 κατασχολάζειν, αὐθις ἐκπέμψω πάλιν
 τοῦτον τὸν αὐτὸν ἄνδρα, ναυκλήρου τρόποις
 μορφῆν δολώσας, ὡς ἂν ἀγνοῖα προσῆ·
 οὐ δῆτα, τέκνον, ποικίλως αὐδωμένον 130
 δέχου τὰ συμφέροντα τῶν αἰεὶ λόγων.

1885). 121 μνημονεύεις MSS.: μνημονεύσεις Herwerden, and so Blaydes, Cavallin, Nauck, Seyffert, Wecklein. 123 νῦν] νῦν L. 125 ἀποστελῶ] Musgrave (ed. 1809 Oxon.) proposed ἀποστείλαι. The alternative conj. ἀπόστελλ' αὐ, ascribed by Blaydes to Musgrave, seems to be that of Burges (ed. 1833). Cavallin in his crit. note credits Musgrave with ἀποστέλλων, but in his commentary, p. 29, quotes Blaydes as his authority for it, and must therefore mean ἀπόστελλ' αὐ. Blaydes suggests that, reading ἀπόστελλ' αὐ, or ἀποστείλαι, we should transpose vv. 124, 125.

121 ε. μνημονεύεις. Almost all recent edd. adopt the conjecture μνημονεύσεις, but without necessity. The question, 'dost thou remember my advice?' naturally implies here, 'dost thou intend to observe it?'—and so N.'s answer, σάφ' ἴσθ', follows the present tense just as fitly as it would follow the future. For the place of οὖν in the verse, cp. *O. C.* 1205, *Tr.* 1247. —ἄ...παρήνεσα: referring to 56 ff.—συνήνεσα, 'agreed': *O. C.* 1508 n. Remark the two compounds of ἀνέω at the end of two successive verses: cp. *Ar. Eq.* 1370 f. μετεγγράφησεται, | ...ἐγγεγράψεται: *Tr.* 1265 f. συγγνωμοσύνην | ...ἀγνωμοσύνην.

123 ἐκδέχου, *excipe*. The idea of the compound is, 'be ready for him,'—prepared to deal with him the moment that he appears. The figurative use of the word in *Her.* 4. 1 is essentially the same, —Σκύθας...κατιόντας ἐς τὴν σφετέρην ἐξεδέξατο οὐκ ἐλάσσων πῶτος (as if it had been lying in wait for them).

124 ε. κατοπτειθῶ: cp. *Ai.* 829 πρὸς ἐχθρῶν του κατοπτειθείς.—καὶ τὸν σκοπὸν κ.τ.λ. The σκοπός is the attendant of Neoptolemus who had been sent to watch the neighbourhood of the cave, lest Philoctetes should take Odysseus by surprise (46). Now that Odysseus is going back to his ship, such a σκοπός is no longer needed. And it is natural that Odysseus should expect to meet the sentinel, since

the latter would be keeping watch on that side of the cave at which Odysseus himself had hitherto been standing; viz., the side nearest to the ships. ναῦν here means the ship of Neoptolemus. See Introduction, p. xi, n. 1.

126 ε. καὶ δεῦρ'. If any undue delay occurred, Odysseus might reasonably suppose that Neoptolemus was failing to persuade Philoctetes. In case of such delay, then, Odysseus will send back N.'s man, disguised as the captain of a ship. The object of the disguise is that the supposed captain may tell a story which shall quicken the desire of Philoctetes to leave Lemnos, and shall also confirm his trust in Neoptolemus.

τοῦ χρόνου. τι κατασχολάζειν. Nauck's conjecture *πέρα σχολάζειν* would suit the sense; but it would leave the origin of the vulgar unexplained. I believe that Soph. has used *κατασχολάζειν τοῦ χρόνου*, somewhat boldly, in the sense of 'to lag behind the due time,'—the use of *σχολάζειν* in the sense 'to linger,' 'to delay,' permitting a genitive to be used, as after *ὑστερῶν*, *λελειφθαί*, etc. The compound *κατασχολάζειν* may be compared with *καθυστερεῖν*, where *κατὰ* merely implies that the delay is to be regretted or blamed. At first sight there is much in favour of the more generally received view, that *τοῦ χρόνου τι κατασχολάζειν* means, 'to waste part of our (precious)

OD. Art thou mindful, then, of the counsels that I gave?
NE. Be sure of it,—now that once I have consented.

OD. Do thou, then, stay here, in wait for him; but I will go away, lest I be espied with thee, and will send our watcher back to thy ship. And, if ye seem to be tarrying at all beyond the due time, I will send that same man hither again, disguised as the captain of a merchant-ship, that secrecy may aid us; and then, my son, as he tells his artful story, take such hints as may help thee from the tenor of his words.

126 χρόνου] After this word, one letter (apparently σ) has been erased in L.—δοκῆτέ τι] δοκῆτ' ἐτι L, the ῆ made from ε, prob. by the first corrector (S). δοκῆτέ τι τ. 127 κατασχολάζει] Nauck conj. πέρα σχολάζει.—αἴθις τ: αἴθις L.—ἐκπέμψω τ: ἐκπέμψω L, with ψω written above by the 1st hand.—Burges conj. αἴθις αὐ πέμψω. 128 τρόπος] τρόπον Triclinius. Herwerden would delete this verse. 129 ἀγνοία L, with most of the later MSS.: ἀγνοία Triclinius. 130 αὐδωμένω] In L, ν seems to have been erased after ω, which is itself in an erasure. It is possible, though not clear, that the 1st hand wrote αὐδῶν μένων.—Nauck conj. σὺ δῆτα, τέκνον, (or, σὺ δ', ὦ τέκνον μοι,) ποικιλῶς αὐδωμένω. 131 τῶν αἰεὶ λόγων] Blaydes conj.

time by lingering.' But the tone of that phrase seems very unsuitable here.—ἐκπέμψω. The prep. is not otiose, as Burges thought, but marks that the person sent will come as the sender's agent.

128 ναυκλήρου: the man, when he comes, pretends to be the captain of a small merchant-ship, trading between Greece and the Troad (547 ff.). In Plaut. *Mil.* 4. 3. 41 ff. the 'skipper's dress' (*ornatus nauclericius*) consists of a dark-coloured hat with broad brim (*causia*), and a garment of the same colour, well girt-up, and looped on the left shoulder, leaving the right arm bare, like the Greek *ἔσφυς*. The colour of both hat and tunic is described by *ferrugineus*, ('nam is colos thalassicus'). This was a dark violet, rather than, as Nonius (p. 549) makes it, iron-grey: see Conington on Verg. *G.* 1. 467, and Munro on Lucr. 4. 76.—τρόποις, as Aesch. *Cho.* 479 τρώποισιν σὺ τυραννικῶς θανόν: often with ἐν, as *Ag.* 918 γυναικὸς ἐν τρώποις. Not τρέπον, which would mean, ὥσπερ ναυκλῆρος δολοῦ τῆν μορφήν: cp. Her. 2. 57 θρωοὶς τρέπον... φθέγγεσθαι=ὥσπερ θρωὶς φθέγγεται.

129 ἀγνοία: ignorance, on the part of Philoctetes, as to the real quality of the σκοπός. Dissyllables in οἶα (as *Troia*) have final ᾶ, but longer words have ᾷ. Other exceptions are: *Tr.* 350 ἀγνοία μ' ἔχει: fr. 521 ἀνοία τρέφει: fr. 748 παλιπρόια βυθοῦ: Aesch. *Theb.* 402 ἀνοία τῷ (Blomf. ἐπνοία): Eur. *Andr.* 520 καὶ γὰρ ἀνοία | μεγάλη (in anapaests): Ar.

fr. 29 ὦ παρανοία καὶ ἀναίδεια (do).—προσῆ, may be an attendant circumstance, i.e., may aid our plan: cp. *Ani.* 1251 ἦ τ' ἄγαν σιγῆ βαρὺ | δοκεῖ προσεῖναι, n.—The reading ἀγνοία is certainly wrong: the sense would then be, 'that he (the σκοπός) may be added to your company without suspicion' (dat. of circumstance): it could not be, as Musgrave took it, 'that thou mayest approach the man without seeming to know him' (προσῆ being then 2nd pers. subj. aor. midd. of προσίημι).

130 ε. σὺ δῆτα. Blaydes conjectures σὺ δὴ σὺ. But δῆτα is right. It means, 'then, of course'—differing from δὴ by implying more clearly that the step prescribed by δέχου is the obvious one.—σὺ=παρὰ σὺ, with δέχου: cp. *O. T.* 1163 ἐδεξάμην δὲ τοῦ. This is better than to take σὺ...αὐδωμένου as gen. absol.—ποικιλῶς, 'craftily,'—i.e., in terms fitted to beguile Philoctetes. Not, 'in riddling speech,' as if the point of the artifice lay in second meanings which Neoptolemus was to divine. The word could, indeed, mean that (cp. *O. T.* 130 ἡ ποικιλῶδὸς Σφίγξ): but the more general sense agrees better with vv. 542—547.—αὐδωμένου, midd., as 852, *Al.* 772: the pass. occurs below, 240, 430.—τὰ συμφέροντα: for the neut., cp. 24 n. τῶν αἰεὶ λόγων, the words spoken by him from moment to moment,—the tenor of his discourse. The phrase is explained by the dialogue between the disguised σκοπός and Neo-

ἐγὼ δὲ πρὸς ναῦν εἶμι, σοὶ παρεῖς τάδε·
 Ἐρμῆς δ' ὁ πέμπων δόλιος ἠγήσασατο νῶν,
 Νίκη τ' Ἀθάνα Πολιάς, ἣ σφίξει μ' αἶε.

ΧΟΡΟΣ.

στρ. α΄.

τί χρή, τί χρή με, δέσποτ', ἐν ξένα ξένου
 2 στέγειν ἢ τί λέγειν πρὸς ἀνδρ' ὑπόπταν;
 3 φράζει μοι. τέχνα γὰρ
 4 τέχνας ἐτέρας προῖχει

135

των λόγων δελ. 134 ἀθῆνᾶ mss.: Ἀθάνα Eustath. 758. 44.—Πολιάς] The Harleian ms. of this play (Brit. Mus. 5743, 15th cent.) has παλλάς, whence Burges inclines to read Παλλάς: but the παλλάς in V (13th cent.) and Vat. (14th cent.) indicates plainly enough that the process of corruption was from πολιάς to παλλάς, not *vice versa*.—σφίξει] Nauck conj. σφίξαι. 135 με, δέσποτ' Triclinius. δέσποτᾶ

ptolemus (vv. 542—627). The σκοπός tells a story; N. follows his lead, and strikes in from time to time with artful comments,—reasserting his hatred of the Atreidae, his sympathy with Philoctetes, etc. These opportunities, or 'cues,' are 'the useful hints' (τὰ συμφέροστα).—σοὶ παρεῖς τάδε, 'having committed these matters to thee,'—a parting reminder of the responsibility. Not, 'having given thee these directions.'

133 Ἐρμῆς ὁ πέμπων δόλιος = Ἐρμῆς δόλιος δι πέμπει, the god of stratagems, who escorts men on their way.—ὁ πέμπων: cp. Tr. 620 (the herald Lichas speaks) ἀλλ' εἶπερ Ἐρμού τῆδε πομπᾶς τέχνην: Aesch. Eum. 91 (Apollo to Hermes) πομπάιος ἰσθί, τόνδε πομπᾶν ἔμὸν λέκτην. So he is δόλιος, ἐπόδιος, ἠγαμέμνιος, ἀγήτωρ, and, in relation to the dead, ψυχοσκοπός (O. C. 1548 n.).—δόλιος. Near Pellene in Achaia Pausanias saw a statue of Ἐρμῆς, —τίκτελῶν μὲν Δόλιος, σφῆξαι δὲ ἀνθρώπων ἔτοιμος τελέσαι (7. 27. 1). Cp. Ar. Th. 1202 Ἐρμῆ δόλιος, ταυτὶ μὲν ἐστὶ καλῶς ποιῶς. The Corcyrean month ψυδραῖς was probably sacred to Hermes as ψυδρῶς (=ψυδής). In Babrius fab. 57 Hermes is conducting 'a waggon-load of lies,' when he is way-laid and robbed of his whole stock by Arabs. Especially, he is the arch-thief (Hor. Carm. 1. 10. 7: cp. Ovid Fast. 5. 691).—His character of δόλιος is similarly combined with that of πομπός in *Ei*. 1396 Ἐρμῆς σφ' ἄγει δόλιον σκότω | κρήνας, κ.τ.λ.: and in [Eur.] *Rhes*. 216 ἀλλ' εἶσ' ὁ Μαιας παῖς ἐκείσε καὶ πάλω | πέμ-

ψειεν Ἐρμῆς, δι γε φηλητῶν ἀναξ.—νῶν, dat.: cp. on 98.

134 Νίκη τ' Ἀθάνα Πολιάς. The personified Νίκη meant Victory not merely in war but in any contest. She was especially associated with Zeus; but his daughter was the only goddess with whom she was actually identified. Thus Eur. (*Ion* 452 ff.): τὰν...μῶν | Ἀθῶναις ἱεστῆς, | ...ὡ μάκαιρα Νίκα, | μῦθε. And Aristeides, in his oration on Athens, says of her, μόνῃ μὲν ἀπάντων θεῶν, ὁμοίως δὲ πασῶν, οὐκ ἐπ' ὀνομασίου τῆς νίκης ἐστίν [in such epithets as νικηφόρος], ἀλλ' ὁμῶν ὀνομασίου (1. p. 29). At Athens the small Ionic temple of Ἀθῆνᾶ Νίκῃ stood on the platform of a bastion (πέργος) springing from the south wing of the Propylaea, on the right hand of one ascending to the Acropolis. The figure of the goddess, probably a work of Calamis, bore a helmet in her left hand, and in her right a pomegranate (*σιδή*), her regular attribute in the Athena-cult at Sidé in Pamphylia. As Benndorf has shown (*Ueber das Kultusbild der Athena Nike*, Vienna, 1879), the temple probably commemorated Cimon's victory over the Persians at the mouth of the Eurymedon, near Sidé (466 B.C.). This Ἀθῆνᾶ Νίκῃ was the figure which at Athens came to be popularly known as the Wingless Victory, Νίκη Ἄπτερος. Wings were the distinctive attribute of Νίκῃ in art: and Athenians were familiar with the winged Νίκῃ which the chryselephantine Athena of Pheidias, in the Parthenon, held in her outstretched right hand (cp. Ar. *Av*. 574).

Now I will go to the ship, having left this charge with thee; and may speeding Hermes, the lord of stratagem, lead us on, and Victory, even Athena Polias, who saves me ever!

[Exit ODYSSEUS, on the spectators' left.

CHORUS.

A stranger in a strange land, what am I to hide, what ^{1st} am I to speak, O Master, before a man who will be swift to ^{strophe.} think evil? Be thou my guide: his skill excels all other skill,

μ' MSS., and so Blaydes (reading in 130 μέλων πάλαι μοι σὶ λέγεις, ἀναξ, τὸ σὸν). Bergk reads δέσποτ' (omitting με before it), and in 130 μέλων πάλαι μοι λέγεις, ἀναξ, τὸ σὸν.

The conception of Ἀθηνᾶ Νίκη was not exclusively Athenian. Thus Pausanias saw at Megara ἱερὸν Ἀθηνᾶς...καλουμένης Νίκης (1. 42. 4).

The same remark applies to the name Πολιάς. At Athens it denoted Athena as guardian of citadel, city, and land. Athena Polias was represented by the old βρέτας of olive-wood in the Erechtheum. But she bore the title Πολιάς in many other places also, especially in the Ionic cities of Asia Minor,—as at Erythrae, Priene, Teos, Phocaea (Paus. 7. 5. 3, 4: 2. 31. 9). Equivalent titles were Πολιάτης, Πολιοῦχος, and (in a case noticed by Leake, *Morae*, II. p. 80) Ἀγησιπόλις. Cp. Aristeides I. p. 21: καὶ εἰσὶν αἱ πόλεις δῶρα Ἀθηνᾶς: ἴδεν δὲ καὶ Πολιοῦχος ἅπανσι κέκληται. Thus Sophocles, though writing for Athenians, is not making purely local allusions.—ἢ σφίσι μ' ἐστ': as in the *Odyssey*. In *Ai.* 14 he calls her φιλότατης ἐμοὶ θεῶν.

135—218 Parodos. For the metres see Metrical Analysis. The framework is as follows. (1) 1st strophe 135—143 = 1st antistrophe 150—158. (2) 2nd str. 169—179 = 2nd antistr. 180—190. (3) 3rd str. 201—209 = 3rd antistr. 210—218. An anapaestic system (σύστημα) of six verses (144—149) follows the 1st strophe: another, of ten verses (159—168) follows the 1st antistrophe; and a third, also of ten (191—200), follows the 2nd antistrophe. With respect to the manner in which the anapaests are interspersed with the lyrics, we may compare the Parodos of the *O. C.* (where see n. on 117),—the play which is probably nearest in date to the *Philoctetes*, both being among the poet's latest works. On the other hand, in the Parodos of the *Antigone* (an early play), there

is a stricter symmetry between the anapaestic systems (see n. there on 100).

The Chorus consists of 15 men belonging to the ship of Neoptolemus, who is their prince and their 'captain' (ναυκράτωρ, 1072). As he is so youthful (παῖς, *ib.*), they can address him as τέκνον (141), παῖ (201). It does not follow that they were actually γέροντες, as the author of the prose Argument (p. 4) calls them.

This ode is well fitted for its place at the opening of the play. In the prologue Neoptolemus has been the pupil of a crafty veteran; now he is the young leader to whom the sailors look for guidance. Hitherto the foremost topic has been the importance of capturing Philoctetes; here our thoughts are turned to his sufferings. And so, when the ode closes, the mind has been prepared for the coming conflict of motives.

135 ε ἐν ξίφει ξίνον: cp. 685 n.: *O. C.* 184 ξείνος ἐπὶ ξίφει.—στέγαν... λέγαν: for the likeness of form in the words (παρομοίωσις), combined with likeness of sound (παρομοίωσις), cp. Isocr. or. 4 § 186 φήμην δὲ καὶ μήμην.—ἐπέπταν: the subst. expresses a fixed habit of mind more forcibly than ὄπιστον would have done: cp. Thuc. 6. 60 ὁ δῆμος...χαλεπὸς ἦν τότε καὶ ὑπόπτης ἐς τοὺς περὶ τῶν μυστιῶν τῆν αἰτίαν λαβόντας. Xen. *Eq.* 3. 9 τοὺς...ὑπόπτας φύσει (ἵππους), naturally shy. The Chorus, now entering the orchestra for the first time, cannot be conceived as thinking of what Od. has said (70 ff.): but they know how Philoctetes has been treated, and may naturally expect him to be 'shy' of Greek strangers.

137 ε. τέχνα, the skill of the ruler, whose art is the highest of all: see on

- 5 καὶ γνώμα, παρ' ὄτω τὸ θεῖον
 6 Διὸς σκῆπτρον ἀνάσσεται.
 7 σὲ δ', ὦ τέκνον, τόδ' ἐλήλυθεν
 8 πᾶν κράτος ὠγγύιον· τό μοι ἔννεπε,
 9 τί σοι χρεῶν ὑπουργεῖν.

140

- σύστ. α'. NE. νῦν μὲν, ἴσως γὰρ τόπον ἐσχατιαῖς
 προσιδεῖν ἐθέλεις ὄντινα κείται,
 δέρκου θαρσῶν· ὀπόταν δὲ μόλη
 δεινὸς ῥδίτης τῶνδ' *οὐκ μελάθρων;

145

139 γνώμα A: γνώμας L. The later mss. are divided, and some (among which are B, L², Γ) have γνώμα γνώμας. 140 ἀνάσσεται] L has ἀνά :: 'σσεται (sic). Dübner reports the 1st hand as having written ἀναναν .σσεται, with a letter, which was not α, erased between ν and σ. A reference to the autotype facsimile (p. 81 B, l. 5) will show that this interpretation of the lacuna is at least very doubtful.—Seyffert conj. ἀσσεται, Blaydes ἐρίσσεται. 141 σὲ δ' E, from σὲ δ'

O. T. 380 f., τέχνη τέχνης | ὑπερφέρουσα.
 —ἴτερας, not, another kind of skill, but rather, skill in another man: see on O. C. 230 ἀπάταις ἐτέραις.—γνώμα, sc. γνώμας προῖχει. As dist. from τέχνη—the art of ruling—γνώμη here is intellectual power generally. The latter would not be separately ascribed to the king, if we adopted γνώμας, which is thus the weaker reading.—παρ' ὄτω: in whose keeping. The anteced. is ἐκείνου understood: cp. 956: O. C. 1388 κραεῖν θ' ὄψ' οὐπερ ἐξελέηλασαι: Aī. 1050 δοκοῦν' ἐμοί, δοκοῦντα δ', ὅς κραεῖν στρατοῦ.—τὸ θεῖον Διὸς σκῆπτρον, the godlike Zeus-sceptre, i.e., sceptre derived from Zeus (gen. of source), διδοδοται implies ἀνάσσει σκῆπτρον (an almost adverbial cogn. acc.), as = 'to rule with sceptre': cp. O. C. 449 σκῆπτρα κραεῖν, to have sceptred sway.—The tone here is genuinely Homeric. Cp. Π. ο. 98 λαῶν ἐσσι ἀναξ καὶ τοι Ζεὺς ἐγγυάλιξεν | σκῆπτρὸν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλευέσθαι.

141 ε. σὲ...ἐλήλυθεν, hath come to thee. There is perhaps no other example of the simple ερχομαι with acc. of person: but there is an exact parallel in the rare use of βαίνει with acc. of person, Eur. Hēr. 1371 καὶ νῦν ὀδύνα μ' ὀδύνα βαίνει. It is doubtless more than a mere coincidence that both these instances are lyric; and that a lyric boldness was felt in them may be inferred from the parody in Ar. Nuῦ. 30, ἀτὰρ τί χρεὸς ἔβα με; If σὲ δ'...ἐλήλυθεν occurred in an iambic

trimeter, the case for σοὶ δ' would be strong: but here, in lyrics, we should keep σὲ δ'.—We cannot properly compare ἰκνεῖσθαι, or ἰκάνειν, after which an acc. of pers. was common.

πᾶν κράτος, complete (i.e. sovereign) power. Distinguish the phrase with the art., Her. 6. 35, εἶχε μὲν τὸ πᾶν κράτος Πεισιστρατος, which gives the same meaning in a slightly different way ('the whole power').—ὠγγύιον, predicate with ἐλήλυθεν, 'from of old, i.e., 'from thine ancestors': for ὠγγύιον, see O. C. 1770 n.

τὸ, 'therefore': Π. 3. 176 ἀλλὰ τὰδ' οὐκ ἐγένοντο· τὸ καὶ κλαίοντα τέττακα. So, in Attic, ταῦτα, Xen. An. 4. 1. 21 ταῦτ' ἐσπευδὸν καὶ διὰ τοῦτο οὐχ ὑπέμεινον: esp. ταῦτ' ἄρα, Ar. Nuῦ. 319, etc.—For the like use of τὸ, cp. O. T. 511 n.

144 ε. The Chorus has asked, How are we to help? He replies, in effect, 'The moment for you to help has not come yet. Meanwhile you can approach, and look at the cave. When Philoctetes returns, then you must be guided by the signs that I shall give you.' The Chorus are supposed to be on the shore, below the cave, and at a point from which they have not a clear view of it. Invited by Neoptolemus, they now advance nearer. The word ἀμφίδουρον (159) implies that, having approached the seaward mouth of the cave, they can see right through it; and v. 161 (σοῦ γὰρ ὁ τλήμων...;) confirms this; their own eyes

his counsel hath no peer, with whom is the sway of the godlike sceptre given by Zeus. And to thee, my son, that sovereign power hath descended from of old; tell me, therefore, wherein I am to serve thee.

NE. For the present,—as haply thou wouldst behold the place where he abides on ocean's verge,—survey it fearlessly: but when the dread wayfarer, who hath left this dwelling, shall return,

(which suggests *σέ τ'*): *σοι δὲ* (omitting *ὦ*) Triclinius: *σοι δ' Wunder.*—[ἐπλήθυνεν] Hartung conj. ἐπλήθυνεν. 142 πᾶν κράτος] Schenkel conj. παγκράτες.—ἐνεπε] In L a letter (ν?) has been erased after the final ε. 144 νῦν μὲν ἴσω γὰρ L: νῦν μὲν γὰρ ἴσως γ.—τόπων made from τόπων in L.—ἐσχατιαῖς L, A: ἐσχατίας γ.—Blaydes conj. τόπου ἐσχατίας. 145 ὄντινα κείται] Blaydes conj. ὄντινα παῖσι: Wecklein, ὄντιν' ἐνοικεῖ: Mekler, τὸνδ' ἴσα κείται. 147 ὀδίτης] Bergk conj.

now assure them that the cave is empty. But nothing indicates that they actually enter it.

ἐσχατιαῖς, locative dat. (*O. C.* 411 n.), 'in the extreme parts' of the island,—those, namely, which are on the edge of the sea. This reading, which has the best authority, is also intrinsically better than the gen. sing.: τόπων ἐσχατίας ('region, part, of the sea-marge') would be an unusual phrase. Homer, indeed, uses only the sing. of this word: and it is very likely that Soph. was thinking of *Od.* 9. 182 ἐνθα δ' ἐν ἐσχατιῇ σπέος εἶδομεν ἀγχι θαλάσσης, *ib.* 5. 238 νῆσον ἐπ' ἐσχατιῇ, etc. But that is no reason why Soph. should not have used the plur., which was familiar in Attic (*e.g.* Xen. *H.* 2. 4. 4 τῶν ἀγρῶν... εἰς τὰς ἐσχατίας).

ὄντινα κείται, in which he is situated, abides. The verb is esp. suitable to a crippled sufferer; cp. 183: *Il.* 2. 721 (of Philoctetes) ἐν νήσῳ κείτο κρατέρ' ἄλγεια πᾶσχωσ. Verbs of position (as 'sitting' or 'standing') sometimes take an acc. (which may be regarded as a kind of 'cognate' acc.), denoting the place *in* or *on* which one sits, stands, etc. Aesch. *Ag.* 183 σέλυμα... ἡμένων (on the same principle as ἔδραν ἔξομαι): Eur. *Suppl.* 987 τί ποτ' ἀθερίαν ἔσθηκε πέτραν; (as if one said, ἔσθηκε πετρίτην στάσιν): *ib.* 657 δεξιὸν τεταγμένους | κέρας (τάξω). Poetry could say, then, τόπων... ὄντινα ἔσθηκε or τέτακται: and so also κείται. It is true that κείται τόπων is not precisely like κείται θέσῳ (Thuc. I. 37 ἢ πόλις... αὐτάρκη θέσῳ κειμένη): for κείμαι served as perf. pass. of τίθημι (τίθειμαι being midd.), and in κείται θέσῳ the acc. is therefore as strictly

'cognate' as it would be in ἐτέθη θέσῳ. But the difference between κείται θέσῳ and κείται τόπων is, in principle, only the same as that between ἔξομαι ἔδραν and ἔξομαι ἰνῶν.

147 τῶνδ' οὐκ μελάθρων. For ἐκ I read οὐκ. Wakefield and Hermann were right in feeling that the sense required τῶνδ' ἐκ μελάθρων to be connected with ὀδίτης ('metuendus vir qui ex hoc antro abiit'), and not with μόλη. Then, however, the article ὁ becomes indispensable. Let it be granted that we could say, ὁρῶ ὀδίτην ἐκ τῶν μελάθρων, 'I see one leaving the abode,—ὀδίτην having the constr. of ὀδῶν: as, in τὰς... κινήσεις τῷ σώματι (Plat. *Legg.* 631 c), the dat. after κινήσεις is that which might follow κινήσθαι. But no Greek could have written ὀπίταν μόλη ὀδίτης ἐκ τῶν μελάθρων in the sense, 'when he who has left the abode shall return to it,—the movement denoted by ἐκ τῶν μελάθρων being opposite to that denoted by μόλη. For the order of words, τῶνδε ὁ ἐκ μελάθρων, instead of ὁ τῶνδε ἐκ μ., cp. *O. T.* 735 καὶ τίς χρόνος τοῖσδ' ἐστίν οὐξεληλυθῶς=ὁ τοῖσδε ἐξεληλυθῶς. For other examples of this crisis in Soph., cp. below, 639 πνεῦμα τοῖς κρηπῆρας: *O. C.* 1540 τοῦκ θεοῦ παρῶν: *El.* 731 γούτι δ' οὐξ Ἀθηνῶν δευρὸς ἠριστρόφου.—With the simple ἐκ, only two versions are possible. (1) Taking ἐκ with μόλη: 'when he shall come forth from this abode.' But N. knows that Ph. is not now in the cave, and he cannot assume that, on returning, Ph. will enter it from the landward side, to emerge at the other. Philoctetes is, in fact, outside of the cave from his first appearance at

πρὸς ἔμῃν αἰεὶ χεῖρα προχωρῶν
πειρῶ τὸ παρὸν θεραπεύειν.

- ἀντ. α'. ΧΟ. μέλον πάλαι μέλημά μοι λέγεις, ἀναξ, 150
2 φρουρεῖν ὄμμ' ἐπὶ σῶ μάλιστα καιρῶ·
3 νῦν δέ μοι λέγ', αὐλάς
4 ποίας ἔνεδρος ναίει
5 καὶ χῶρον τίν' ἔχει τὸ γάρ μοι
6 μαθεῖν οὐκ ἀποκαίριον, 155
7 μὴ προσπεσῶν με λάθη ποθέν·
8 τίς τόπος, ἢ τίς ἔδρα; τίν' ἔχει στίβον,
9 ἔναυλον, ἢ θυραῖον;

- σύστ. β'. ΝΕ. οἶκον μὲν ὄρας τόνδ' ἀμφίθυρον
πετρίνης κοίτης. 160
ΧΟ. ποῦ γάρ ὁ ~~τῶν~~ αὐτὸς ἀπεστιν;

ὁπλίτης. 148 χεῖρα προχωρῶν] Burges conj. χεῖρα προσχωρῶν. A MS. ascribed to the 15th cent. (B, cod. Par. 2787) has προσχωρῶν,—doubtless by a mere blunder. 180 ε. L has μέλον πάλαι μέλημά μοι λέγεις ἀναξ τὸ σὸν | φρουρεῖν [from φρουρεῖν] ὄμμ' ἐπὶ σῶ μάλιστα καιρῶ. So also A. Verse 150 thus exceeds v. 135 by an iambus. Hence, in v. 150, (1) Triclinius omitted τὸ σὸν; (2) Cavallin, keeping τὸ σὸν, omits ἀναξ. (3) Burges conj. μέλον πάλαι δὴ μοι λέγεις, ἀναξ, τὸ σὸν. (4) For the readings of Blaydes and Bergk, see cr. n. on 135. In v. 151 (1) Seyffert conj. φρουρεῖν ὄμματι σὸν μάλιστα καιρῶν; (2) Nauck, omitting ὄμμ', conj. τὸ φρουρεῖν ἐπὶ σῶ μάλιστα καιρῶ. (3) Burges, guided by the schol., τὰ σά νεύματα φυλάττων, conj.

v. 219 up to v. 675. (2) Taking ἐκ with προχωρῶν, as referring to the Chorus: 'moving forth from this abode.' But the Chorus never enter the cave,—they only look into it: and, in any case, a *gradual* retreat from it (πρὸς ἔμῃν αἰεὶ χεῖρα) would be unsuitable.—Seyffert refers τῶνδ' ἐκ μελάθρου to the Chorus, but does not connect it with προχωρῶν, taking ἐκ in the pregnant sense of ἔξω ὦν: i.e., 'having quitted the cave (=ἐκ), advance ever at my beck,' etc. This seems impossible.

148 πρὸς ἔμῃν αἰεὶ χεῖρα προχωρῶν, coming forward towards my (beckoning) hand,—i.e., at a sign given by me,—from time to time (αἰεὶ). This phrase is explained by the part which the Chorus actually plays in the dialogue between Philoctetes and Neoptolemus,—interposing, from time to time, with some utterance fitted to confirm the belief of Philoctetes in the story which Neoptolemus is telling (317, 391, 508, 676, etc.). προχωρῶν, because the sailors would re-

main at some distance from their master while he conversed with Ph., but would naturally move a step or two nearer at the moments when they offered their own remarks. Not in a fig. sense, 'directing your course of action.' πρὸς ἔμῃν ...χεῖρα, too, is literal (i.e., it does not mean simply, 'following the lead' of my words).

149 τὸ παρὸν θεραπεύειν, to provide for the need of the moment. Cp. Dem. or. 18 § 307 τοῦς ὑπὲρ τῶν ἐχθρῶν καιροῖς ἀντὶ τῶν τῆς πατρίδος θεραπεύειν. Cp. the proverb τὸ παρὸν εὖ ποιεῖν (Plat. *Gorg.* 499 C), 'to do the best one can.'

180 ε. μέλον...μέλημα: with a certain emphasis; cp. Eur. *Andr.* 868 δέμ' ὁ δαιμαίνει. The Chorus first reply to the last words of N., and then respond to his suggestion that perhaps they wish to see the abode of Ph.—The text is sound, when, with Triclinius, we have ejected τὸ σὸν (see cr. n.),—a gloss added by some one who, taking the ὄμμα to be that of N., naturally felt the want of the pos-

come forward at my beck from time to time, and try to help as the moment may require.

CH. Long have I been careful of that care, my prince,— 1st anti-
that mine eye should be watchful for thy good, before all else, ^{stroph.}
And now tell me, in what manner of shelter hath he made his
abode? In what region is he? 'Twere not unseasonable for
me to learn, lest he surprise me from some quarter. What is
the place of his wandering, or of his rest? Where planteth he
his steps, within his dwelling, or abroad?

NE. Here thou seest his home, with its two portals,—his
rocky cell.

CH. And its hapless inmate,—whither is he gone?

φρουρεῖν νεύμ' ἐπὶ σὺ μάλιστα καιρῷ: (4) Blaydes, φρουρεῖν ὀμματι σὴν μάλιστα χεῖρα.
152 ἀλλάς from ἀλλάσ L. 156 προσπεσῶν με λάβη Herm.: με λάβη προσπεσῶν
MSS. For similar transpositions of words in L, cp. 1332, O. C. 1088, *Ant.* 106.
157 ε. τίς ἔχει στίβον, | ἐναυλον, ἢ θυραῖον;] Wakefield conj. τίς ἔχει στίβος | ἐναυλον
ἢ θυραῖον; Porson (on Eur. *Or.* 1263) cites approvingly from Thom. Magister
(s.v. ἐναυλος), ἐναυλος ἢ θυραῖος; (retaining τίς ἔχει στίβον). 159—161 οἶκον...
ἄπεστιν;] These three vv. are deleted by Benedict (*Observ. in Soph.* p. 239), with
whom Nauck agrees. See on 166. 161 ἄπεστιν;] ἄπεστι L.

sessive pron. The ὄμμα is that of the Chorus, and is the subject to φρουρεῖν: this appears certain, when we compare *Tr.* 225 οὐδέ μ' ὀμματος | φρουρᾶν [φρουρά L] παρήλας, 'nor hath it escaped my watchful eye.' Dindorf takes ὀμμ' as a sort of 'cognate' acc., 'to watch *with* the eye,' and compares *Tr.* 914 κἀγὼ λαθραῖον ὀμμ' ἐπεσκιασμένη | φρούρουσ': but there the partic. is the warrant for it.

ἐπὶ σὺ καιρῷ = lit., 'for thine occasion,' i.e., 'for the moment at which a thing can be done for thine advantage.' The use of the sing. καιρός with the possessive is rare, but is akin to a freq. use of the plur., as *Isocr.* or. 6 § 80 ἐν τοῖς ἡμετέροις καιροῖς (i.e. at the moments advantageous for us) ἀλλὰ μὴ τοῖς αὐτῶν ποιήσασθαι τοὺς κινδύνους. And how naturally ὁ σὸς καιρός might approximate (esp. in lyric poetry) to the sense of τὸ σὸν κέρδος, is suggested by such phrases as that in *Her.* 1. 206 οὐ γὰρ ἂν εἰδείης εἰ τοι ἐς καιρὸν ἔσται ταῦτα τελεόμενα, 'seasonably for thee,' = 'for thine advantage.'

152 ε. ἀλλάς ποίας: cp. 30. The plur. ἀλλάι could denote a single chamber (*Ant.* 945). The Chorus are not supposed to have been present when the cave was found, and do not yet know the nature of Ph.'s quarters.—ἔνεδρος, 'resi-

dent,' is not pleonastic, since ναίε can be said of a wanderer with ref. to the place that he is in at a given moment: 892: O. C. 117 n.—χῶρον τίς ἔχει, i.e., where he is now: cp. 22, O. C. 37.—τὸ γὰρ οὐκ ἔστω μοί (δοτι) μαθεῖν: τὸ is pron. in nom. case (cp. *Tr.* 1172 τὸ δ' ἦν ἀρ' οὐδὲν ἄλλο) μαθεῖν, epexeget. inf.—προσπεσῶν: 46 n.

157 ε. τίς τόπος...θυραῖον: The iteration, and the want of coherence, are meant to mark eager anxiety.—ἔχει στίβον here = 'is planting his steps' (cp. 29), rather than, 'is following a path' (48): hence the narrow space implied by ἐναυλον is no objection. But with Wakefield's τίς ἔχει στίβος the sense 'path' would be unavoidable.

159 ε. οἶκον...κοίτης, a home consisting in a rocky sleeping-place (defining gen.: cp. 81 n.).—ἀμφὶ θυρῶν: cp. 16.—The μὲν implies, 'but where he is, I know not.' The Chorus then say, ποῦ γὰρ...; i.e., (you surprise me;) for (if he is not here) where can he be?

162 ε. φορβῆς: cp. 43.—ὀγμῆαι, ὀγμῶς, from rt. ὄγ. of ἄγω (cp. ἀγμῆν), is prop. any line drawn out by movement; then, esp., a furrow in ploughing (*Il.* 18. 546, Theocr. 10. 2); or the track ('swathe') made by reapers through corn.

NE. δῆλον ἔμοιγ' ὡς φορβῆς χρεία
 στίβον ὀγμύει *τῆδε πέλας που.
 ταύτην γὰρ ἔχειν βιοτῆς αὐτὸν
 λόγος ἐστί φύσιν, θηροβολοῦντα
 πκηνοῖς ἰοῖς στυγερὸν στυγερῶς,
 οὐδέ τιν' αὐτῷ
 παιῶνα κακῶν ἐπινωμᾶν.

165

στρ. β'. XO. οἰκτίρω νιν ἔγωγ', ὅπως,
 2 μὴ του κηδομένου βροτῶν
 3 μηδὲ ξύντροφον ὄμμ' ἔχων,
 4 δύστανος, μόνος αἰεῖ,
 5 νοσεῖ μὲν νόσον ἀγρίαν,
 6 ἀλύει δ' ἐπὶ παντί τῷ
 7 χρεῖας ἰσταμένῳ. πῶς ποτε, πῶς δύσμορος ἀντέχει;
 8 ὡ παλάμαι *θεῶν.

170

177

165 τόνδε MSS.: except that Γ (13th cent.) has τῆδε. Blaydes conj. τῆδε.
 166 στυγερὸν στυγερῶς MSS.: Brunck conj. σμυγερὸν σμυγερῶς. Benedict omits the words, and thus (having omitted also vv. 159—161) makes the anapaestic system, 162—168, equal to that in 144—149. 167 αὐτῷ γ: αὐτῷ L. The words οὐδέ τιν' αὐτῷ are bracketed by Herm. They are absent from one of the later MSS. (R, 14th cent.). 168 ἐπινωμᾶν] Burges conj. πῶδα νωμᾶν. 170 μὴ του κηδομένου made

Here the image is from ploughing; the furrow which the ploughman leaves behind him is compared to the track left by the helpless foot which Philoctetes drags after him. Cp. 291 εἰλυμένη, δύστηνον ἐξέλικον πῶδα (where see n.). The word ὀγμύει also serves to suggest the laborious character of the progress. Cp. Lucan 9. 721 (of a serpent) *constituit iter cauda sulcare*.—τῆδε seems a necessary correction of τόνδε, since στίβον...τόνδε would mean, 'his path *yonder*' (as though N. could point to it): not merely 'his path *in this neighbourhood*' (though invisible).

164 ε ταύτην, i.e. by making expeditions in quest of food,—referring to 162f. Others take it to mean, 'in the following manner,'—viz., θηροβολοῦντα. This is possible (O. C. 787): but then we should expect θηροβολεῖν.—φύσιν=τρόπον.

166 στυγερὸν στυγερῶς: cp. 1369 κακῶς...κακοῖς: O. T. 479 μέλιος μέλιφ ποδὶ χρεῖων. Tragedy applies στυγερῶς, in the sense of 'wretched,' not only to things (Tr. 1016 βλου...τοῦ στυγερῶ),

but also to persons, as *Ant.* 144 τοῦ στυγερῶν (the sons of Oed.: where see n.). Almost all recent editors, however, have received Brunck's conjecture, σμυγερὸν σμυγερῶς, i.e., 'with painful toil.' At first sight, this is favoured by the schol. here, ἐπιμόνωσ, which can scarcely be explained as meaning 'with grim resolve,' and ought doubtless to be ἐπιπόνωσ. Now, as Brunck points out, Hesych. has σμυγερὸν, ἐπίποσος, αἰετρός, μοχθηρὸν· σμυγερῶς, ἐπίποσος. So Eustath. p. 1463 ἐστί δὲ σμυγερῶς, τὸ ἐπίποσος, ὀδυνηρῶς. Yet the following considerations make me hesitate to forsake the MSS. (1) Is it so clear that, in this context, the schol. could not have used ἐπίποσος to explain στυγερῶς, seeing that the notions of πόνος and 'wretchedness' are often so near to each other, esp. in poetry? (2) Apollonius Rhodius seems to be the earliest extant writer who uses σμυγερῶς: 2. 374 σμυγερῶτατα ἀνδρῶν (most laborious): 4. 380 σμυγερῶς, 'painfully.' Homer has only ἐπισμυγερῶς: Hesiod has ἐπισμυγερῶς. On

NE. I doubt not but he is trailing his painful steps somewhere near this spot, in quest of food: For rumour saith that in this fashion he lives, seeking prey with his winged shafts, all-wretched that he is; and no healer of his woe draws nigh unto him.

CH. I pity him, to think how, with no man to care for him, and seeing no companion's face, suffering, lonely evermore, he is vexed by fierce disease, and bewildered by each want as it arises. How, how doth he endure in his misery? Alas, the dark dealings of the gods!

from μή τοῖς κηδομένοις L. 171 μή σύντροφον L: μηδὲ σύντροφον τ. Brunck conj. μηδὲ ξύντροφον: Pauli, μηδ' ἐς σύντροφον: Wecklein, μηδὲν σύντροφον: Cavallin, μή του σύντροφον. 172 αἰεὶ Triclinius: δὲ L, with A and most of the other MSS. 174 ἐπὶ παντί τῳ Aristides (l. p. 61) loosely quotes these words as ἐπὶ ἅπαντι τῳ (sic). 177 *θεῶν Lachmann: θητηῶν MSS.

the other hand, the form *μογερός* is used five times by Aesch., thrice by Eur., once by Soph. (*El.* 93), and once by Ar.; but *συμγερός* never.

168 ἐπινομάω, intrans., 'direct his course towards,' 'approach': cp. 717, where *προσενώμα* also seems to be intrans., 'bent his course towards' the water. This intrans. use must come from the trans. sense of *νωμάω* 'to ply' the limbs, or 'guide' a chariot, etc., as *Il.* 10. 358 γούνατα νωμάω: *O. T.* 468 πόδα νωμάω: Pind. *P.* 4. 18 δίφρου τε νωμάσσιω: we must mentally supply πόδα, ὀδόν, or the like. Apart from the two instances in this play, there appears to be no sound example of an intrans. *νωμάω*. See Appendix.

169 οὐκίρω, the spelling attested by Attic inscriptions (*O. T.* 13 n.).—ὄπωρα, '(thinking) how': cp. *At.* 510 οὐκίρω δ', ὄραξ, ταῖα τὸν σὸν...δσον κακὸν | κείνω τε κάμοι τοῦθ', ὅταν θάνησ, νεμεῖς.

170 ε μὴ του. The force of *μὴ* (as dist. from *οὐ*) is here 'generic,' i.e., it presents the situation as typical of a class; 'in a case where there is none to tend': and this implies the *cause* of pity,—'seeing that there is none to tend.' Cp. 256, 715: *O. T.* 397 n.—μηδὲ seems better than any of the proposed corrections (see cr. n.): and for *μὴ του κηδομένου*... μηδὲ ἔχων, cp. *O. C.* 737 οὐκ ἐξ ἐνὸς στείλαντος, ἀλλ' ἀστῶν ὑπο | πάντων κελουσθείς, n.: *Tg.* 201 οὐν σοι τέφρις ἐμφανῆς κυρεῖ, | τῶν μὲν παρόντων, τὰ δὲ πεπυσμένη λόγῳ.—The second syllable of the verse might be short (see *Metr. Anal.*), and therefore

σύντροφον could stand. But, as there is no other instance of that syllable being shortened in this strophe or antistrophe, Brunck's *ξύντροφον* is better, and is received by Heinrich Schmidt (*Compositiōnslehre*, p. clxii.).—ξυνηρ. δμῆ, the face of a man who lives with one; cp. *At.* 977 ὦ φίλτατ' Ἄλας, ὦ ξύναμιον δμῆ ἐμοί.

174 ε. ἄλειε, properly, 'wanders in mind'; hence, here, of despairing perplexity, cp. 1194. This use of the word might be illustrated by Alexis *Κυβερνήτης* 13 εἰθ' οἱ μὲν εὐποροῦμεν, οἱ δ' ἄλιουμεν, 'some of us are rich, while others are at their wits' ends.'—παντί τῳ χρείας = each item or article of need, i.e., each new form in which need besets him. Cp. n. on *Ant.* 1229 ἐν τῳ (=τῆνι) συμφορᾷ. Ἰσταμένῳ=ὅτε ἴσταται, as it arises. Cp. 1263: *Il.* 21. 240 κυκόμενον ἴστατο κῆμα.

177 ε παλάμαι *θεῶν: the 'devices' of the gods are their mysterious dispensations, which can bring such misery on a man who was once fortunate. Cp. Pind. *P.* 1. 48 εὐρίσκοτο θεῶν παλάμαις τιμῶν. I have accepted Lachmann's conjecture here, *θεῶν* for *θητηῶν*, because (1) there is a *prima facie* case for a short penult., answering to that of *ἀθυρόστομος* (188); and (2) *θητηῶν*, so closely followed by *βροτῶν*, is very awkward, while *θεῶν* not only gives a forcible contrast with *βροτῶν*, but suggests a thought well suited to the solemn pathos. Hermann defends *θητηῶν* at the cost of reading *ἀθυρήγλωστος* in 188. Heinrich Schmidt also keeps it, but re-

9 ᾧ δύστανα γένη βροτῶν,
10 οἷς μὴ μέτριος αἰών.

ἀντ. β.

οὗτος, πρωτογόνων ἴσως 180
2 οἰκῶν οὐδενὸς ὕστερος,
3 πάντων ἄμμορος ἐν βίῳ
4 κείται μούνος ἀπ' ἄλλων,
5 στικτῶν ἢ λασίων μετὰ
6 θηρῶν, ἐν τ' ὀδύμαις ὁμοῦ 185
7 λιμῶ τ' οἰκτρὸς, ἀνήκεστα μεριμνήματ' ἔχων * ὄρει-

179 οἷς] οἷσι Suidas s.v. παλάμαι.—αἰών] Burges conj. ἀγών. 180 ἴσως] Burges conj. γέγως: Mekler, τέως: Seyffert (who ultimately, however, retained the vulgate) τις ὤν. 181 οἰκῶν] Meinke conj. αἰκῶν: Toup, οὐκ ὤν. In Suidas s.v. λασίως some MSS. have οἰκῶν, but others (not the best) give ἤκων, which Brunck adopted, with Porson's approval (*Adv.* 199, 315).—ὕστερος] Wecklein conj. ὑστέρων.

tains ἀδύροστομος in 188, on the ground that, in this logaedic measure, the 'irrational syllable' is admissible in the choree (αἰ θήητ). A probably authentic example is δεινόν in 218 (= θροεί in 209). παλάμαι θνητῶν, if sound, would mean, 'the resources of men' (as shown by Philoctetes): so Theognis 623 παντοῖαι κακότητες ἐν ἀνθρώποισι εἴσιν, | παντοῖαι δ' ἀρεταὶ καὶ βιότου παλάμαι. Cp. the praise of man as παντοπόρος in *Ani.* 360. Not, 'the (wicked) devices of men,' as seen in the hero's enemies.

178 γένη, 'races,' in the narrower sense of 'houses' or 'families,' such as the princely house to which Philoctetes belonged: cp. *Od.* 15. 533 ἡμετέρου δ' οὐκ ἔστι γένος βασιλευτέρου ἄλλο. Not 'generations,' γενεαὶ (*O. T.* 1186): nor, again, 'sons of men,'—a sense which could not be justified by the bold phrase in *Ai.* 784, Τέκμησσα, δόσμορον γένος. In *Her.* 3. 159 read ἴνα σφί γεγεῖ (not γένεα) ὑπογίγηται.

179 οἷς μὴ μέτριος αἰών. αἰών here = not 'life' merely (as *Ant.* 583), but 'fortune in life,' as *Tr.* 34 τοιοῦτος αἰών εἰς δόμοις τε καὶ δόμων | αἰεὶ τὸν ἀνδρ' ἔπεμπε. μὴ ('generic,' 170) μέτριος, 'such as to exceed the ordinary lot,'—in prosperity, and afterwards in misery. The more highly placed a man is, the greater may be his fall. Cp. 505 f.: *O. T.* 1186 ff., 1282 ff. (the reverses of Oed.): *Ani.* 1161 ff. (those of Creon). Aesch. *Eum.* 528 παντὶ μέσφ τὸ κράτος θεὸς ἔπασεν. *Eur. Med.* 123 ἐμοὶ γοῖν ἐπὶ μὴ μεγάλαις | ὀχρῶς εἰη

καταγρήσκειν. | τῶν γὰρ μετρίων πρῶτα μὲν εἰπᾶν | τοῦνομα νικᾶ: where it is added that 'excess of good fortune' (τὰ ὑπερβέλλοντα) 'brings greater calamities on houses, when the god is wroth,' μέλτους δ' ἄτας, θῆαν ὀργισθῆ | δαίμων, αἰκοὶ ἀπέδωκεν. *Her.* 7. 10 φιλεῖ γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦεν.—Others take μὴ μέτριος as, 'exceeding the ordinary measure of woe.' Cp. *Eur. Tr.* 717 οὐ γὰρ μέτρια πάσχομεν κακὰ. I prefer the former view, because (a) the sense of γένη suggests the greatness that precedes the abasement; and (b) vv. 180 ff., which comment on οἷς μὴ μέτριος αἰών, show that these words suggested a contrast between Ph.'s past and present fortunes.

180 ε. πρωτογόνων: schol. εὐγενῶν. Elsewhere πρωτόγονος always = 'first-born.' But as ἀρχαῖος γένος can mean 'of ancient race' (*Ani.* 981), so πρωτόγονος 'of foremost race.' Cp. *Thuc.* 3. 65 § 2 ἀνδρες ἡμῶν οἱ πρῶτοι καὶ χρήμασι καὶ γένει.—ἴσως does not imply a doubt as to whether Philoctetes is of noble birth, but merely gives a certain vagueness to the surmise that no one else was nobler. Yet Nauck (following Burges) changes ἴσως to γέγως because the Chorus must have known the hero to be noble. Cp. *Tr.* 301 (Deianeira is pitying the captives sent to her by Heracles), αἰ πρὶν μὲν ἦσαν ἐξ ἐλευθέρων ἴσως | ἀνδρῶν: where ἴσως does not mean that she doubts their former freedom, but merely that she does not know their fathers' names. Cp. *Thuc.* 7. 77 § 2 (Nicias speaking of

Alas, hapless races of men, whose destiny exceeds due measure!

This man,—noble, perchance, as any scion of the noblest house,—rest of all life's gifts, lies lonely, apart from his fellows, with the dappled or shaggy beasts of the field, piteous alike in his torments and his hunger, bearing anguish that finds no cure;

182 ἐν βίῳ] Blaydes conj. ἐς βίον.

184 μετὰ] μετὰ L. To avoid the short syll. at the end of the v., Herm. wrote θηρῶν ἢ λασίων μετ' ἢ | στικτῶν (doubting whether *metat* was permissible). Burges conj. μετ' ὦν: Meineke, μέσῳ: Lehrs, πῆλας. 186 ε. L has: λυῶν τ' οἰκτρῶσ ἀνηκῆστα μερῖ|μνηματ' ἐχῶν· βαρεῖ|αδ' (sic) ἀθυρότομος | ἀχῶ· τηλεφανῆσ πικρῶσ | οἰμωγῶσ ὑπέκειται. The point after ἐχῶν is faint, and not, apparently, from the first hand. The later MSS. agree with L, except that Vat. b (cod. Urb. 141, 14th cent.) has βαρεῖ· | δ δ'.—For the conjectures, see comment. and Appendix.

himself), οὐτ' εὐνυχία δοκῶν που ὑστερὸς του εἶναι. So we sometimes guard a statement by saying, 'perhaps' the greatest, etc.

οὐδενὸς sc. ἀνδρός. οὐδεὶς οἰκῶν πρωτογόνων could mean either (a) no house of those houses, or (b) no *man* belonging to them; cp. Plat. *Prot.* 316 B Ἀπολλοδώρου νῆος, οἰκίας μεγάλης. Here it is possible, indeed, to supply οἰκῶν ('a man inferior to no house,' i.e., 'to no member of a house'). But in compressed Greek comparison the type τὸ ἐκείνου γένος οὐχ ὑστερὸν ἐστὶ τῶν βασιλέων (sc. τοῦ γένους), is commoner than ἐκείνος (for τὸ ἐκείνου γένος) οὐχ ὑστερὸς ἐστὶ τοῦ τῶν βασιλέων γένους,—which latter would be the type here. Further, the fact that οὐδενὸς (οἰκῶν) depends on οἰκῶν would increase the awkwardness. The reading ἦκων for οἰκῶν is specious; cp. *Al.* 636 δε ἐκ πατρίδας ἦκων γενεῆς <ἀριστος>: though ἀριστος is there doubtful. But οἰκῶν is confirmed (a) by Eur. *Ion* 1073 ἀ τῶν εὐπατριδῶν γενεῶσ' οἰκῶν: and (b) by the bold use of πρωτογόνων, which οἰκῶν helps to interpret.—οὐδενὸς ὑστερος, as Plat. *Tim.* p. 20 A οὐσία καὶ γένει οὐδενὸς ὑστερος ὦν τῶν ἐκεῖ.

182 ἐν βίῳ belongs to ἀμμορος (destitute, in his life, of all things): it cannot go with πάντων, as if we had πάντων τῶν ἐν βίῳ: but the sense is virtually the same.

183 ε. μόνος ἀπ' ἄλλων, alone, apart from his fellows: an epic phrase; *Hymn. Hom.* 3. 193 δ δὲ ταῦρος ἰβόσκετο μόνος ἀπ' ἄλλων: cp. *Od.* 16. 239 μόνος ἀνευθ' ἄλλων.—στικτῶν (the epithet of an ελαφος in *El.* 568, and of νεβρίδες in

Eur. *Bacch.* 111) naturally suggests deer, and, acc. to one interpretation, is meant here to denote the class of 'peaceful animals,' as dist. from λασίων, beasts of prey. The latter epithet, it might be objected, could equally well suggest goats and sheep. Another and stranger view is that στικτῶν means birds (*πίκται volucres*), as dist. from beasts. Obviously the poet used the epithets simply in order to call up a general picture of creatures that haunt the wilds; he was not carefully classifying them. Cp. 937.—μετὰ. The last syllable of a verse is of variable value (*ἀδιάφορος, anceps*); i.e., a short may stand for a long, as here, or *vice versa*. Cp. Heinrich Schmidt, *Rhythmic and Metric*, p. 58, who cites Aesch. *Ag.* 1531 εὐπάλαμον μέμνων | ὄνα κ.τ.λ.: the ὄν there serves as -ᾶν. So 188 (ἀθυρότομος), 1089 (ἄμαρ), 1104 (ἴσπερον), 1110 (χερσίν), etc. It is needless, then, to alter μετὰ.—ἐν τ' ὀδύνας=ἐν ὀδύνας τε (cp. *O. T.* 258 n.): for this ἐν of circumstance, *ib.* 1112 ἐν...μακρῶ | γήρα, n.

187 ε. ὄρετα δ', S. Mekler's correction of βαρετα δ', occurs in his revision of Dindorf (6th Teubner ed., 1885), where it is placed in the text. But, so far as I know, the arguments for it have not yet been stated. It is one of those emendations, the probability of which cannot be adequately estimated at a first glance, but must be carefully considered in relation to the peculiarities of the MS. (1) We observe; then, that L has βαρεῖ|αδ' ἀθυρότομος. This favours the view that v. 188 began with a δ' rather than δ δ'. But, as metre proves, that a must

8 α δ' ἀθυρόστομος

9 Ἀχὼ τηλεφανῆς πικραῖς

10 οἰμωγαῖς ὑπακούει.

190

οὐστ. γ. NE. οὐδὲν τούτων θαυμαστὸν ἐμοί·
θεῖα γάρ, εἴπερ καὶ γώ τι φρονῶ,
καὶ τὰ παθήματα κείνα πρὸς αὐτὸν
τῆς ὠμόφρονος Χρῦσης ἐπέβη,
καὶ νῦν ἂ πονεῖ δίχα κηδεμόνων,
οὐκ ἔσθ' ὡς οὐ θεῶν του μελέτη,
τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ
τεῖναι τὰ θεῶν ἀμάχητα βέλη,

195

189 ε. πικραῖς | οἰμωγαῖς] πικρᾶς οἰμωγᾶς MSS.—ὑπακούει Auratus: ὑπόκειται MSS.
193 παθήματα κείνα Brunck: παθήματ' ἐκείνα MSS. 196 ὡς Porson: ὅπως MSS.

have been \bar{a} , not δ : and this points to an ending $-ει\bar{a}$, as in $\delta\rho\epsilon\iota\bar{a}$. (2) Some corruptions in L, as in other MSS., have arisen through the genuine word being mistaken for one resembling it in form; as $\acute{\alpha}\chi\omicron\varsigma$ has become $\acute{\alpha}\chi\theta\omicron\varsigma$ in *O. T.* 1335. And this could occur even when the initial of the false word did not belong to the true word. See *Tr.* 887 *στονδεντος ἐν τομᾷ σιδάρου*. For *τομᾷ*, L there has *στομαῖ*: and this, not merely through the influence of *στονδεντος*, but, evidently, because the scribe was thinking of *στῆμα*. Thus, even without assuming an intermediate $\acute{\alpha}\rho\epsilon\iota\bar{a}$ or $\acute{\alpha}\rho\epsilon\iota\bar{a}$, we see that $\beta\alpha\rho\epsilon\iota\bar{a}$ was a possible corruption of $\delta\rho\epsilon\iota\bar{a}$. Note, as increasing the probability, that v. 208, $\beta\alpha\rho\epsilon\iota\bar{a}$ *τηλόθω αὐδᾷ*, stands in L in the middle of the same page (82 A) which contains this verse. (3) $\delta\rho\epsilon\iota\bar{a}$, as an epithet for Echo here, is illustrated by the only other place in the play where such echo is spoken of: 1458 *πολλὰ δὲ φωνῆς τῆς ἡμετέρας* | *Ἐρμαιοῦ δρος παρέπεμψεν ἐμολ*. The *θῆρες* have just been mentioned (185); and at 937 we have *θηρῶν δρεῖων*. Cp. *Hymn. Hom.* 19. 21 *κορυφῆν δὲ περιστενεῖ οὐρεος ἠχώ*. Echo is the 'neighbour' of Pan (*Moschus* 6. 1), himself *δρασιβιότης* (*O. T.* 1100).—For other conjectures, see Appendix.

$\acute{\alpha}\theta\upsilon\rho\omicron\sigma\tau\omicron\mu\omicron\varsigma$ is not extant elsewhere. Cp. Eur. *Or.* 903 *ἀήρ τις ἀθυρόβλωστος, ἰσχυῶν θράσει*. Ar. *Ran.* 838 *ἐχοντ'*

ἀχάδων ἀκρατὲς ἀθύρων στῆμα. Theognis 421 *πολλοῖς ἀνθρώπων γλώσση θύραι οὐκ ἐπικεῖνται | ἀρμύδιαι*.—Wecklein reads *ἀθυροστομοῦς* (comparing *θρασυστομεῖν, πολυωτομεῖν*), for the sake of the long final syll.: but see on *μετὰ* in 184.

189 ε. Ἀχὼ τηλεφανῆς, Echo, appearing afar,—as if she came forth from her secret abode in response to the voice. Eur. introduced Echo as an (unseen) speaker in his *Andromeda*; cp. Ar. *Th.* 1059 ff. ('Ἠχώ, λόγων ἀτυθός, ἐπικεικίστρα 'mocker'). But she was not, in the classical age, a distinctly recognised *δαίμων*: though Paus. (2. 35. 10) saw at Corinth a *λεπὸν* of ἡ Σχολία, locally called Ἠχώ. Cp. Wieseler, *Die Nymphe Echo* (Göttingen, 1854).

πικραῖς | οἰμωγαῖς ὑπακούει is the best correction yet proposed for πικρᾶς | οἰμωγᾶς ὑπόκειται. With the latter verb, the dat. πικραῖς οἰμωγαῖς would be required. The sense would then be, 'Echo is subject to his cries, i.e., attends upon them, follows them, as a kind of under-strain or accompaniment. Such a use of ὑπόκειται is not merely forced; it is (to my mind) inconceivable. Prof. Campbell, keeping the gen. πικρᾶς οἰμωγᾶς, renders ὑπόκειται 'lies close to, i.e. keeps following upon': and quotes Plat. *Gorg.* 465 B *τῇ μὲν οὖν ἰατρικῇ... ἡ φηστικῇ κολακεία ὑπόκειται*: but that means, 'Cookery is a flattery which ranges under medicine,' i.e., corresponds to it, as the

while the mountain nymph, babbling Echo, appearing afar, makes answer to his bitter cries.

NE. Nought of this is a marvel to me. By heavenly ordinance, if such as I may judge, those first sufferings came on him from relentless Chryse; and the woes that now he bears, with none to tend him, surely he bears by the providence of some god, that so he should not bend against Troy the resistless shafts divine,

counterfeit to the genuine art. And, on any view of *ὑπόκειται*, the dat. is needful. For *ὑπακούει*, cp. *Od.* 4. 233 (Helen was calling to the heroes in the wooden horse; they were eager) *ἢ ἐξελέθμεναι, ἢ ἐνδοθεν αἰψ' ὑπακούσαι*, 'to come forth, or to answer promptly from within.' And *id.* 10. 82 *ποιμένα ποιμήν | ἠπύει εἰσελάων, ὃ δέ τ' ἐξελάων ὑπακούει*, 'herdsman hails herdsman as he drives in, and the other, as he drives forth, makes answer.' In classical prose, *ὑπακούειν* more often means to 'respond' in the sense of 'comply.' But the passages just cited prove that the word was also familiar as='to speak in reply': nor was this latter sense confined to poetry; cp. *Arist. Top.* 8. 11 (Berl. ed. p. 157 ὁ 14) *ἐρωτώμενοι τάναντια καὶ τὸ ἐν ἀρχῇ πολλὰκις ὑπακούουσιν, = ἀποκρίνονται* (the word used previously in the same passage).—Other emendations of *ὑπόκειται* are examined in the Appendix.

192 ε. *θεῶν*, predicate, 'from the gods': cp. 1039, 1326.—*κάγώ*, I also (as well as others): the *καί* gives a modest tone; *An.* 719 n.—*καὶ τὰ παθήματα*. The *καί* here = 'e'en': its force is to mark that, from the very beginning, his troubles were heaven-ordained. This seems better than to take it as 'both,' answering to the *καὶ νῦν* in 195.—*τῆς ἀμόρφου*. *Χρύσης*, gen. of source, with *ἐπιβῆ*. Such a simple gen. usu. denotes the place whence (*O. T.* 152 *Πυθῶνος ἔβας*), but the idea of 'source' could easily be connected with a person also; cp. *O. C.* 1515 *στράγγατα χερσὶ τῆς ἀνικήτου βέλη*. It is also possible to join *παθήματα...Χρύσης* as 'sufferings inflicted by her': cp. 422 *τὰ κείνων κακά*, n.: but (a) the order of words renders this less natural: and (b) a gen. after

πάθημα ought to denote the sufferer.—*Philoctetes* was bitten by a serpent that guarded the altar of Chryse, in the islet of the same name, near Lemnos: cp. 1326.—*ἀμόρφου*, as cruelly punishing his intrusion. The *Iliad* (2. 723) speaks of him as *ἔλκει μοχθίζοντα κακῷ δλοφρόνου ὄφρου*. The relation of Chryse to the gods is like that of Calypso in the *Odyssey*. The *δαίμων* can work her will on the mortal; but only so far as the higher powers permit.

196 οὐκ ἔσθ' ὡς σὺ, sc. *πονεῖ*: for *ὡς* instead of the usual *ὅπως*, cp. *An.* 750 *ταύτην ποτ' οὐκ ἔσθ' ὡς ἐπιζῶσαν γαμεις*. This shows that we ought not to read *οὐκ ἔστω ὅπως οὐ θεῶν μελέτη* (omitting *ταυ*).

197 ε. *τοῦ μὴ...τείναι*, 'in order that he should not bend...': *τοῦ μὴ* is not to be taken with *μελέτη* ('care to prevent his bending'), but with the whole preceding sentence. This constr. occurs (a) after words of hindering, *Xen. An.* 3. 5. 11 *πᾶς...ἀσπὸς δύο ἀνδρας ἔξει τοῦ μὴ καταδύναι*: (b) where the notion of hindering is not expressed, but only implied, as *Thuc.* 1. 23 § 5 *τὰς αἰτίας προέγραφα... τοῦ μὴ τινα ζητῆσαι ποτε ἐξ ὅτου τοσοῦτος πόλεμος...κατέστη*. *Id.* 2. 22 § 1 *ἐκκλησίαν οὐκ ἐποιεῖ... τοῦ μὴ ὄργη...ξυμειθόντας ἐξαμαρτεῖν*. So, in affirmative sentences, *τοῦ* without *μὴ*: *id.* 1. 4 *τό τε ληστῶν...καθῆρει... τοῦ τὰς προσόδους μᾶλλον ἵναται αἰτῶν...τείναι...βέλη*, join them, like *sagittas tendere* (*Hor. C.* 1. 29. 9): we need not suppose that a word proper to the bow ('stretch') is transferred to the arrows. *τὰ θεῶν*, i.e., given by the gods (cp. 140 *Διὸς στήπυρον*), because the bow of Philoctetes was originally the gift of Apollo to Heracles (*Apollod.* 1. 4. 11 § 9). Cp. 943.

πρὶν ὄδ' ἐξήκοι χρόνος, ᾧ λέγεται
 χρῆναί σφ' ὑπὸ τῶνδε δαμῆμαι. 200

στρ. γ. ΧΟ. εὔστομ' ἔχε, παῖ. ΝΕ. τί τόδε; ΧΟ. προῦφάνη

κτύπος,

2 φωτὸς σύντροφος ὡς τειρομένου <του,>

3 ἢ που τῆδ' ἢ τῆδε τόπων.

4 βάλλει βάλλει μ' ἐτύμα φθογγά του στίβον κατ'
 ἀνάγκαν 206

5 ἔρποντος, οὐδέ με λάθει

6 βαρεία τηλόθεν αὐδὰ τρυσάνωρ· διάσημα γὰρ θροεῖ.

ἀντ. γ. ἀλλ' ἔχε, τέκνον, ΝΕ. λέγ' ὁ τι. ΧΟ. φροντιδᾶς
 νεᾶς· 210

2 ὡς οὐκ ἐξεδρος, ἀλλ' ἔντοπος ἀνὴρ,

199 πρὶν ὄδ' ἐξήκοι L, A, and most of the later mss.: ἐξήκει V², ἐξίκοι R. Schaefer conj. πρὶν ὄδ' ἐξήκη: Blaydes, πρὶν ἂν ἐξήκη. 200 χρῆναί γ: χρῆν (from χρῆν) L. 201 After παῖ Herm. (*Retract.* p. 4) proposed to add μοι, and, after τέκνον in 210, δῆ. 202 προῦφάνη] προῦφάνη L. 203 σύντροφος] Wakefield conj. σύντρομος: Blaydes, σύμμετρος.—<του> was added by Porson. Bergk conj. τειρομένου. 204 ἢ που L: ἦπου γ: ἦ που Herm.—Blaydes would write τῆδ' ἢ τῆδ'. 205 ἐτύμα

199 ε πρὶν...ἐξήκοι, not πρὶν ἂν ἐξήκη, although the tense of the principal verb (πονέ, understood in v. 196) is primary, since a secondary tense is implied in the phrase θεῶν του μελέτη: i. e., 'he is suffering, because the gods *ordained* that he should suffer, until the time should be fulfilled,' etc. Cp. Dem. or. 22 § 11 τούτων ἔχει τὸν τρόπον ὁ νόμος...ἵνα μὴδὲ πεισθῆναι μὴδ' ἐξαπατηθῆναι γένοιτ' ἐπὶ τῷ δήμῳ: 'the law stands thus, that the people *might* not even have the power': where 'stands' (ἔχει) implies 'was made' (ἐτέθη). γένηται would be regular there, as πρὶν ἂν ἐξήκη would be here: yet in both places the optat. is natural. The speaker is tracing a present fact to a past motive.—λέγεται: the Trojan seer Helenus had said that Troy was to be taken by Philoctetes before the summer was over (1340).—τῶνδε, τῶν βελῶν: cp. on τούδε, 87.

201 ε εὔστομ' ἔχε=σῶγα ἔχε: for the neut. pl. as adv., cp. O. T. 883 n. Her. 2. 171 ταύτης...μοι πέρι (τῆς τελετῆς) εὔστομα κείσθω, i. e., 'it will be best to observe silence.' Aelian *De Nat. An.* 14. 28 τὰ γε παρ' ἐμοῦ ἔστω πρὸς αὐτοὺς (the gods)

εὔστομα. At. *Nub.* 833 εὔστόμαι=εὐρή-
 μει.—τί τόδε; 'what now?' So τί τοῦτο; O. C. 513. Here, as in 210 f., the rapid
 tribrachs mark excitement.—προῦφάνη:
 cp. 189 τηλεφανῆς.

203 σύντροφος, sharing his life, i. e.,
 constantly attending on him, habitual to
 him: cp. At. 639 οὐκέτι συστρέφος | ὀρ-
 γαῖς ἑμπεδος, the dispositions that have
 grown with his growth,—the promptings
 of his own nature. Thuc. 2. 50 (the
 plague) ἐδήλωσε...ἄλλο τι δὲ ἢ τῶν ἐστροφῶ-
 φων τι (the familiar maladies). Polyh.
 4. 20 (τῆρ μουσικῆν) σύντροφος ποιεῖν.
 The genit. (φωτὸς), though less usual
 than the dat., hardly requires us to view
 σύντροφος as a subst. ('companion'): cp.
 Plat. *Phaed.* 96 D τὰ αὐτῶν οἰκεία, the
 things appropriate to them.

204 ε ἢ που: cp. 215. Cavallin reads
 ἢ που with a note of interrogation after
 τόπων: but they do not doubt that it
 comes from one of the two quarters.
 τῆδ'...τῆδε: O. T. 857 n. The Attic
 form seems warranted by the colloquial
 tone; then, with ἐτύμα, we return to
 lyric Doricism. τόπων with τῆδε: O. T.
 108 τοῦ γῆ;—βάλλαι: the fuller phrase

till the time be fulfilled when, as men say, Troy is fated by those shafts to fall.

CH. Hush, peace, my son! NE. What now? CH. A ^{3rd} sound rose on the air, such as might haunt the lips of a man in weary pain.—From this point it came, I think,—or this.—It smites, it smites indeed upon my ear—the voice of one who creeps painfully on his way; I cannot mistake that grievous cry of human anguish from afar,—its accents are too clear.

Then turn thee, O my son— NE. Say, whither?— CH. — ^{3rd} anti-
to new counsels; for the man is not far off, but near; ^{strophe.}

r: *ἐτόμα* L. Seyffert, *ἐτυμ' δ.* Nauck, guided by L's reading, gives *μέ τοι* (instead of *ἐτόμα*) here, and in 214 *ἀγρότας* instead of *ἀγροβότας*. 206 *στίβου* L, with A and most of the later MSS.: but a few have *στίβου*, as F and V². 207 *λάθει* L: *λήθει* r. 209 *γάρ θροεῖ* MSS., except those which (like T) have the reading of Triclinius, *θροεῖ γάρ*. Dindorf conj. *γάρ θρηρεῖ* (= 218 *γάρ δεινόν*). Cp. 218 n. 212 *ἀτήρ*] *ἀτήρ* L.

in *Ani.* 1187 *καί με φθόγγος... | βάλλει δι' ὤτων*. So *βάλλη*, simply, of smell, *id.* 412. —*ἰτόμα*, real,—not due to a hallucination of the senses. Cp. Theocr. 15. 82 (with ref. to painted figures), *ὡς ἐτυμ' ἐστάκαντι καὶ ὡς ἐτυμ' ἐδινεύοντι* ('move in the dance'), | *ἐμψυχ'*, *οὐκ ἰνυφαντά*. Elsewhere the Attic fem. is *ἐτυμος* (Eur. *Helus.* 351, Ar. *Pax* 114).

206 *στίβου... ἔρποντος*: cp. 1223: *Αἰ.* 287 *ἐξέδουσι ἱρπαι κενάς*.—*κατ' ἀνάγκαν*, *i.e.*, under stress of pain: cp. 215 *πταίων ὑπ' ἀνάγκας*. Eur. *Bacch.* 88 *ἐν ὄδινω | λοχλαῖς ἀνάγκαις*.—The reading *στίβου κατ' ἀνάγκαν* would mean, 'with painfulness of movement,' *στίβου* being then the act of planting the steps (cp. 29, 157). This is tenable; but I prefer *στίβου*, because (a) the phrase with *στίβου* seems a little forced, and (b) with the gen. *του... ἔρποντος* the effect of an interposed gen. would be somewhat displeasing.

207 *ἔ.* *οὐδέ με λάθει*: this reiteration is natural, since the sound continues, and draws nearer. For the negative form after the positive, cp. *El.* 222 *ἔξοιδ'*, *οὐ λάθει μ' ὄργα*, and *id.* 131: *Il.* 24. 563 *καὶ δὲ σε γιγνώσκω, Πηλεῖα, φρεσίν, οὐδέ με λάθεις*.—*βαρεία*, grievous, *i.e.*, expressing pain; so Eur. *Hipp.* 791 *ἤχῳ βαρεία*. *τρυσάνωρ* should properly be active, 'man-wearing,' like *φθισάνωρ*, 'man-destroying' (epith. of *πόλεμος*, *Il.* 2. 833). And so some understand *αὐτὰ τρυσάνωρ* as = a lament for a disease that

wears one: cp. on 695 *ἐ. στόνον... βαρυβρῶν'*. This, however, seems very strained. More probably the poet has boldly used *αὐτὰ τρυσάνωρ* as = *αὐτὰ ἀνδρῶν τετρυμένον*, like *αἶμα ἀνδρόφθορον* for *αἶμα ἀνδρῶν ἐφθαρμένον* (*Ani.* 1022), *κτύπος διόβολος* for *κτύπος δίου βέλους* (*O. C.* 1463). Cp. Ar. *Nub.* 421 *φειδωλοῦ καὶ τρυστίβου γαστρῶς*, where *τρυσ.* seems to be pass., = *τετρυμένον βλον ἔχοντος*, rather than act. (as if it imposed the hardships).—*διδόσημα γάρ θροεῖ*. This, the reading of the MSS., seems sound. As to the metre, see n. on 218 (*προβοῆ τι γάρ δεινόν*).

210 *ἔ. ἀλλ' ἔχε*. In many editions *XO.* is printed before these words, presumably to mark that they open the 3rd antistrophe. But, as the part of the Chorus is continuous from v. 202, a *XO.* here is confusing. It does not exist in L.—*ἀλλ'*, hortative, like, 'come, then,' *ἔχε... φροντίδας νίας*: *i.e.* turn from thy reflections on his hard lot (162—168) to such thoughts as the moment of action demands. The effect of N.'s interpolation, *ἀγ' ὅ τ.*, is to mark excitement, and to bring out the reply with greater force. See n. on *O. C.* 645.

211 *ἔ.* *οὐκ ἔξεδρος*: for they have now learned that he has a permanent dwelling here (cp. 153).—*μολπῶν... ἔχων*, engaged in it; cp. *Od.* 24. 515 *ἀρρητὴ πέρι δῆρον ἔχοντες*.—*σύρμιγος*: cp. *Il.* 18. 525 (on the shield) *δῶν θ' αἰ' ἔσσοντο νομήης*, | *τερπόμενοι σύρμιγξ*. Plat. *Rep.*

- 3 οὐ μολπὰν σύριγγος ἔχων,
 4 ὡς ποιμὰν ἀγροβότας, ἀλλ' ἢ που πταίων ὑπ' ἀνάγ-
 κας 215
 5 βοᾷ τηλωπὸν ἰωάν,
 6 ἢ ναὸς ἄξενον αὐγάζων ὄρμον· προβοᾷ τι γὰρ δευόν.

ΦΙΛΟΚΤΗΤΗΣ.

ἰὼ ξένοι.
 τίνες ποτ' ἐς γῆν τήνδε κάκ ποίας πάτρας 220

213 μολπὰν] μολπὰς Triclinius.—σύριγγος ἔχων] Blaydes conj. σύριγγι χέων.
 214 ποιμὴν L.—ἀγροβότας L: ἀγροβότας r. Cp. 205. Burges conj. αἰγροβότας.
 216 ἰωάν] Blaydes conj. ἰγάν. 217 ε. ναὸς] Blaydes conj. ναοῖν.—
 ἄξενον αὐγάζων ὄρμον] Hermann conj. ἄξενον ὄρμῶν | αὐγάζων: so Bergk, but with
 ὄρμον.—τι γὰρ δευόν Wunder; γὰρ τι δευόν MSS. Reading θροεὶ γὰρ in 209,
 Herm. here gives προβοᾷ δέ τι δευόν. Blaydes, reading γὰρ θροεὶ in 209, here
 adopts Lachmann's conj., προβοᾷ γὰρ αἰλιων. 220 The readings of
 the MSS. here are of three classes. (1) κάκ ποίας πάτρας, without indication of a

399 D λύρα δὴ σοι...καὶ κιθάρᾳ λείπεται,
 καὶ κατὰ πόλιν χρῆσμα· καὶ αὐ κατ'
 ἀγροῦς τοῖς νομῆσιν σύριγγ' ἂν εἴη:—a good
 illustration of ἀγροβότας here. Theocr.
 7. 27 φαντὶ τὸ πάντες | συρικτὰν ἔμνεαι
 μέγ' ὑπέροχον ἐν τε νομῆσιν | ἐν τ' ἀμη-
 τήρασι. Cp. ἄλιος, ἀφόρμηκτος, ἀκίθαρις,
 ἀχορος, as epithets of wailing, etc. (O. C.
 1223 n.).—ποιμὰν, not ποιμῆν, is surely
 required here, where μολπὰν precedes
 and ἀγροβότας, ἀνάγκας, ἰωάν follow.
 Cp. O. C. 132, where L has τὰς εὐφήμου.
 —ἀγροβότας, ἐν ἀγρῷ βόσκων: cp. O. T.
 1103 πλάκες ἀγρόνομοι, n. Philoctetes
 is returning from wild places to his
 dwelling. This suggests the contrast
 with a shepherd who, playing his pipe,
 comes cheerily home from the 'otia dia
 pastorum.'

218 ε. ἀλλ' ἢ που κ.τ.λ. After οὐ
 μολπὰν ἔχων we ought to have had ἀλλὰ
 ...βοῶν: but a finite verb, βοᾷ, takes the
 place of a second participle, as oft.: see
 n. on O. C. 351.—Join ὑπ' ἀνάγκας with
 πταίων rather than with βοᾷ: the ἀνάγκη,
 or stress of pain (206),—from the ulcered
 foot which he drags after him (291),—
 causes him to stumble on the rough
 ground.—τηλωπὸν ἰωάν, a cry heard from
 a distance. τηλωπός = (1) 'of distant
 aspect,' (ὄψ.) i. e., 'seen afar': then (2)
 simply, 'distant,' though the object is
 not visible: *At.* 564 τηλωπὸς οἰχεῖ. It
 is in this general sense of 'distant' that

τηλωπός is here applied to a sound heard
 from afar. We cannot properly com-
 pare τηλωφανῆς, said of the personified
 Echo (189). In Aesch. *Theb.* 103 κτήτων
 δέδορκα may imply the mental picture
 called up by the clash of arms, as Verrall
 observes.

217 ναὸς ἄξενον... ὄρμον, a haven that
 has no ship for its guest; cp. O. C. 1383
 ἀπάρτω ἑμοῦ, 'having no father in me':
 and *ib.* 677 n. ξένος is here the oppo-
 site of πολύξενος rather than of εἰξένος.
 Thus ναὸς ἄξενος is not less correct, while
 it is more forcible, than ναοῖσι εἰξένος
 would be. The waters off the rock-bound
 coast are a ὄρμος ἀνορμος (cp. 302).—
 Others render, 'the inhospitable anchor-
 age of our ship,'—which was not visible
 from the cave (cp. 467), but might have
 been seen by Philoctetes from another
 point. The sense seems, however, to
 be:—'his cry is caused, either by physical
 pain, or by a feeling of despair as he
 looks at the lonely sea.' The Chorus
 have been dwelling on his two great
 calamities—disease, and solitude (173 f.,
 185 f.). In this closing strain, it is
 natural that the two motives of their pity
 should be identified with the two sources
 of his anguish.

προβοᾷ τι γὰρ δευόν. Wunder thus
 transposes γὰρ τι. It was hardly needful
 to defend the place of γὰρ by Eur. *I. T.*
 1036 (ὑποπτέω τι γὰρ): cp. below,

not with music of the reed he cometh, like shepherd in the pastures,—no, but with far-sounding moan, as he stumbles, perchance, from stress of pain, or as he gazes on the haven that hath no ship for guest: loud is his cry, and dread.

Enter PHILOCTETES, on the spectators' right.

O strangers!

Who may ye be, and from what country have ye put

variant: L, with many later MSS., as B, R, T, and K. (1) *κὰκ ποίας πάτρας*, but with indication of a variant: V³ (14th cent.), γρ. *ναυτῶν πλάτῃ*. In V (13th cent.) and L² (14th cent.) the gloss appears, in a corrupted form, as *ναυτῶν κώπη τῇ πλάτῃ προσομιλάτε* [corrected to *προσομιλάτε*]. (2) *ναυτῶν πλάτῃ*, without indication of a variant: A (13th cent.), Vat. (14th cent.). Most of the modern edd. give *ναυτῶν πλάτῃ*. Nauck conj., *κὰκ ποίας τόχης*: Wecklein (*Art Soph. em.* 6) *κὰκ ποίας χθονός*: Seyffert, *κὰκ ποίας φoράς*: Cavallin, *καὶ ποίᾳ πλάτῃ*. See comment.

1450 f. Heinrich Schmidt seems right in holding that *δευῶν* here does not require *θηρηί* (for *θροί*) in 209. Lachmann's conjecture, *προβοῶ γὰρ ἀδίωνον*, hardly deserved to be adopted by Blaydes. See Metrical Analysis.—Hermann's view, that in 209 *ἰδέσθαι θροί γάρ* should be read, as here, *προβοῶ δέ τι δευῶν*, involves the arbitrary substitution of *δέ* for *γάρ*. It would be obvious to suggest *προβοῶ τι γὰρ αἰῶν*, or *προβοῶ γὰρ δευῶν*: but neither is probable.

210—278 First *ἑπεισόδιον*. Philoctetes tells his story to Neoptolemus; who pretends that he has quarrelled with the Atreidae, and is sailing home. He promises to take Ph. with him. At this point the emissary of Odysseus (126) enters, disguised as the captain of a merchant-ship. He says that the Greeks have sent men in pursuit of N.; while Odysseus and Diomedes are coming to take Ph. It is decided that N. and Ph. must sail at once; they then withdraw into Ph.'s cave.

210 *ὦ ἔθνοι*, 'extra metrum,' as 736 *ὦ θεοί*, *O. T.* 1468 *ὦ*, *ὦναξ*, etc. Here *ὦ* is a cry of surprise. In *O. C.* 822 *ὦ ἔθνοι* (within the verse) is a despairing appeal ('Alas, friends...').

220 *κὰκ ποίας πάτρας*. In judging between this reading and the variant *ναυτῶν πλάτῃ* (see crit. n.), the probabilities of corruption must be carefully weighed. Suppose, first, that the poet wrote *κὰκ ποίας πάτρας*. A transcriber who found *ποίας πάτρας* in v. 222 might well assume that there was a fault either there or in v. 220: and since in v. 222 the

words fit the construction, he might think that the fault was in v. 220. The substitute, *ναυτῶν πλάτῃ*, might then be suggested by *κατέσχετ'* itself: cp. *Ar. Ran.* 1207 *ναυτῶν πλάτῃ* | "Ἄργος κατασχών (from the *Archelaus* of Eur.). Emendations not less arbitrary were sometimes made in early times: see, e.g., on *O. T.* 134 and 1529. Next, suppose that *ναυτῶν πλάτῃ* was the true reading. It is clear and neat. To account for the variant *κὰκ ποίας πάτρας*, we must then suppose either (a) that a scribe wrote those words by an oversight,—his eye having wandered to v. 222; which is the less likely, since v. 222 did not give him *κὰκ*: or (b) that, *ναυτῶν πλάτῃ* having been somehow lost, he filled the gap with a clumsy loan from v. 222. Neither hypothesis seems so probable as that a double *ποίας πάτρας* should have led to guess-work in v. 220. Another point, though not a strong one, in favour of *κὰκ ποίας πάτρας* is that the two questions ('who, and whence?') are habitually combined in such inquiries: e.g., *Eur. El.* 779 *χαίρετ', ὦ ἔθνοι: τίς τις | πόθεν πορεύεσθ', ἐστέ τ' ἐκ ποίας χθονός*; *Her. i.* 35 *τίς τε εἶναι καὶ πόθεν...ἦκον*: *id.* 2. 115 *τίς εἶη καὶ πόθεν πλοῦν*: 4. 145 *τίς τε καὶ πόθεν εἶσι*. On the other hand, we cannot insist on L's authority as against A's; for L has sometimes lost a true reading which A has kept (as in *Ai.* 28).

But *κὰκ ποίας πάτρας* in v. 220 and *ποίας πάτρας* in 222 cannot both be wholly sound. The first *πάτρας* might easily be corrected to *χθονός* (with Wecklein). It is slightly more probable, how-

κατέσχετ' οὐτ' εὖορμον οὐτ' οἰκουμένην;
 ≡ ποίας †πάτρας ἂν ἡ γένους ὑμᾶς ποτε
 τύχοιμ' ἂν εἰπών; σχῆμα μὲν γὰρ Ἑλλάδος
 στολῆς ὑπάρχει προσφιλεστάτης ἐμοί·
 φωνῆς δ' ἀκούσαι βούλομαι· καὶ μή μ' ὄκνη 225
 δείσαντες ἐκπλαγῆτ' ἀπηγριωμένον,
 ἀλλ' οἰκτίσαντες ἄνδρα δύστηνον, μόνον,
 ἔρημον ὠδε κάφιλον *κακούμενον,
 φωνήσατ', εἶπερ ὡς φίλοι προσήκετε.
 ἀλλ' ἀνταμείψασθ'· οὐ γὰρ εἰκὸς οὐτ' ἐμέ 230
 ὑμῶν ἀμαρτεῖν τοῦτό γ' οὐθ' ὑμᾶς ἐμοῦ.
 NE. ἀλλ', ὦ ξέν', ἴσθι τοῦτο πρῶτον, οὐνεκα
 Ἑλληνές ἐσμεν· τοῦτο γὰρ βούλει μαθεῖν.
 ΦΙ. ὦ φίλτατον φώνημα· φεῦ τὸ καὶ λαβεῖν

222 *πάτρας ἂν ὑμᾶς ἡ γένους* L: *πάτρας ὑμᾶς ἂν ἡ γένους* A. Triclinius, *ποίας πάτρας ἂν ἡ γένους ὑμᾶς ποτε*. Bergk and Schneidewin wrote *πάτρας ἂν ὑμᾶς ἡ γένους*: Dindorf gives *ἂν ὑμᾶς πατρίδος ἡ γένους*. So Heimreich, but with *πόλεως*. 224 Nauck deletes this verse. To make it tolerable, he thinks, *γείας* for *στολῆς* would at least be necessary. 228 *κάφιλον*] *κάφίλω* Wecklein.—*κακούμενον* Brunck: *καλούμενον* MSS. Other conjectures are, *καλούμενοι* (Meineke): *κλώμενον* (Bergk): *ἀλώμενον* (with γ' prefixed, Toup; with κ', Erfurd; with μ', Wecklein):

ever, that the second *πάτρας* arose from the eye glancing back. Thus in *Ani.* 831 L has *τάκει* (for *τέγγει*), due to *τακομένην* in 828. In v. 222 we might conjecture *ποίας πόλεως*. (For *πόλεως* in the 2nd place of the senarius, cp. *O. T.* 630.) The series of questions in vv. 220—222 would then correspond with the Homeric *τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἦδὲ τοκῆς;* (*Od.* 1. 170.)

221 *κατέσχετ'*. *κατέχειν* (sc. *ναῦν*, though *νητ* is sometimes added) *εἰς τόπον* is the usu. prose constr., but poets use also a simple acc., as Eur. *Helena*. 1206 *ποδαπὸς δ' ὄδ' ἀνὴρ καὶ πόθεν κατέσχε γῆν*. The difference between *κατέχω* and *προσέχω* (236) is like that between 'to put into harbour' and 'touch at'; i.e., the latter implies a further destination; the former does not necessarily imply it, though it does not exclude it (cp. 270).

222 On the grounds given in n. on 220, I conjecture *πόλεως* instead of *πάτρας*. But this does not affect the question of metre. It is more probable that, with Triclinius, we ought simply to place *ὑμᾶς* after *γένους* than (1) that Soph. wrote *ποίας πάτρας* (or *πόλεως*) *ὑμᾶς ἂν*, κ.τ.λ.,—

a verse like 101: or (2) that we should read *ποίας ἂν ὑμᾶς πατρίδος*, with Dind., who remarks that *πατρίδος* holds that place in *O. T.* 641, 825, *O. C.* 428.

223 ε *τύχοιμ' ἂν εἰπών*, be right in calling. Aesch. *Ag.* 1232 *τί νῦν καλοῦσα δυσφιλῆς δάκος | τύχοιμ' ἂν*; So *κρυῶ Σι.* 663. For the doubled ε, cp. *O. T.* 339 n.—*σχῆμα κ.τ.λ.* The sense is, *σχῆμα στολῆς ὑπάρχει Ἑλληνικόν, προσφιλέστατον ἐμοί*. But, instead of that, we have *σχῆμα ὑπέρχα (σχῆμα) Ἑλλάδος στολῆς*, and the epithet (*προσφιλέστατον*), which would more naturally go with *σχῆμα*, is joined to *στολῆς*:—'the fashion is, to begin with, (υπέρχα,) that of Hellenic garb,—the garb which I love best.' The *σχῆμα (habitus)* denotes the general 'fashion,' or effect to the eye: *στολή* Ἑλλάς refers to the actual garments distinctive of Hellenes, such as *χιτών* and *μάτιον*. Cp. Eur. fr. 476 *Τευθράντιον δὲ σχῆμα Μυσίας χεῖροῦς* (the fashion of garb worn by the people of Teuthrania in Mysia). In Eur. *I. T.* 246 *ποδαπὸς; τίνοι γῆς ὄνομ' ἔχουσιν αἱ ξένοι*; Monk conjectured *σχῆμα* for *ὄνομα*.—Nauck rejects this verse, because the hero loves

into this land, that is harbourless and desolate? What should I deem to be your city or your race?

The fashion of your garb is Greek,—most welcome to my sight,—but I fain would hear your speech: and do not shrink from me in fear, or be scared by my wild looks; nay, in pity for one so wretched and so lonely, for a sufferer so desolate and so friendless, speak to me, if indeed ye have come as friends.—Oh, answer! 'Tis not meet that I should fail of this, at least, from you, or ye from me.

NE. Then know this first, good Sir, that we are Greeks,—since thou art fain to learn that.

PH. O well-loved sound! Ah, that I should indeed be

κατώμενον (Faehse): παρείμενον (Reiske): πωλούμενον (Bentley): και φλων τηώ-
μενον (Seyffert): χωλούμενον (Wakefield). 230 ἀταμειψασθ' L has βε
(meaning, ἀταμειβεσθε) written over ψ by S. 231 τούτῳ γ' τούδῃ γ'
Wunder. 234 τὸ κα λαβεῖν] Reiske conj. τὸ μ' οὐ λαβεῖν: Blaydes, τὸ μὴ λαβεῖν.

the land, not the clothes, of Hellas; and because he cannot yet be sure that these Greeks are friends.

226 ε δυνω κ.τ.λ. It seems simplest and best to construe thus: και μη δκνω ἐκπλαγήτε, δεισαντές με ἀπηγγιωμένον (cp. Eur. *I. A.* 1535 παρβόσα τλήμων κάκτε-πληγμένη φέβω); though ἐκπλαγήτε could directly govern me (*El.* 1045 οὐδὲν ἐκπλαγείσά σε). In *O. C.* 1625 στήσαι φέβω δεισαντας ἐξαιφρη τρίχας, the dat. is causal ('through fear'): in *Tr.* 176, φέβω...ταρβόσων, it has an adverb. force ('sorely afraid'; cp. *O. T.* 65).

ἀπηγγιωμένον, made like to an ἀγριος, or wild man: cp. the description of Philoctetes, as Diomedes and Odysseus found him at Lemnos, in Quintus Smyrnaeus 9. 364 ff.: ἀβάλεος δὲ οἱ ἀμφὶ κέμια περι κρατὶ κέχυρτο | θηρὸς δὲ σπον δλοοῖο... | και οἱ τῶν μεμάρων δέμας, περι δ' ὄντα μόνον | μινδὲ ἐρη, ὄλοη δὲ παρηδὰς ἀμφ' ἔχουτ' ἀρχμῆ | λευγαλέον ἠυκώωντος. Attius *Phil.* fr. 14 quod te obscuro, aspernabilem ne hanc iactritudo mea me inculta facit. Cp. Tennyson, *Enoch Arden*: 'Downward from his mountain gorge | Stept the long-hair'd long-bearded solitary, | Brown, looking hardly human, strangely clad'...

228 κακοῦμενον, suffering hardship. Cp. Eur. *Helen.* 268 πρὸς θεῶν κακοῦρας (he suffers reverses). Plat. *Legg.* 932 D τῶν κακοῦρων ἢ κακουμένων, those who inflict or who suffer injury. This is a certain correction of the vulg. καλοῦμενον, which cannot be defended either

as (1) pass., 'called,'—explained by Blomfield as being here little more than ὄντα: or (2) midd., 'invoking' you. Soph. once uses the midd., *O. C.* 1385 (ἀράς) ἐς σοι καλοῦμαι: but here the obscurity would be extreme.

230 ε, ἀλλ', appealing, 'nay' (*O. C.* 237 n.).—ὤμων ἀμαρτεῖν τούτῳ γ', lit., to be disappointed, in regard to this, on your part. The gen. ὤμων is not construed directly with ἀμαρτεῖν (as though 'to fail of you' meant 'to be repulsed by you'), but is like the gen. in *O. T.* 580 πάντ' ἐμοῦ κομίζεσθαι ('from me'), *id.* 1163 ἰδεξάμην δὲ τοῦ. The acc. τούτῳ, again, is not directly governed by ἀμαρτεῖν, but is analogous to the acc. of pronouns or adjectives which can stand, almost adverbially, after τυγχάνω and κυρῶ, as Aesch. *Ch.* 711 τυγχάνω τὰ πρόσωπα: see *O. T.* 1298 n. In *L* the reviser has written εἰς τούτῳ over τούτῳ, showing that he understood it thus. Cp. Eupolis fr. 25 λέγ' ὄρον πιδυμαῖς, κοῦδὲν ἀνυχήσεις ἐμοῦ (so Meineke, with Priscian 18. 1175, who has και οὐδὲν: though Bekker *Anecd.* 462 gives οὐ γάρ). Thus Wunder's change of τούτῳ γ' to τούδῃ γ' seems needless, though the double gen. could be illustrated by 1315 (cp. *O. C.* 1170 n.), and the phrase by Eur. *Med.* 867 οὐ τῶν ἀμάρτων τούδῃ γ', ἀλλ' ἀκούσομαι.

232 ἀλλ', in assent: 48 n.—οὐνεκα = ὅτι: *Ant.* 63 n.

234 ε, φεῦ, expressing joyful wonder: Ar. *Av.* 1724 ὦ φεῦ φεῦ τῆς ἄρας, τοῦ

- πράσφθεγμα τοιοῦδ' ἀνδρὸς ἐν χρόνῳ μακρῷ. 235
 τίς σ', ὦ τέκνον, προσέσχε, τίς προσήγαγεν
 χρεία; τίς ὀρμή; τίς ἀνέμων ὁ φίλτατος;
 γέγωνέ μοι πᾶν τοῦθ', ὅπως εἰδῶ τίς εἶ.
 NE. ἐγὼ γένος μὲν εἰμι τῆς περιρρῦτου
 Σκύρου· πλέω δ' ἐς οἶκον· αὐδῶμαι δὲ παῖς 240
 Ἀχιλλέως, Νεοπτόλεμος. οἶσθα δὴ τὸ πᾶν.
 ΦΙ. ὦ φίλτατου παῖ πατρός, ὦ φίλης χθονός,
 ὦ τοῦ γέροντος θρέμμα Λυκομίδους, τίνι
 στόλῳ προσέσχεσ τῆνδε γῆν, πόθεν πλέων;
 NE. ἐξ Ἴλιου τοι δὴ ταῦν γε ναυστολῶ. 245
 ΦΙ. πῶς εἶπας; οὐ γὰρ δὴ σύ γ' ἦσθα ναυβάτης
 ἡμῶν κατ' ἀρχὴν τοῦ πρὸς Ἴλιον στόλου.

235 τίς σ', ὦ τέκνον, προσέσχε] For τίς σ', Wakefield conj. τι σ'. For προσέσχε, Blaydes conj. προῦπεψε, προῦτρεψε, σ' ἐπεψε (omitting the σ' after τίς), or πρό-σχημα. Nauck, τίς, ὦ τέκνον, σε τόλμα. Cavallin, τίς ὡν προσέσχεσ, τίς προσήγαγεν

κάλλους.—τὸ καὶ λαβεῖν, 'that I should *εἶπαι*, really, have received....' Cp. Eur. *Med.* 1051 ἀλλὰ τῆς ἐμῆς κἀκῆς, | τὸ καὶ προσέσθαι μάλθακός λόγουσ φρονεῖ ('nay, out upon my cowardice,—that I should e'en have admitted such soft pleadings to my soul!'). Xen. *Cyr.* 1. 2. 3 εἶπε πρὸς αὐτόν· Τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῖρο τυχεῖν ('to think that...!').—τοιοῦδ' ἀνδρὸς, not merely a Greek, but one of such gentle breeding as is announced by the stranger's mien and speech.—ἐν χρόνῳ μακρῷ, after it: cp. Eur. *Phoen.* 305 χρόνῳ σὸν ὄμμα μυρίαῖς ἐν ἡμέραισ | προσειδόν· O. C. 88 n.

236 προσέσχε has been much suspected, because προσέχω, in its nautical use, means, 'touch at' a place, not, 'cause one to touch at it.' But προσέχω, as='touch at,' meant properly, 'to guide one's ship towards' (Her. 9. 99 προσσχόντες τὰς νῆας).—ναῖν being commonly understood. Where prose, then, would say, τίσος χρήσων προσέσχεσ (τῆν ναῖν); poetry might surely say, τίς χρεῖα προσέσχε σε; 'what need guided thy course to land?' It may be added that προσήγαγεν is itself an argument for προσέσχε. 'Brought thee to this shore,—aye, brought thee to my side.' προσέσχε implies only a passing visit to the coast; προσήγαγε supplements it in a way suitable to the forlorn man's eager hope.

237 ε. τίς ἀνέμων ὁ φίλτατος;=τίς

(ἀνεμος), ἀνέμων ὁ φίλτατος (ὡν); the art. emphasizes the superl.: see n. on *Ant.* 100 τὸ κάλλιστων...τῶν προτέρων φάσ.—γέγωνε, imperat. of the perf. γέγωνε, of which the subjunct. γέγωνω occurs O. C. 213 (n.).—ὅπως εἰδῶ without *ἄν*, as *Ant.* 770, *Ant.* 6, etc.: O. C. 889 λέξασθ', ὡς εἰδῶ τὸ πᾶν.

238 ε. γένος, acc. of respect: *El.* 706 Διδίαν γένος: fr. 61. 3 κάργεια γένος. Verg. *Aen.* 8. 114 *Qui genus* (sc. estis)?—Σκύρου: for the gen., cp. O. T. 236 n. Scyros (still *Skyros*), the small island, about 25 miles long from N.W. to S.E., which lies about 35 miles E. of Euboea, nearly in the latitude of Trachis. In 469 B.C. Cimon expelled the predatory Dolopes from the island, and brought the reputed remains of Theseus to Athens. Scyros then became a possession of the Athenians, in whose estimation it was a dreary and insignificant little place ([Dem.] or. 52 § 9): *Σκυρία ἀρχή* suggested the same idea as *vacuus aedilis Ulubris*. The name means 'stony.' σκύρος (δ), which Curtius connects with *ξύειν* 'to scrape,' was used to denote 'chips from hewn stones' (λατόπη). At Cyrene the σκυρωτή ὁδοί (Pind. *P.* 5. 93) was not a 'paved' road, but a road 'hewn' out of the solid rock.—Cp. Apollodorus 3. 13. 8: 'Thetis, in the foreknowledge that Achilles must perish if he went to the war, disguised him in woman's attire, and

greeted by such a man, after so long a time! What quest, my son, hath drawn thee towards these shores, and to this spot? What enterprise? What kindest of winds? Speak, tell me all, that I may know who thou art.

NE. My birthplace is the seagirt Scyros; I am sailing homeward; Achilles was my sire; my name is Neoptolemus:—thou know'st all.

PH. O son of well-loved father and dear land, foster-child of aged Lycomedes, on what errand hast thou touched this coast? Whence art thou sailing?

NE. Well, it is from Ilium that I hold my present course.

PH. What? Thou wast not, certainly, our shipmate at the beginning of the voyage to Ilium.

σε, παί. 237 τίς ἀνέμων] τίς δ' ἀνέμων L. 241 οἶσθα δὴ τ, οἶσθ' ἦδη L. 242 ὦ φίλης] ὦ κ φίλης Blaydes. 245 ἐξ Ἰλίου τοι] Burges conj. ἐξ Ἰλίου γ'ω.—δὴ τανῶν Buttman: δὴ τα νῶν (sic) L. 246 οὐ γὰρ δὴ] In L the 1st hand wrote οὐ δὴ γάρ. The δὴ has been erased, and, as there was not room to insert it between γάρ and σὺ γ', it has been written immediately over γάρ by S. Several of the later

left him, as a girl, in Scyros. There he grew up, and married Deidameia (Δηιδάμεια) daughter of Lycomedes [king of Scyros]; and a son was born to them, Pyrrhus, afterwards called Neoptolemus.'

241 Νεοπτόλεμος: ———: cp. 4n.—οἶσθα δὴ τὸ πᾶν: cp. 389: 1240: *Ant.* 401 πάντ' ἐπίστασαι, n.

242 ὦ φίλης χθονός, O thou (who belongest to) a dear land. The possessive gen. can thus be used, without a subst., just as the gen. of origin (a special form of the possessive) is so used, *Ant.* 379 ὦ δόστηρος | καὶ θυστήρου πατρός. We cannot well repeat πᾶς with ὦ φίλης χθονός, because, though classical idiom allowed πᾶσις Ἑλλήνων, it would hardly allow πᾶσις Ἑλλάδος in the fig. sense, 'a son of Greece.' That would mean rather, 'a boy belonging to Greece' (cp. Ἑλλάδος νεανία, Eur. *I. A.* 52). It seems needless to write ὦ κ φίλης χθονός.

243 ε. θρέμμα Δυκομήδους, because the infant Neoptolemus was left to the care of his maternal grandfather, Lycomedes (239 n.), after his father had gone to Troy. Cp. *Il.* 19. 326 (Achilles speaks) δε σκόρω μοι ἐνι τρέφεται φίλος υἱός. In *O. T.* 1143 θρέμμα = 'foster-son.'—στέλλω (causal dat.), mission, errand: *O. C.* 358 τίς σ' ἐξήρην οἰκοθεν στόλος;—προσέσχεσ... γῆν. The usual dative would be awkward here, on account of τίνι στόλω; and the acc. is warranted by the analogy of κατέχω γῆν as = κατέχω εἰς γῆν

(221 n.): cp. 355 f. In Polyb. 2. 9. 2 μέρος δέ τι (τῶν λέμβων) προσέσχε τὸν Ἐπιδαμνίων λιμένα, Bekker is probably right in adding πρὸς before τὸν.—After γῆν a comma seems better than a note of interrogation: cp. τίς πῶθεν εἶς, etc. (220 n.).

245 ἐξ Ἰλίου τοι δὴ κ.τ.λ. Here τοι = 'you must know,' and δὴ = 'then' (i.e., 'since you ask me'). The effect of the particles (which could be properly represented only by voice and manner) is to give an easy, ready tone to the answer. Cp. n. on *O. T.* 1171 (though the tone there is somewhat different) κείνου γέ τοι δὴ πᾶσις ἐκλήθησθ'. Burges thinks that τοι δὴ, without a preceding γε, is strange, and conjectures γὰρ δὴ. But τοι and δὴ have each their proper force, which does not depend on γε: and here a γε before τοι would have over-emphasised Ἰλίου.

246 ε. οὐ γὰρ δὴ σέ γ' : (How can you be coming from Troy?),—for you certainly did not go there with us at first. For this use of οὐ γὰρ δὴ... γε in rejecting an alternative supposition, see *O. C.* 110 n.—The order of the words almost compels us to join κατ' ἀρχῆν τοῦ... στόλου: cp. Plat. *Legg.* 664 E κατ' ἀρχὰς τῶν λόγων. Then ἦσθα ναυβάτης (cp. 1027) ἡμῶν (dat. of interest) = 'sailedst in our fleet.' But it would also be possible to join ναυβάτης with τοῦ στόλου (partitive gen., cp. 73), taking κατ' ἀρχῆν as = 'originally.'

- NE. ἡ γὰρ μετέσχεσ καὶ σὺ τοῦδε τοῦ πόνου;
 ΦΙ. ὦ τέκνον, οὐ γὰρ οἶσθά μ' ὄντιν' εἰσορᾶς;
 NE. πῶς γὰρ κάτοιδ' ὄν γ' εἶδον οὐδεπῶποτε; 250
 ΦΙ. οὐδ' ὄνομ' ἄρ' οὐδὲ τῶν ἐμῶν κακῶν κλέος
 ἦσθου ποτ' οὐδέν, οἷς ἐγὼ διωλλύμην;
 NE. ὡς μηδὲν εἰδότη' ἴσθι μ' ὦν ἀμισσαρεῖς. ..
 ΦΙ. ὦ πόλλ' ἐγὼ μοχθηρός, ὦ πικρός θεοῖς,
 οὐ μηδὲ κληδῶν ᾧδ' ἔχοντος οἰκαδε 255
 μηδ' Ἑλλάδος γῆς μηδαμοῦ διήλθῃ *πῶ·
 ἀλλ' οἱ μὲν ἐκβαλόντες ἀνοσίως ἐμὲ
 γελῶσι σίγ' ἔχοντες, ἡ δ' ἐμῆ νόσος
 αἰεὶ τέθηλε κάπι μείζον ἔρχεται.
 ὦ τέκνον, ὦ παῖ πατρός ἐξ Ἀχιλλεύς, 260

mss. have οὐ γὰρ without δῆ. 249 οἶσθά μ' L: οἶσθά γ' r. 250 ὄν γ'] γ' was omitted by Triclinius. Hence it is absent from T, and from other Triclinian mss., as R; also from the ed. of Turnebus, who followed T (see O. C., Introd., p. liv.). The Aldine, based on A, retains γ', and so Brunck. 251 οὐδ' ὄνομ' οὐδὲ L, with most of the later mss.: οὐδ' ὄνομ' A. Erfurd't's insertion of ἄρ' has

248 ἡ γὰρ in eager question: 322, 654, O. C. 64.—πόνου, of warfare, the peculiarly Homeric use (as *Il.* 11. 601 εἰσορῶν πόνου αἰπὺν ἰώκα τε θακρύνεσσαν), also freq. in Herod. (o. 27 ἐν τοῖσι Τρωϊκοῖσι πόνουσι): cp. Eur. *Cycl.* 107 ἐξ Ἰλίου τε κάπῳ Τρωϊκῶν πόνου.

249 ε οὐ γὰρ...; As in ἡ γὰρ (248) and πῶς γὰρ (250), the γὰρ marks surprise ('your words are strange,—for...' etc.).—οἶσθα κάτοιδ', as *Ani.* 1063 f. ἴσθι...κάτωσι: *El.* 922 H.A. οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γῶμης φέρει. X.P. πῶς δ' οὐκ ἐγὼ κάτοιδ' ἄ γ' εἶδον ἐμφανῶς;—πῶς...κάτωδ'; 'how do I know?'='of course I do not know.' This form is more emphatic, because more direct, than πῶς ἂν ἦσθ (or εἶδειν), or πῶς ἐμαλλον εἶδέναι; But it is rare except in affirmation (i.e., with πῶς οὐ...), as in *El. l.c.*; Xen. *Oecon.* 18 § 3 τοῦτο μὲν οἶσθα...τί δ' οὐκ, ἔφηρ ἐγὼ, οἶσα; See, however, Her. 1. 75 πῶς γὰρ...διέβησαν αὐτόν; (= 'how can they have crossed the river?').

251 ε ὄνομ' ἄρ' is better than ὄνομά γ' (cp. fr. 315 ἡμῖς μὲν οὐκ ἄρ' ἦστε τὸν Προμηθεά;). The variant οὐδ' ὄνομ' might seem to favour ὄν τούνομ', but the latter (without ἄρα) would be too abrupt: οὐδ' is clearly genuine. More probably ὄνομ' (a form unknown to Tragedy)

was merely a late attempt to mend the metre.—Ph. here asks, in effect: 'Finding me, a lonely sufferer, here in Lemnos, cannot you guess who I am?'—and the youth answers, No. This is quite consistent with 261, where Ph. assumes that his name, when announced, will be recognised. Neoptolemus might have heard of him as possessing the bow of Heracles (262), and yet not have heard of him as suffering on Lemnos. We could not join ὄνομα, as='mention,' with κακῶν.—διωλλύμην, all these ten years, while my former comrades have been active at Troy.

255 ἴσθι μὲ ὡς μηδὲν εἶδότη', rest assured that I know nothing. ὡς marks the mental point of view ('regard me in the light of one who knows nothing'): distinguish this use of it from that in 117 (n.). μηδὲν is generic (170 n.), not due to the imperat.: cp. 415; *Ani.* 1063 ὡς μὴ μπελήσῃσιν ἴσθι τὴν ἐμὴν φρένα. For ὡς cp. also below, 567; O. T. 848.

254 πόλλ' adv., 'very': O. C. 1514 n.—πικρός: schol. ἐχθρός. Cp. Eur. *Phoen.* 955 (a soothsayer) ἦν μὲν ἐχθρὰ σημήνας τύχη, | πικρὸς καθέστηχ' οἷς ἂν οἰωροσκοπῇ, 'odious.' Hence the conject. στυγνός (Nauck) is wholly needless. The active sense, 'hostile,' is more freq., as *Al.* 1359 οὐν φίλοι καθὼς πικροί.

NE. Hadst thou, indeed, a part in that emprise?

PH. O my son, then thou know'st not who is before thee?

NE. How should I know one whom I have never seen before?

PH. Then thou hast not even heard my name, or any rumour of those miseries by which I was perishing?

NE. Be assured that I know nothing of what thou askest.

PH. O wretched indeed that I am, O abhorred of heaven, that no word of this my plight should have won its way to my home, or to any home of Greeks! No, the men who wickedly cast me out keep their secret and laugh, while my plague still rejoices in its strength, and grows to more!

O my son, O boy whose father was Achilles,

been generally approved. Bothe conj. οὐδ' ὄνομά γ': Martin, οὐ τοῦνομ': Blaydes, οὐδ' ὄνομα τοῦμόν οὐδ' ἐμῶν κακῶν κλέος. 253 ἀνιστορεῖς] ἀν ἱστορεῖς L. 255 ζ. Nauck brackets ὡδ' ἔχοντος... γῆς, so as to leave one ν., οὐ μὴδὲ κληδῶν μηδαμοῦ διήλθε σου.—For μὴδ' Ἑλλάδος, Herm. reads μήθ' Ἑλλάδος, with the Aldine. —For σου, Blaydes gives πω (conjecturing also μηδαμοῖ... ποῖ). For διήλθε σου, Nauck

255 ζ. οὐ μὴδὲ κ.τ.λ., a man of whom no report (the generic μὴ, 170 n.).—οἰκάδε, to Malis (4 n.),—where the tidings would have had a special interest: μὴδ' Ἑλλάδος γῆς μηδαμοῦ, nor in any part of Hellas (for the gen., cp. 204 ἴδτε τόπων n.). As Neoptolemus is coming from Troy, the words have more force if we suppose the poet to use Ἑλλάς in the larger sense which was so familiar in his own day,—as including all lands inhabited by Greeks. Thus the Ἑλλάς of Her. comprises Ionia (i. 92) and Sicily (7. 157); and Soph. himself (*Tr.* 1060) has οὐθ' Ἑλλάς οὐτ' ἀγλωσσος. The thought will then be, 'he had not heard of me from the mainland of Greece before he left Scyros; nor has he heard of me, since he has been at Troy, from any part of the Greek world.' It is no objection, of course, that the Homeric poems do not recognise the Greek colonies in Asia Minor; the Attic drama was not careful in such matters. Even, however, if we restricted Ἑλλάδος γῆς to Greece Proper, it would still be natural that Ph. should say, 'neither to Malis, nor to any part of Greece.' Nauck, thus limiting Ἑλλάς, pronounces the distinction unmeaning; he further objects to οὐδ' ἔχοντος (because Ph. means that, not merely his plight, but his existence, is unknown); and therefore rejects ὡδ' ἔχοντος οἰκάδε | μὴδ' Ἑλλάδος γῆς.—μηδαμοῖ need not be changed to μηδαμοῖ: cp. *O. C.* 1019 ὁδοῦ ... τῆς ἐκεί (= ἐκείσε): *Él.* 1099 ὁδοῖ ποροῦ-

μεν ἐνθα (= αἰ) χρήζομεν.—πω should prob. be read instead of σου. The long lapse of time imagined renders πω forcible; while σου could mean only, 'I ween'; it could not go with μηδαμοῦ as='to no place whatsoever.' In *O. C.* 1370, where πω is certain, L has πω from the first hand. In fr. 467, again, λόγῳ γὰρ εἰκος οὐδὲν οἰδᾶ σου τυχεῖν, the correction πω (Dindorf) is clearly right.

255 ζ. στή' ἔχοντες, i. e., saying nothing about Ph.'s fate, but allowing it to pass out of men's minds. Cp. *Ai.* 954 ἦ ῥα κελευνώπαν θυμὸν ἐφουβρίζει πολύτλας ἀνῆρ, | γελᾷ δὲ τοῖσδε μαινομένους δρεχον | πολλὸν γελῶτα.—τίθηλα: *Él.* 260 (πῆματα) θάλλοντα μάλλον ἢ καταφθίνουσθ' ὄρω.—καπὶ μείζον ἔρχεται: cp. *O. T.* 638 (οὐ) μὴ τὸ μηδὲν εἰσὶς εἰς μέγ' ἀσεται; *Thuc.* 1. 118 § 2 ἐπὶ μέγα ἐχώρησαν δουραεῖος: 4. 117 ἐπὶ μείζον χωρήσαντος αὐτοῦ (when he had made further progress).

260 ζ. ἔξ: cp. 910: *Anl.* 193 παίδων τῶν ἀπ' Οἰδίου, n.—ἔξ' ἐμ' ἐγὼ σοι (ethic dat.) κείνος: cp. *Él.* 665 ἦδε σοι κείνη πάρα: *O. C.* 138 δδ' κείνος ἐγὼ, n.—κλῦεις, pres., knowest by hearsay: cp. 591: *O. T.* 305 εἰ καὶ μὴ κλῦεις τῶν ἀγγέλων: *O. C.* 792 δσππερ κάκ σαφαστέρων κλῦω.—τῶν Ἡρ... ὀπλων the bow given by Apollo to Heracles, and by him to Ph., as a reward for kindling the pyre on Oeta: cp. 198 n., 670 n.—δεσπότης: cp. *Aesch. Trh.* 27 τοιῶνδε δεσπότης μετευμάτω. So dominus.

ὄδ' εἴμ' ἐγὼ σοι κείνος, ὃν κλύεις ἴσως
 τῶν Ἡρακλείων ὄντα δεσπότην ὄπλων,
 ὃ τοῦ Ποιάντος παῖς Φιλοκτῆτης, ὃν οἱ
 δισσοὶ στρατηγοὶ χῶ Κεφαλλήνων ἀναξ
 ἔρριψαν αἰσχροῦς ὡδ' ἔρημον, ἀγρία 265
 νόσω καταφθίνοντα, *τῆς ἀνδροφθόρου
 πληγέντ' ἐχίδνης ἀγρίῳ χαράγματι·
 ξυν ἧ μ' ἐκείνοι, παῖ, προθέντες ἐνθάδε
 ὦχοντ' ἔρημον, ἠνίκ' ἐκ τῆς ποντίας
 Χρύσης κατέσχον δεῦρο ναυβάτη στόλῳ. 270
 τότ' ἄσμενοί μ' ὡς εἶδον ἐκ πολλοῦ σάλου
 εὐδοντ' ἐπ' ἀκτῆς ἐν κατηρεφεῖ *πέτρα,
 λπόντες ὦχονθ', οἷα φωτι δυσμόρω
 ράκη προθέντες βαιὰ καί τι καὶ βορᾶς
 ἐπωφέλημα σμικρόν, οἷ' αὐτοῖς τύχοι. 275

proposes διήλυθεν, or διήλυθε γῆς. 264—266 R. Prinz, suspecting an interpolation, would reduce these six vv. to three, viz., δισσοὶ στρατηγοὶ...ἀναξ | πληγέντ'... χαράγματι | ἔρριψαν αἰσχροῦς, ἠνίκ' ἐκ τῆς ποντίας |. 265 ἀγρία] Wakefield conj. ἀθλία. 266 τῆς is due to J. Auratus (who proposed δεσποφθόρου): τῆσδ'

263 ε. ὃν οἱ: for the art. at the end of the v., see on *Anst.* 409 ἢ κατεῖχε τὸν | νέκυν.—χῶ Κεφαλλήνων ἀναξ: cp. *Il.* 2. 631 αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους: who are there described as inhabiting Ithaca, Zacynthus, Samos (=Cephalenia, first so called in *Her.* 9. 28), and other islands off the coast of Acarnania, as well as part of the mainland itself. So *Od.* 24. 378 (Laertes) Κεφαλλήνεσσιν ἀνάσσων. Büttmann thinks that both here and in 791 (ὡξέτε Κεφαλλήν) the name is used scornfully. Its Homeric associations, at least, are honourable (cp. *Il.* 4. 330, Κεφαλλήνων ἀμφὶ στίχες οὐκ ἄλατθαναι). To assume that the Cephalenians were despised because the Taphii, their neighbours, were pirates (*Od.* 15. 427), seems a little unfair to them. But it is very likely that the name is used, if not with scorn, yet with a tone of dislike,—'king of those crafty islanders.' The Athenians had experienced the skill of Cephalenians in laying a deadly ambushade (*Thuc.* 2. 33).

265 ἀγρία is followed by ἀγρία in 267. The effect is certainly unpleasing. But with regard to such repetitions it

must always be remembered that ancient poetry was far less fastidious than modern: see n. on 88 (*πράσσειν*). On the other hand, Eustathius, the witness for φοινίω in 267 (cp. cr. n.), was frequently loose in citation: see *Anst.*, *append.*, p. 249. The recurrence of ἔρημον in 269 offends less, but is noteworthy. It is not surprising that interpolation should have been suspected. Three views have been held. (1) Prinz would reduce vv. 264—269 to three (see *crit. note*). This reconstruction is too violent to be probable. (2) Nauck would omit the words ἔρημον, ἀγρία | νόσω καταφθίνοντα. But ξὺν ἧ in 268 confirms νόσω; it could not refer to ἐχίδνης. And ξὺν ᾧ would hardly have become ξὺν ἧ. (3) A. Jacob proposed to omit vv. 268—70. This would obviate the repetition of ἔρημον, and of ὦχοντ' (273); but it would also suppress the notice of Chryse; which, however, Ph. would naturally mention, as he supposes that the whole story is new to the youth. I believe that there has been no interpolation, though Soph. has written with some verbal negligence. The point of vv. 264—267 is the putting ashore (*ἔρ-*

behold, I am he of whom haply thou hast heard as lord of the bow of Heracles,—I am the son of Poeas, Philoctetes, whom the two chieftains and the Cephallenian king foully cast upon this solitude, when I was wasting with a fierce disease, stricken down by the furious bite of the destroying serpent; with that plague for sole companion, O my son, those men put me out here, and were gone,—when from sea-girt Chryse they touched at this coast with their fleet. Glad, then, when they saw me asleep—after much tossing on the waves—in the shelter of a cave upon the shore, they abandoned me,—first putting out a few rags,—good enough for such a wretch,—and a scanty dole of food withal:—may Heaven give them the like!

MSS. The conject. of Musgrave, τῆδ' (to agree with νόσω), is received by Seyffert. 267 ἀγρίω MSS.: φωνίω Schneidewin, from Eustath. *Orisc.* 324, 60 τὸ τῆς ἐχίδνης φόνιον χάραγμα. 268 προδόντες] Tournier conj. προδόντες. 271 ἄσμενοι MSS.: ἄσμενον Dindorf. 272 πέτρα Blaydes: πέτρῳ MSS.

ρῖψαι): that of 268—270, the desertion (ψυχον').

268 ε. τῆς...ἐχίδνης, that which guards Chryse's shrine (1327). The definite art. is sufficiently natural, as Ph. is following the train of his own memories,—even if he supposes that N. has not heard of the ἐχίδνα before (cp. 255).—χαραγμῶν, the rent left by the serpent's bite: cp. *Ανακροντεία* 26 πῦρὸς χάραγμ' (brand of fire,—on horses): [Eur.] *Rhes.* 73 ῥῶτον χαραχθεῖς (wounded).

268 ε. ξὺν ἡ, referring to νόσω,—'in company with' it, = ἡ ξυνῶτα, cp. 1022: *O. T.* 17 σὺν γῆρα βαρεῖς.—ψυχον' would probably follow ἄσμενον, but gains emphasis by coming first; for the irregular order of words, cp. *O. T.* 1251 n.—τῆς πορείας Χρύση, the small island near Lemnos (see n. on 8 ff., and *Intro.*). κατίσχυον: 221 n.

271 ε. ἄσμενοι, because they could now slip away without being vexed by his entreaties and reproaches. The word adds an effective touch to the picture of their heartlessness. Dindorf's ἄσμενον (received by Nauck and Blaydes) is far weaker; nor is it suitable. In *Lys.* or. 1 § 13 ἐκάθευδον ἄσμενοι means, 'I gladly went to sleep' (inchoative imperf.). Here, however, ἄσμενον εὐδοντα would mean, not 'gladly going to sleep,' but 'gladly sleeping,'—as though with conscious satisfaction.—κα πολλοῦ σάλου, after the

rough passage from the islet of Chryse to Lemnos (see on 8 ff.). Cp. *Ani.* 150 ἐκ...πολέμων: *id.* 163 πολλῶ σάλῳ σείσασται.

κατηρεφεί, roofed over, *i.e.*, here, over-arching,—forming a cave; cp. *Ani.* 885 n.—πέτρα, 'a rock,' is a necessary correction of πέτρῳ, 'a stone.' πέτρος is never used in the larger sense, nor could the epithet here justify such a use. Cp. *Xen. An.* 4. 3. 11 ἐν πέτρῳ ἀντρώδει: but *id.* 7. 12 οὐδείς πέτρος (*i.e.*, none of the λίθοι mentioned in § 10) ἀνωθεν ἠτέχθη.

272 ε. οἶα, adv., = ὡς, cp. 293, *O. T.* 751: φῶτι δυσμόρη, as for some poor wretch, some beggar, for whom their least gifts were good enough. Cp. *Ar. Ach.* 424 ἀλλ' ἡ Φιλοκτήτου τὰ τοῦ πτωχοῦ λέγεις; (*sc.* βία). Not, 'rags such as my wretched state required' (*i.e.* for dressing his wound, cp. 39).—καί τι καί: cp. 308: fr. 304 καὶ δὴ τι καὶ παρῆκα τῶν ἀργυμάτων: *Thuc.* 1. 107 καὶ τι (adv.) καὶ τοῦ δήμου καταλύσας ὑποψία: *id.* 2. 17 καὶ τι καὶ Πυθικοῦ μαντείου ἀκροκλειῶτων: *Pind. O.* 1. 28 καὶ πῶς τι (adv.) καὶ βροτῶν φάτις κ.τ.λ.—βορῆς: to avoid the pollution of directly causing his death by starvation: cp. on *Ani.* 775 φορβῆρ τοσούτων ὡς ἀγοῶν μόνον προδούς.—οἱ αὐτοῦ τόχος: cp. 315: *Xen. An.* 3. 2. 3 οἰμαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν οἶα τοῖς ἐχθροῖς οἱ θεοὶ ποιήσεν.

σὺ δὴ, τέκνον, ποίαν μ' ἀνάστασιν δοκεῖς
 αὐτῶν βεβύτων ἐξ ὕπνου στήναι τότε;
 ποῖ ἐκδακρῦσαι, ποῖ ἀπομῶσαι κακά;
 ὀρώντα μὲν ναῦς, ἃς ἔχων ἐναυστόλουν,
 πάσας βεβύσας, ἄνδρα δ' οὐδέν' ἐντοπον, 280
 οὐχ ὅστις ἀρκέσειεν, οὐδ' ὅστις νόσου
 κάμνοντι συλλάβοιτο· πάντα δὲ σκοπῶν
 ἠῦρισκον οὐδέν πλὴν ἀνίσθαι παρόν,
 τούτου δὲ πολλὴν εὐμάρειαν, ᾧ τέκνον.
 ὁ μὲν χρόνος δὴ διὰ χρόνου προὔβαινέ μοι, 285
 καθεῖ τι βαιᾶ τῆδ' ὑπὸ στέγῃ μόνον
 διακουεῖσθαι· γαστρὶ μὲν τὰ σύμφορα

276 σὺ δὴ] Kvičala conj. οὐ δὴ: Blaydes writes καὶ μὴν. 278 Burges conj. ποῖ' οὐ δακρῦσαι; ποῖα δ' οἰμῶσαι κακά; (ποῖα μ' οἰμῶσαι τ.) For κακά Nauck conj. μάτην. 281 νόσου L, with most of the MSS.: νόσον or νόσω γ. 282 συμβάλλοιτο L, with the first λ partly erased, and λάβοιτο written above by S. 283 εὔρισκον L: cp. 288. 285 χρόνος δὴ A: χρόνος οὐδὲν L. Wecklein conj. χρόνος νυν.—διά

276 ε. σὺ δὴ (which has been needlessly altered, see cr. n.) suits the earnest appeal: 'try to imagine for yourself what I felt.'—ἀνάστασιν, cogn. acc. with στήναι as ἀναστήναι (cp. O. T. 50 στάντες τ' ἐς ὄρθον).

278 ποῖ' ἐκδακρῦσαι (δάκρυα): cp. Eur. Ph. 1344 ὥστ' ἐκδακρῦσαι γ' (burst into tears).—ποῖ' ἀπομῶσαι κακά, 'what woes I lamented.' This version is recommended (a) by the fact that the following verses develop a picture of the κακά: (b) by the ordinary use of ἀπομῶσαι with an acc. of the object deplored, as Ant. 1224: Eur. Med. 31: Ak. 635, 768: Aesch. fr. 134. But another version is also possible: 'shrieked out reproaches.' Here, however, he is speaking rather of his misery than of his resentment.

279 ε. ὀρώντα ναῦς μὲν βεβύσας, ἄνδρα δὲ κ.τ.λ.: cp. 1136 ὀρών μὲν αἰσχρὰς ἀπάτας, στυγρὸν δὲ φῶτ' ἐχθοδοσῶν. In both passages the irregular place of μὲν is due to the writer having begun as if he intended to repeat the partic. of ὀρώ: as here, ὀρώντα μὲν ναῦς...ὀρώντα δὲ ἄνδρα (O. T. 25 φθίνουσα μὲν...φθίνουσα δ', n.). Cp. Ai. 372 ff., n.

281 οὐχ is equivalent to a repetition of οὐδένα. For ὅστις ἀρκέσειεν, cp. 693 f. παρ' φ...ἀποκλαύσειεν (where, as here, the sentence is negative). Eur. I. T. 588 ff. οὐδένα γὰρ εἶχον ὅστις Ἀργύθεν μολύν | εἰς Ἄργος αἰθίς τὰς ἐμὰς ἐπιστολάς | πέμψει. And in a positive sentence, Soph. Tr. 903

κρήναισ' ἐάντην-ἐθα μὴ τις τίσειται: The relative clause with the optative is, in such instances, virtually a final clause (as here, 'no one to help'). The use of such an optative, we usually find in the Attic the fut. ind., even after a secondary tense; as if here we had οὐχ ὅστις ἀρκέσει: e.g. Xen. H. 2. 3. 2 ἔδοξε τῷ δήμῳ τράκοντα ἄνδρας ἐλέσθαι, ὃ τούτοις πατρίους νόμους συγγράγουσι.

The origin of this use of the optative is disputed. (1) According to one view, it is an extension of the deliberative use. From the direct question, τίς ἀρκέσει; comes the indirect ἀπορῶ ὅστις ἀρκέσει; and, after a secondary tense, ἤπθον ὅστις ἀρκέσειεν. (Xen. H. 7. 4. 39 ἠπθόρει δ' τι χρῆσαιτο τῷ πράγματι.) In οὐδένα εἶχον ὅστις ἀρκέσειεν the interrogative sense of ὅστις has passed into a purely relative sense, and the clause has become final. For this view, see A. Sidgwick in Classical Review, vol. v. p. 148, 1891. (2) Others hold that this optative is simply a potential, equivalent to the optative with εἰ. Prof. W. G. Hale, after a full discussion, decides for this view: see Transactions of American Phil. Assoc., vol. XXIV. pp. 156—205, 1894.

νόσου κάμνοντι συλλάβοιτο, put a helping hand to the disease, i.e., help to lighten its burden, for me in my suffering. As λαμβάνομαι τινοῦ=to lay hold on a thing, so συλλαβάνομαι τινός

Think now, my son, think what a waking was mine, when they had gone, and I rose from sleep that day! What bitter tears started from mine eyes,—what miserics were those that I bewailed when I saw that the ships with which I had sailed were all gone, and that there was no man in the place,—not one to help, not one to ease the burden of the sickness that vexed me,—when, looking all around, I could find no provision, save for anguish—but of that a plenteous store,—my son!

So time went on for me, season by season; and, alone in this narrow house, I was fain to meet each want by mine own service. For hunger's needs

χρόνου] Nauck conj. διὰ χρόνου. Blydes writes, ὁ μὲν χρόνος τοὺς δὴ βραδὺς προΐβαινέ μοι. 286 κἀδαι τι] Wecklein gives ἔδει τε (ed. 1881). In his *Arts Soph.* emend. (1869) he proposed καὶ δὴ τι βαῖα τῶδ' ὑπὸ στέγγῃ μ' ἔδει (omitting μόνου). —βαῖα ι: βαῖη L. 287 σύμφορα] I. G. Patakis conj. ζύμμετρα: Nauck, πρόσ-

τινι = to lay hold on it *along with* another person; i.e., to help him with it. Eur. *Med.* 946 συλλήψομαι δὲ τοῦδ' σοι κἀγὼ πόνου. Thuc. 4. 47 § 2 ἐπιελάβοτο δὲ τοῦ τοιούτου οὐχ ἥκιστα, they mainly contributed to such a result. Cp. id. 4. 10 § 1 οἱ ἐξυπαράμμενοι τοῦδὲ τοῦ κινδύου.—πάντα δὲ σκοπῶν: δέ here = ἀλλά: *Ant.* 85 n.

286 ε πλὴν ἀνίστασθαι: for the absence of the art., cp. O. C. 608 n.: Antiphanes fr. incert. 51 καταλείπειθ' οὐδὲν ἕτερον ἢ τεθνηκέναι. παρών: cp. *El.* 959 πάρεστι μὲν στένευ | ... | πάρεστι δ' ἀλαγνί. Musgave cp. Hor. *Sat.* 1. 5. 68 *invenietique Nil sibi legatum praeter plorare suisque. —εὐμάρων*, ease (704), hence, abundance. Cp. Aesch. fr. 237 κοῦπω τις 'Ακταίων' ἄθροος ἡμέρα | κών, πόνου πλουτοῦντ', ἐπεμψεν ἀλαδὲ. The author of the 'Letters of Phalaris' had this passage in mind, *Ep.* 33 (Schaefer) ἰδήλωσεν ἔτι πάντων ἐνδεῖς ἐστὶ πλὴν λυμῆ καὶ φόβου' τούτων δὲ [cp. τούτων δὲ here] ὑμᾶς καὶ λαν εὐμοιρεῖν [v. l. εὐμορεῖν].

286 ὁ μὲν χρόνος δὴ διὰ χρόνου κ.τ.λ. The text has been boldly altered by some editors (see cr. n.), in order to get rid of διὰ χρόνου: but the iteration is itself a proof of soundness. Such iteration is constantly employed in expressing a succession of seasons or periods; 'day by day,' ἔτος εἰς ἔτος (*Ant.* 340), παρ' ἡμᾶρ ἡμέρα (*Al.* 475), Mod. Gr. χρόνος σὲ χρόνο ('year after year'), *truditur dies die* (Hor. *Carm.* 2. 18. 15), etc. The phrase διὰ χρόνου regularly means, 'after an interval of time': cp. 758: Lys. or. 1 § 12 ἀσμένῃ με ἐπαρκυῖα ἦκοντα διὰ χρόνου: Xen. *Cyr.* 1. 4. 28 ἦκω διὰ χρόνου. So here, ὁ χρόνος προΐβαινέ μοι, time was ever

moving on for me, διὰ χρόνου, as (each) space of time was left behind. (The 'each' is implied in the imperfect προΐβαινε, which denotes not a single advance, but a series of advances.) Suppose that the interval denoted by διὰ χρόνου is a month. 'One month having elapsed' (διὰ χρόνου—as each month came to an end), 'time kept moving on' (i.e. a new month began). Render, then, 'Time went on for me, season by season.' Cp. Tennyson, *Enoch Arden*: 'Thus over Enoch's early-silvering head | The sunny and rainy seasons came and went | Year after year.'—Ellendt, rightly starting from the sense of διὰ χρόνου as 'after an interval,' wrongly explains it here as simply *tarde*, 'pausenweise': i.e. 'time went on with many a pause': as if, to Philoctetes, time seemed, at moments, to stand still. The error here consists in excepting the intervals denoted by διὰ χρόνου from the whole progress described by προΐβαινε.—Not: 'time kept moving on *through* time': as if ὁ χρόνος were the moving point, while διὰ χρόνου denoted its course.—For προΐβαινε, cp. Her. 3. 53 τοῦ χρόνου προβαίνωντος: Lys. or. 1 § 11 προβαίνωντος δὲ τοῦ χρόνου.

286 ε κἀδαι τι. The sense of τι here is nearly *εκαστὸν τι*, just as τις sometimes = *εκαστὸς τις* (Thuc. 1. 40 τοῖς ἐπιμαχούχοις αὐτῶν τινα κολλᾶζεν); a sense which the impl. ἔδει brings out, by implying successive needs at successive moments.—βαῖα, of size, as Aesch. *Pers.* 447 νῆσος... βαῖα.

διακονεῖσθαι, midd.: schol. ἐμαντῶ ἐξυπηρεῖσθαι. That the midd. would suggest, to an Attic ear, 'serving oneself,'

π 6 λ β α 2

τόξον τόδ' ἐξήρρισκε, τὰς ὑποπτέρους
 βάλλον πελείας· πρὸς δὲ τοῦθ', ὁ μοι βάλοι
 νευροσπαδῆς ἀτρακτος, αὐτὸς ἂν τάλας 290
 εἰλυόμην, δύστηνον ἐξέλκων πόδα
 πρὸς τοῦτ' ἂν· εἴ τ' ἔδει τι καὶ ποτὸν λαβεῖν,
 καὶ που πάγου χυθέντος, οἷα χείματι,
 ξύλον τι θραύσαι, ταῦτ' ἂν ἐξέρπων τάλας
 ἐμηχανάμην· εἶτα πῦρ ἂν οὐ παρῆν, 295
 ἀλλ' ἐν|πέτροισι πέτρον ἐκτρίβων μῶλις
 ἔφην' ἀφαντον φῶς, ὃ καὶ σώζει μ' αἰεὶ.
 οἰκουμένη γὰρ οὖν στέγη πυρὸς μέτα
 ✓ πάντ' ἐκπορίζει πλὴν τὸ μὴ νοσεῖν ἐμέ.
 φέρ', ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθης. 300

φορα. 288 ἐξήρρισκε γ: εὔρισκε L. 290 The schol. on 702 substitutes ποῖν for τάλας in quoting this verse: but he also omits αὐτὸς, thus showing how carelessly he quoted. 291 δύστηνος MSS. (so, too, the schol. on 702, and Suidas s.v. ἀτρακτος): δύστηνον Canter. 292 πρὸς τοῦτ' ἂν· εἴ τ' ἔδει.] L has a point after πόδα in 291, but none after πρὸς τοῦτ' ἂν. And so Wakefield would write, πόδα. | πρὸς τοῦτ' ἂν εἴ μ' [for εἴ τ'] ἔδει. Blaydes gives, πρὸς τοῦτ' ἂν. εἴτ' ἔδει κ.τ.λ., with

may be inferred from Plat. *Legg.* 763 A διακονοῦντές τε καὶ διακονούμενοι ἑαυτοῖς, 'serving (the State), and serving themselves' (cp. Ar. *Ach.* 1017 ἀπὸ γὰρ διακονεῖται). In later Greek, however, the midd. is sometimes no more than the act.; e.g. Lucian *Philops.* 35 δεξιῶς ὑππέρτει καὶ διακονεῖτο ἡμῶν.

288 ὑποπτέρους is perh. meant here to suggest 'shy' (and therefore hard to shoot); for the word often implies 'taking wing': cp. Eur. *Helen.* 1236 μῆθημι νῆκος τὸ σὸν, ἢ ὡ δ' ὑπόπτερον: id. fr. 420. 4 ὑπόπτερος δ' ὁ πλοῦτος. So *Li.* 139 πέφθηναι, | πτηρῆς ὡς ἄμμα πελείας.

289 ε. ὁ μοι βάλοι: for the optat. referring to an indefinite number of acts in past time, cp. Lys. or. 23 § 3 οὐδὲ γε ἐνερισσομὶ Δακεδῶν, ἐπὶ νουθεσίᾳ: Xen. *Cyr.* 5. 3. 55 οὐδὲ μὲν ἴδοι... ἠρώτα.

νευροσπαδῆς, 'with drawn string,' i.e., 'drawn back along with the string.' The epithet pictures the moment of taking aim, and thus suggests, though it does not literally express, the idea, 'sped from the string.' Not, 'drawing the string back' (by the pressure of the notch). Cp. *Ani.* 1216 ἀρμῶν... λιθοσπαδῆ, an opening made by dragging stones away; where the adj. implies λιθῶν ἰσπασμένων, as here the adj. implies ἀπὸ νευρῶν ἰσπασμένης.

ἀτρακτος. If the δ be for ἀμφ (as Curtius suggests, comparing δ-βολος, cloak), the word meant, 'what turns (τρεπ) round'; hence (1) spindle; then (2) shaft, arrow: *Tr.* 714: Thuc. 4. 40 § 2, where a Laconian uses it, and Thuc. explains it by τὸν διστόν. Aesch. adds the qualifying epithet τοξικῶ (fr. 139).—ἀπὸς, having no dog to fetch it.

291 ε. εἰλυόμην (cp. 702), 'crawl'; cp. Plat. *Tim.* 92 α ἀποδα... καὶ λυσιπώμενα ἐπὶ γῆς. The word suggests that each step with the sound foot is followed by a slight halt, while the other foot is dragged after it. Thus the notion is different from that of εὐλιπώδες (βοῖς), where a 'rolling' gait is meant. Cp. on 163. A cornelian intaglio in the Berlin collection shows Philoctetes thus εὐλιπώμενος, with the help of a stick in his left hand, while the right holds his bow and quiver; the left foot is the wounded one. (Milani, *Mito di Filotele* p. 78: see *Introd.*) It is clear from 215 (πταίων) and 894 (δρόσσει) that the poet imagines him as striving to walk erect, and not as creeping prone, with the knee of the sound leg against the ground.—ἂν with the iterative impf. in apodosis, after optat. in protasis, as oft.: cp. Isocr. or. 6 § 52 τὸν παρελθόντα χρόνον, εἰ... εἰς μόνος Δακεδαιμονίων βοηθήσειε, ὑπὸ πάντων ἂν ὠμολογήειτο ('it used to be

this bow provided, bringing down the winged doves; and, whatever my string-speed shaft might strike, I, hapless one, would crawl to it myself, trailing my wretched foot just so far; or if, again, water had to be fetched,—or if (when the frost was out, perchance, as oft in winter) a bit of firewood had to be broken,—I would creep forth, poor wretch, and manage it. Then fire would be lacking; but by rubbing stone on stone I would at last draw forth the hidden spark; and this it is that keeps life in me from day to day. Indeed, a roof over my head, and fire therewith, gives all that I want—save release from my disease.

Come now, my son, thou must learn what manner of isle this is.

a point (and not merely a comma) after *θραύσαι* in 294. 293 Nauck would delete this v., and read *ξύλον τε for ξύλον τι* in 294. 296 *ἐκτριβων* A: *ἐκθλίβων* L, with *τρι* written over *θλι* by the first corrector (S). A few of the later MSS. (L², Vat. b, K) have *ἐκθλίβων*, but most of them agree with A. Blaydes conj. *ἐντριβων*, or *ἀν τριβων*. 299 *ἐμέ* Nauck conj. *ἐτι*: Gernhard, *τινά*: Blaydes, *μύρον*: Burges, (for *ροσείν ἐμέ*) *πόσιν πονεῖν*. 300 *τὸ τῆς νῆσου*] Linwood conj. *τὰ τῆς νῆσου*.—*μάθησ* L, with A and most of the others. *μάθε* (R, V²) may have been a mere conjecture; T and a few more have *μάθοις*. Burges, Nauck, Wecklein and Cavallin

allowed') *παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν αὐτοῖς*. Cp. 294 f.—*δυστήνον*, as 1377 *δυστήνῃ σοῦ*.—*ξέλικον*: cp. Eur. *Phoeb.* 303 *γῆρας τρομερῶν ἔλικω ποδὸς βλάσω*.—*πρὸς τοῦτ' ἄν*: for the repetition of *ἄν*, cp. 223 n.: that of *πρὸς τοῦτο* emphasises the limit of the painful effort.

293 ε *πάγον χυθάντος*: cp. *Tr.* 853 *κέχυνται νόσος*, 'hath spread abroad' (through his frame). Attius, *Prometheus fr. 1 profusus gelus*. Psalm cxlvii. 16: 'He giveth snow like wool: he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels.'—*οἶα*: 273 n.—Nauck would delete this verse, because it is unreasonable that the hero should delay providing himself with firewood until the frost has set in.—*ξύλον τι*. Lemnos is now almost devoid of wood, save for a few plane-trees in the water-courses, and a little undergrowth.—For *ἄν* with iterative impf., cp. on 291 f.

296 ε *ἐν πέτροισι πέτρον*. For the change of quantity, cp. 827 (*ἄνε*): *O. C.* 442 *οἱ τοῦ πατρὸς τῷ πατρὶ*: *id.* 883 *ἄρ' οὐχ ἄβρις τὰδ'*;—*ἄβρις*: *Ant.* 1310 f. *δελταῖος*...—*δελταῖα*: *El.* 148 *ἄ Ἴτριν, αἰὲν Ἴτριν διαφύρεται*.—*ἐκτριβων*, rubbing hard (*ἐκ*='thoroughly,' *i.e.* till the spark comes). The v. l. *ἐκθλίβων* would mean, 'pressing' or 'squeezeing,' and is unsuitable. Cp. *Xen. Cyr.* 2. 2. 15 *ἐκ γε σοῦ πῦρ... ῥῆον ἄν τις ἐκτριψέω ἢ γέλωτα ἐξαγάγοιτο*. The use of two stones would suggest concussion

rather than friction. The Eskimos kindle fire by striking a piece of iron pyrites with a piece of quartz (instead of flint); the Alaskans of North America, and the Aleutian islanders (in the North Pacific), use two pieces of quartz, smeared with native sulphur. (M. Elie Reclus, in *Encycl. Brit.*, art. 'Fire.') *ἐκτριβων* might, however, cover the case of a slanting or scraping blow. In *Lucian Ver. Hist.* 1. 32 *τὰ πυρῖα συντριβάντες* refers to rubbing sticks together.—*ἄφαντον φῶς*, made the invisible light visible, *i.e.* drew the spark forth from its hiding place in the stone. Cp. *Ai.* 647 (Time) *φύει τ' ἀδηλα καὶ φανεῖντα κρύπτεται*. Blaydes compares *Synesius Ep.* 138 *σπιρθηρα κεκρυμμένον καὶ ἀπαῖοντα λαθάνειν*. *Verg. G.* 1. 135 *Ut silicis venis abstrusum excuderet ignem*.—*ἄφαντον* could hardly be, 'barely seen,' as if the sense were that the feeble spark instantly vanished again.

298 ε *οικουμένην γὰρ οὖν*, 'for indeed...': cp. *Ant.* 489 n. Remark *οὖν* in the thesis of the 3rd foot; so *δὲ* (*O. C.* 23), and even *περ* (*id.* 896).—*ἔπε* has been suspected. But it serves to qualify the general sentiment by a reference to his special circumstances:—'shelter and fire give all that a man needs—except, in my case, health.'

300 *φῆρε... μάθησ*, L's reading, presents an unexampled construction. Elsewhere the subjunctive after *φῆρε* occurs

ταύτη πελάζει ναυβάτης οὔδεις ἐκῶν·
 οὐ γάρ τις ὄρμος ἐστίν, οὐδ' ὅποι πλέων
 ἐξεμπολήσει κέρδος, ἢ ξενώσεται.
 οὐκ ἐνθάδ' οἱ πλοῖ τοῖσι σῶφροσιν βροτῶν.
 τάχ' οὖν τις ἄκων ἔσχε· πολλὰ γὰρ τάδε 305
 ἐν τῷ μακρῷ γένοιτ' ἂν ἀνθρώπων χρόνῳ.
 οὔτοί μ', ὅταν μὴ λῶσιν, ὧ τέκνον, λόγοις
 ἔλεοῦσι μὲν, καί πού τι καὶ βορᾶς μέρος
 προσέδοσαν οἰκτίραντες, ἢ τινα στολὴν·
 ἐκεῖνο δ' οὔδεις, ἡνίκ' ἂν μνησθῶ, θέλει, 310
 σῶσαί μ' ἐς οἶκους, ἀλλ' ἀπόλλυμαι τάλας
 ἔτος τόδ' ἤδη δέκατον ἐν λιμῷ τε καὶ
 κακοῖσι βόσκων τὴν ἀδηφάγον νόσον.

are among those who adopt *μάθε*. Seyffert gives *κᾶν...μάθοις*. 304 Bergk and Herwerden suspect this v.—σῶφροσιν] σῶφροσι L. 305 τάχ' οὖν] Hermann conj. τάχ' ἂν: Campbell, κατ' οὖν.—τις] τις L. 306 ἂν, omitted by the 1st hand

only in the first person, sing., as 1452, Ar. *Nub.* 787 *φέρ' ἴδω*: or plur., as id. *Vesp.* 1516 *φέρε νυν...ἐυχωρήσωμεν*. On the other hand, *φέρ'* *εἶπέ* occurs eight times in Soph. (433: O. T. 390, 536, 1142: Ant. 534: El. 310, 376: Tr. 890). In Her. 4. 127 *φέρετε, τοῦτους ἀνεύροντες συγγεῖν πειρᾶσθε αὐτούς*, the 2nd verb is imperat., not subj. If *φέρε...μάθη* be retained, it can be defended only as an irregular equivalent for *φέρε...φράσω* or the like (cp. Her. 2. 14 *φέρε δὲ νῦν καὶ αὐτοῖσι Διγυπτιοῖσι ὡς ἔχει φράσω*).

Several recent editors (see cr. n.) cut the knot by reading *μάθε*. It is, however, improbable that, if *μάθε* had been the genuine reading—giving so plain a construction—it would have been corrupted to the unparalleled *μάθη*. A more attractive conjecture is Seyffert's *κᾶν...μάθοις*. If *κᾶν* had once become *καὶ* (a most easy change), then *μάθοις* might have been altered to *μάθη* by a post-classical corrector. For the optat. with *ἂν* in courteous proposal or request, cp. 674: El. 637 *κλίσιοι ἂν ἦδη*.

τὸ τῆς νήσου, its case, condition: cp. Thuc. 8. 89 *οὐκ ἔδδκει μόνιμον τὸ τῆς ὀλιγαρχίας εἶσεσθαι*: Plat. *Legg.* 712 D *τὸ γὰρ τῶν ἐφόρων...τυραννικὸν...γένεσε*: id. *Gorg.* 450 C *τὸ τῆς τέχνης*: Eur. *Alc.* 785 *τὸ τῆς τύχης*. Hence τὰ is a needless conjecture.

302 ε. οὐ γάρ τις ὄρμος ἐστίν. The

absence of a safe *ὄρμος* is compatible with the existence of *λιμένες* (936 n.); and Philoctetes knows only the coast near his cave. If the *Iliad* calls Lemnos *ἐντεκμήνη* (21. 40), it also calls it *ἀμυχθαλέσσα* (24. 753), which was probably understood in antiquity as 'inhospitable' (*μύχμου*); though a modern view connects it with *μχ.*, *ἐμίχλη*, (our *mist*), as = 'smoky,' i.e., volcanic. In the time of Sophocles, Lemnos possessed two towns,—Hephaestia, on the N. coast, of which the site has lately been identified by Conze (*Reise auf den Aeg. Inseln*); and Myrina, now Kastro, on the W. coast. There was once an excellent harbour at Hephaestia; there still is one at Kastro, the present seat of trade. Good anchorage is also afforded by a deep bay on the N. coast (now 'Purnia'), and by another on the S. (now 'Mudros').

οὐδ' ὄποι πλέων: nor (is there a place), sailing to which, ἐξεμπολήσει κέρδος, a man shall sell off his wares at a profit. There is no *ἐμπόριον*. The acc. *κέρδος* seems to be 'cognate' (= *κερδαλεὺν ἐξεμπόλησιν*), rather than objective (as if *ἐξεμπ.* meant, 'achieve by trading'): cp. Her. 1. 1 *ἐξεμπολημένων* (Ion.) *σφι σχεδὸν πάντων*: cp. Ant. 1036 *ἐξημπολήμαι* n. (We cannot compare Tr. 92 *τὸ γ' εὖ | πρᾶσσεω...κέρδος ἐμπολήσῃ*, 'brings in gain.) The subject to *ἐξεμπολήσει* is *τις*, easily supplied from *ναυβάτης* (301).

No mariner approaches it by choice; there is no anchorage; there is no sea-port where he can find a gainful market or a kindly welcome. This is not a place to which prudent men make voyages. Well, suppose that some one has put in against his will; such things may oft happen in the long course of a man's life. These visitors, when they come, my son, have compassionate words for me; and perchance, moved by pity, they give me a little food, or some raiment: but there is one thing that no one will do, when I speak of it,—take me safe home; no, this is now the tenth year that I am wearing out my wretched days, in hunger and in misery, feeding the plague that is never sated with my flesh.

in L, has been added by S.—*ἀνθρώπων*] Schubert conj. *ἀνθρώποις*: Blaydes, *ἀνθρώπων*. 308 *καὶ τοῦ*] *κάτου* L. 313 *κακοῖσι*] Wecklein conj. *κόποισι*:

ἐνώσεται, pass.: cp. 48 n. In Lycophon 93 this form is fut. midd. There is no class. example of *ἐνωθήσομαι*. Attic, indeed, generally prefers the midd. form for the fut. pass. in 'pure' verbs (those of which the stem ends in a vowel).—For the fut. indic. in a relative clause of purpose, cp. Dem. or. 1 § 2 *προσβέλιαν πέμπω ἥτις ταῦτ' ἐρεῖ καὶ παρέσται τοῖς πράγμασιν*.

304 ἐνόηθ' = *θεύρω*: cp. 256 *μηδαμῶ* n.—*πλοῖ*: this nom. pl. occurs also in Xen. *An.* 5. 7. 7 *καλοὶ πλοῖ*: the dat. pl. in Antiphon or. 5 § 83 *πλοῖσι*. In L's *σάφροσι* the omission of the *ν* *ἐφελευστικόν* is doubtless a mere error; though Soph. sometimes lengthens *ι* before *βρ* or *βλ* in compounds (*Ani.* 336, *O. C.* 996 n.).—*βροτῶν*: cp. *O. C.* 279 *πρὸς τὸν εὐσεβῆ βροτῶν*.

305 ε. *τάχ' ὅν τις... ἴσχει*: 'perhaps, indeed, some one has put in.' *ὄν* has a concessive force; cp. 1306 *ἀλλ' ὄν* n. When *τάχα* stands without *ὄν*, it usu. = 'quickly': but cp. Plat. *Legg.* 711 A *ὕμεις δὲ τάχα οὐδὲ τεθέσθε τυραννομένην πόλιν* (where *τάχ' ὄν* is impossible). Here the force of *τάχα* is, 'I grant that visitors have come now and then; let us suppose such a moment.'—*ἴσχει* = *προτίσχει*, *ἀρβυλῆ*: Thuc. 6. 62 § 2 *ἴσχον ἐς ἡμέραν*. Cp. 221, 236.—*πολλά γὰρ κ.τ.λ.*: 'for such things (viz., such necessities as *ἄκων* implies) are likely to occur often (*πολλά* predicative adj., here practically equiv. to the adv.) in the long course of human life.' Now and again in the course of his lifetime, a sailor might be driven to seek shelter even on such a coast as that of Lemnos. *ὁ μακρὸς ἀνθρώπων*

χρόνος is the long term of man's normal life; cp. *Ani.* 461 *εἰ δὲ τοῦ χρόνου | πρόσθεν θανούμαι*, 'before my natural term.' Cp. Her. 1. 32 *ἐν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστί ἰδεῖν τὰ μὴ τις ἐθέλει, πολλὰ δὲ καὶ παθεῖν. ἐς γὰρ ἔβδομήκοντα ἔτη οὖρον τῆς γῆς ἀνθρώπων προτίθημι*. Id. 5. 9 *γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ*. A reminiscence of these phrases may have been in the poet's mind.

307 ε. *οὔτοι* referring to the indefinite *τις* (305): cp. *Ani.* 709 *οὔτοι* referring to *δοσις* in 707 (n.).—*λόγους* *ἔλεσθαι... οἰκτιράντες*. As a general rule, *ἔλεειν* = 'to show pity or mercy in act': *οἰκτιρεῖν*, 'to feel pity.' Thus Dem. or. 28 § 20 *σώσατε, ἔλεησατε*. [Dem.] or. 57 § 45 *ἔλεειν' ἂν... δικαίωτερον ἢ προσκαλλύοντο*. Lys. or. 31 § 19 *οἷς ἔτεροι δίδουσι παρ' αὐτῶν τι (i. e. ἔλεειν) προσηροῦντο, διὰ τὴν ἀπορίαν οἰκτιράντες αὐτοῖς*. See Heinrich Schmidt, *Synonymik der griechischen Sprache*, vol. III, pp. 577 ff.—*καὶ πόβ' τι*: see on 274.—*στολήν*: cp. 223 f. n.—*ἔκείνο... θάλα σ. ποιῆσαι*: cp. 100 n.

311 ε. *σώσαι μ' ἐς ἴκοναι*: cp. Aesch. *Pers.* 737 *πρὸς ἡπειρον σεώσθαι*: *Ani.* 189 n.—*ἐν λιμῷ τε καὶ κακοῖσι*. Some critics suspect *κακοῖσι* as not distinctive enough (see cr. n.); but it can surely denote those 'hardships' of his life which were superadded to the *λιμός* and the *νῆσος*. For *καὶ* at the end of the v., cp. *O. T.* 267, 1234.—*βόσκων*: cp. 1167.—*ἀδηφάγον*: 80 7 *διαβόρῳ*; 745 *βρῦκομα*. The *νῆσος* is personified, as in 759 by *ἐπελήσθη*.

- τοιαῦτ' Ἀτρείδαί μ' ἦ τ' Ὀδυσσέως βία,
ὦ παῖ, δεδράκασ'· οἱ Ὀλύμπιοι θεοὶ 315
δοιέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν.
- ΧΟ. ἔοικα κἀγὼ τοῖς ἀφιγμένοις ἴσα
ξένους ἐποικτίρειν σε, Ποίαντος τέκνον.
- ΝΕ. ἐγὼ δὲ καὐτὸς τοῖσδε μάρτυς ἐν λόγοις
ὡς εἶσ' ἀληθεῖς οἶδα, συντυχῶν κακῶν 320
ἀνδρῶν Ἀτρείδων τῆς τ' Ὀδυσσέως βίας.
- ΦΙ. ἦ γάρ τι καὶ σὺ τοῖς πανωλέθροισ ἐχεις
ἐγκλημ' Ἀτρείδαις, ὥστε θυμοῦσθαι παθῶν;
- ΝΕ. θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε,
ἰν' αἱ Μυκῆναι γνοῖεν ἠ Σπάρτη θ' ὅτι 325
χῆ Σκύρος ἀνδρῶν ἀλκίμων μῆτηρ ἔφν.
- ΦΙ. εὖ γ', ὦ τέκνον· τίνος γὰρ ὦδε τὸν μέγαν
χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας;
- ΝΕ. ὦ παῖ Ποίαντος, ἐξερῶ, μολίσ δ' ἐρῶ,
ἀγωγ' ὑπ' αὐτῶν ἐξελωβήθην μολῶν. 330

Nauck, *πόνοις*: Mekler, *κητίσι*.

315 Z. αἱ Porson: οἱ MSS. Wecklein (*Art* p. 17), keeping οἱ, would change αὐτοῖς in 316 to αἰθῆς: Tournier, to ἀλοῦσι.—ἀντίποιν' γ: ἀντάποιν' L. 316 ἐποικτίρειν MSS.: Nauck gives ἐποικτρεῖν. 319 ἐν λόγοις MSS. In L the first hand has written ω over οἱσ. Gernhard conj. ὦν λόγους. 320 Z. ἀληθεῖς altered from ἀληθῆς by 1st hand in L.—συντυχῶν] Meineke conj. *προστυχῶν*. The v. l. γὰρ τυχῶν is cited by Camp. from Vat. (cod. Pal. 287, 14th cent.), and by Blaydes from Ven. (=Campb.'s V², cod. Marc. 616, prob. of 14th cent.): adopting which, Blaydes writes:—*τοῖσδε μαρτυρῶ λόγους | ὡς*

314 Z. βία: cp. 321: *Tr.* 38 ἴφίτου βία.—οἱ, Porson's correction of οἶα, is certain. The sufferer prays that their sufferings may be like his own: cp. 275 n.: *Ani.* 927. With οἶα, both ἀνάω (as = 'themselves') and ἀντίποιν' become comparatively tame.—ἐμοῦ: cp. *El.* 592 ὡς τῆς θυγατρὸς ἀντίποινα λαμβάνεις.

317 Z. ἴσα could imply either (1) 'as fully as they pitied you in their hearts,'—the sense in which the speaker means Ph. to take it: or (2) 'only as much as they showed you pity in their deeds': cp. *Ani.* 516 n. on ἐξ ἴσου.—ἐποικτίρειν is much better than Nauck's ἐποικτρεῖν, which, as expressing a *presentiment*, would call too much attention to the ambiguity of ἴσα.

319 Z. ἐν λόγοις. If ἐν is sound, the phrase must mean 'a witness present at (the utterance of) these words.' Cp. Plat. *Phaedo* 115 E μὴδὲ λέγει ἐν τῇ ταφῇ, 'at the funeral,' i.e., while it is taking place. The expression is unusual; but I hesitate

to receive Gernhard's conjct. ὦν.

συντυχῶν, 'having found them bad men in my intercourse with them (σύν-).' The force of the simple τυχῶν here prevails over that of the prep., and so a gen. replaces the regular dat. Since in *O. C.* 1483 σοῦ τύχομι must be read for συντύχομι, there is no other extant example of συντυχῶν with gen. But there are analogies for the exception: in 1333 ἐντυχῶν Ἀσκληπιδῶν is the only instance of a gen. (instead of dat.) with ἐντυχῶν, except *Her.* 4. 140 λελομένης τῆς γαστρὸς ἐντυχόντες. Again, 552 προστυχόντι τῶν ἰσων and *El.* 1463 ἐμοῦ κολαστοῦ προστυχῶν are isolated examples of a gen., instead of dat., with that compound. In 719 παιδὸς ὁπατήρας (instead of παιδὸς) is also unique. Cp. *Tr.* 17 κοίτης ἐμπελασθῆναι (where the dat. would be normal). It may be added that here, where συντυχῶν expresses, not merely a meeting with the men, but an experience of their character,

Thus have the Atreidae and the proud Odysseus dealt with me, my son: may the Olympian gods some day give them the like sufferings, in requital for mine!

CH. Methinks I too pity thee, son of Poetas, in like measure with thy former visitors.

NE. And I am myself a witness to thy words,—I know that they are true; for I have felt the villainy of the Atreidae and the proud Odysseus.

PH. What, hast thou, too, a grief against the accursed sons of Atreus,—a cause to resent ill-usage?

NE. Oh that it might be mine one day to wreak my hatred with my hand, that so Mycenae might learn, and Sparta, that Scyros also is a mother of brave men!

PH. Well said, my son! Now wherefore hast thou come in this fierce wrath which thou denouncest against them?

NE. Son of Poetas, I will speak out—and yet 'tis hard to speak—concerning the outrage that I suffered from them at my coming.

εἰς ἀληθείς. οἶδα γὰρ τυχῶν κ.τ.λ.—κακῶν | ἀνδρῶν 'Ατρειδῶν] Toup (keeping συν-τυχῶν) conj. κακῶν | ἀνδρῶν 'Ατρειδῶν τῇ τ' 'Οδ. βίε: so, too, Erfurdt, but with ἐκείνων for 'Ατρειδῶν. For ἀνδρῶν Blaydes conj. ἀσσων τ' or αὐτῶν τ'. §24 θυμὸν... χεῖρ Brunck: θυμῶ...χεῖρα mss. Nauck conj. εἰ μοι γένοιτο θυμὸν ἐμπλήσαι ποτε. §27 ὡς τὸν] Erfurdt conj. ὡδ' ἔχων. §28 κατ' αὐτῶν] In L the letters κατ' have been inserted by S, after an erasure. The 1st hand seemed to have written καὶτῶν: then κατ' was written above the line, but again erased, when κατ' was substituted for κ in the text.—ἐγκαλῶν] Blaydes conj. (inter alia) τόνδ' ἔχων:

the gen. has a special excuse.—We cannot make συντυχῶν mean = 'having found them bad men, as you have done' (i.e., σύν σοι).

§22 ε ἦ γάρ, 248 n.—τοὺς πανώλεθρους: cp. Eur. *El.* 86 χη πανώλεθρος | μήτηρ.—παθῶν, and not merely κλύω.

§24 ε. The corruption in the mss., θυμῶ...χεῖρα, is of the same nature as that in *O. T.* 376 (μ...σοῦ for σε μοῦ). Cp. Plat. *Rep.* 465 A εἰ τοῦ τίς τῷ θυμοῦ, ἐν τῷ τοιοῦτῳ πληρῶν τὸν θυμὸν (sating his wrath) ἦρτον ἐπὶ μείζους ἂν ἰοι στάσεις.—Μυκῆναι, as that of Agamemnon: Σπάρτη, as that of Menelaus. γνοίην, after the optative γένοιτο: cp. Aesch. *Eum.* 297 ἴδθαι ('may she come!')... | ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος: and *O. T.* 506 n.

§27 ε εὖ γ', εὐγε: Ar. *Eccl.* 213 εὖ γ', εὐ γε πῆ Δί', εὐ γε λέγε, λέγ', ὠγαθέ. There is no other example in Tragedy of this colloquial εὖ γε without a verb.—τίνος γάρ: lit., 'Now (γάρ, 249 n.), on account of what have you come thus charging them

with (having provoked) the great anger (which you show)?' τίνος, causal gen., not with τὸν...χόλον alone, but with the whole sentence: cp. 75 i, 1308: *O. T.* 698 δίδαξον κἀμ', ἀναξ, δτου ποτὲ | μήπω τοσούτῳ πράγματος στήσας ἔχεις.—ὣς, 'thus' (not 'hither,' as in *O. T.* 7).—χόλον ἐγκαλῶν κατὰ τινος = to make one's anger a subject of accusation against a person, i.e. to charge him with having provoked it. The causal τίνος helps to explain the pregnant sense. Cp. *O. T.* 702 λέγ', εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν ἔρεις, 'speak, if you can make a clear statement in imputing (the blame of) the feud.'

§29 ε. ἔξερῶ, μόλις δ' ἐρῶ. In such phrases μόλις usu. stands in the first clause, with μέν: *Ant.* 1105 μόλις μέν, καρῆας δ' ἐξίσταμαι, n. For ἔξερῶ—ἐρῶ, cp. 249 f. The feeling is like that of Odysseus when asked by Alcinoüs to tell his story: *Od.* 9. 12 σοὶ δ' ἐμὰ κῆδεα θυμὸς ἐπερώτατο στονέοντα | εἰρεσθ', ὄφρ' ἐτι μάλλον ὀδυρμένους στωαχίσω.—μολῶν: to Troy, 353.

- ἐπεὶ γὰρ ἔσχε μοῖρ' Ἀχιλλέα θανεῖν,
 ΦΙ. οἴμοι· φράσης μοι μὴ πέρα, πρὶν ἂν μάθω
 πρῶτον τὸδ'· ἢ τέθνηχ' ὁ Πηλέως γόνος;
 ΝΕ. τέθνηκεν, ἀνδρὸς οὐδενός, θεοῦ δ' ὕπο,
 τοξευτός, ὡς λέγουσιν, ἐκ Φοίβου δαμείς. 335
 ΦΙ. ἀλλ' εὐγενῆς μὲν ὁ κτανών τε χῶ θανών.
 ἀμηχανῶ δὲ πότερον, ὦ τέκνον, τὸ σὸν
 πάθημ' ἐλέγχω πρῶτον, ἢ κείνον στένω.
 ΝΕ. οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ', ὦ τάλας,
 ἀλγήμαθ', ὥστ' ἢ μὴ τὰ τῶν πέλας στένειν. 340
 ΦΙ. ὀρθῶς ἔλεξας· τοιγαροῦν τὸ σὸν φράσον
 αὐθις πάλιν μοι πρᾶχμ', ὅτ' σ' ἐνύβρισαν.
 ΝΕ. ἤλθόν με νηὶ ποικιλοφτόλῳ μετὰ
 δῖός τ' Ὀδυσσεὺς χῶ τροφεύς τοῦμοῦ πατρός,

Tournier, ἐν καλῷ 'πεληλυθας.

333 ἢ L, εἰ r.

334 z. Burges would

change οὐδενός to οὐ δαμείς, and omit v. 335. For τοξευτός Blaydes conj. τόξου. 335 πρῶτον] Naber conj. πρότερον. 340 This verse is rejected by Th. Gomperz. 341 τα γαρ οὖν L, an accent on γαρ having been erased. 342 Rejected by Burges, Gomperz and Otto Hense.—δῖω σ' ἐνύβρισαν] ὅπως ἐν ὕβρισαν Γ; whence

331 ἔσχε. The pres. ἔχει would mean 'constrains'; cp. Eur. *I. T.* 1065 *τρεις μὴ τύχη τοὺς φιλάτους, | ἢ γῆς πατρώας νόστος, ἢ θανεῖν, ἔχει*. The aor. ('ingressive') = 'came upon him with constraint': cp. 1117: fr. 529 *τοὺς δὲ δουλείας... | ἰσγόν ἔσχ' ἀνάγκας*; Eur. *Hec.* 4 *ἐπεὶ Φρυγῶν πόλιν | κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνας*.

332 φράσης...μὴ πέρα: for the place of μὴ, cp. 67 n.

335 τοξευτός...δαμείς=τόξου δαμείς. The adj. here defines the instrument, as oft. elsewhere the place (*O. T.* 1411 *θαλάσσιον | ἐκρίψατ'*), or the manner (*O. C.* 1637 *κατηύρεσεν τὰδ' ὄρκιος*).

33 λέγουσιν implies that there was something mysterious in the death; Paris might seem to have inflicted it, but, in men's belief, the true slayer was Apollo. ἐκ, however, does not here denote ulterior, as dist. from immediate, agency ('by doom of Phoebus'; *O. T.* 1453); it is here no more than ὑπό.—According to one account, Paris shot Achilles, but with the aid of Apollo (as Athena had helped Achilles against Hector): so *Il.* 19. 416 (the immortal steed Xanthus to Achilles) *ἀλλὰ σοὶ αὐτῷ | μόρσιμόν ἐστι θεῶ τε καὶ ἀνέρι ἴφι δαμῆναι*: and Hector's prophecy

(*Il.* 22. 359) *ὅτε κεν σε Πάριος καὶ Φοῖβος Ἀπόλλων | ἐσθλὸν ἴσθ' ἰδέσωσιν ἐπὶ Σκαίῃσι κύλῳσιν*. Verg. *Aen.* 6. 57 *Phoebé, ...Dardana qui Paridis direxiti tela manisque | Corrus in Aecidae*. Another account speaks of Apollo without naming Paris: so *Il.* 23. 178 Achilles says that Thetis had predicted to him that he should die *Ἀπόλλωνος βέλτεσσιν*. Cp. Aesch. fr. 350. 8 (Thetis speaks of Apollo) *αὐτός ἐστιν ὁ κτανών | τὸν παῖδα τὸν ἐμόν*. So, too, Hor. *Carin.* 4. 6. 1 ff. Quintus Smyrn. 3. 61 (Apollo, hidden in a mist) *στυγαρόν πρόθεσε βέλεμον | καὶ ἐ θεῶς ὄθησε κατὰ σφυρῶν*. As to the vulnerable heel of Achilles, cp. Statius *Ach.* 1. 269, where Thetis says: *progenitum Stygis amice severo | Armatum (totumque utinam?)*. Hyginus (*Fab.* 107) fused the two versions by making Apollo take the guise of Paris.—The 'cyclic' epic which related the death of Achilles was the *Aethiopsis*, ascribed to Arctinus of Miletus, c. 776 B.C. (*Introd. to Homer*, p. 153).

336 ἀλλ' εὐγενῆς μὲν: ἀλλά= 'well' (said as if with a sigh); μὲν has a reflective tone, 'certainly,'—'it must be granted.' Cp. Plat. *Gorg.* 460 A *ἀλλ' ἐγὼ μὲν οἶμαι*,

When fate decreed that Achilles should die—

PH. Ah me! Tell me no more, until I first know this—say'st thou that the son of Peleus is dead?

NE. Dead,—by no mortal hand, but by a god's; laid low, as men say, by the arrow of Phoebus.

PH. Well, noble alike are the slayer and the slain! I scarce know, my son, which I should do first,—inquire into thy wrong, or mourn the dead.

NE. Methinks thine own sorrows, unhappy man, are enough for thee, without mourning for the woes of thy neighbour.

PH. Thou sayest truly.—Resume thy story, then, and tell me wherein they did thee a despite.

NE. They came for me in a ship with gaily decked prow,—princely Odysseus, and he who watched over my father's youth,—

Blaydes writes *ὄπως ἐς σ' ἔβρισαν*. §43 ποικλοστόλῳ] In L the second λ has been made from μ ποικιλῶ στόλῳ Vat.: ποικλοστόμῳ A: πολυκλήστῳ Harl. (Brit. Mus., cod. 5743, 15th cent.). Burges conj. ποικλοστερνος. Nauck, μετήλυθον με νηὶ ποικλοστόλῳ. §44 διὸς τ'] Valcknaer conj. δόλιός τ'.—τροφεύς L (and so A):

κ.τ.λ. (The δέ in 337 does not answer to this μέν.) Cp. 524 ἀλλά... μένοι n.—κτανών... θανών: A frequent παράχησις. *Ant.* 1263 ὦ κτανώτας τε καὶ | θανώτας βλεπώτατες ἐμφυλοῦσι. *Eur. I. T.* 553 ἡ κτανώσα χῶ θανών. *Alc.* 488 κτανών ἀρ' ἤξει ἡ θανών αὐτοῦ μεναί.

§38 ἀέγω... στήνω: delib. subjunct.: for the pres., cp. *O. T.* 651 n.

§39 οἶμαι μὲν, as *O. T.* 1031: so δοκῶ μὲν, *O. C.* 995 n.—καὶ τὰ σ', 'εὐπει...'. Cp. *Ty.* 1216 ἀλλ' ἀρέσει καὶ ταῦτα. For the elision in σ', *O. T.* 64 n.

§41 ε. τοιγαροῦν ('so, then') occurs also in *O. T.* 1519, *Alc.* 490, *El.* 1257.—αἶψα πάλιν (*O. C.* 1418 n.) refers to 329—331. He had there intimated that, on reaching Troy, he had suffered some grievous wrong. Yet it has been proposed to reject v. 342 on the ground that Ph. could not ask for the repetition of a story which he had not yet heard.—δῆψ, 'wherein,' dat. of respect: cp. *Thuc.* 2. 65 § 12 σφαλιότες... ἄλλῃ τε παρασκευῇ καὶ τοῦ ναυτικοῦ τῷ πλείονι μορῷ: id. 4. 73 § 4 τῷ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆναι. The dat. δῆψ has not been influenced by the ἐν in the compound. For the acc. with ἐνβρίξω, cp. *Kaibel Epigr. Gr.* 195 1 μή μου ἐνβρίξῃ ἀγνόν τάφον. The ἐν has the same force as in ἐγγελάω: cp. *Eur. El.* 68 ἐν τοῖς ἐμοῖς γὰρ οὐκ ἐνίβρισας κακοῖς.

§43 ποικλοστόλῳ, 'with gaily decked

prow': not simply 'gaily drest' (like λευκόστολος, etc.). Cp. *Aesch. Pers.* 408 εὐθὺς δὲ ναῦς ἐν νηὶ χαλκῆρῃ στόλον | ἔπαισεν, where στόλος poetically = ἐμβολον, the beak or ram, which was attached to the ship below the prow. The term ἀεροστόλιον was sometimes applied to the 'figure-head' (such as the head and neck of a swan). Here, ποικλοστόλῳ seems to denote some special adornment, intended to mark the solemnity of the mission. These envoys came, not only to announce the death of Achilles, but to salute his heir. Cp. *Pind. P.* 2. 62 ἐνανθέα δ' ἀναβάσομαι στόλον: where (whether στόλον be taken as 'prow,' or, more tamely, as 'voyage') the epithet refers to the adorning of the ship with garlands on a festal occasion. So, too, when the Salaminia was about to leave Athens on the annual θεωρία to Delos, the priest of Apollo crowned the stern with garlands (*Plat. Phaed.* 58 c).—Others regard ποικλοστόλῳ as merely a constant epithet, equiv. to the Homeric μλοσπάρηος (now explained by some as referring 'to a literal painting of a face upon the bows'; *Leaf, Il.* 2. 637). The v. l. ποικλοστόμῳ is merely a prosaic corruption.

§44 διὸς τ' 'Οδυσσεύς: this is the Homeric πολῦτλας διὸς 'Οδυσσεύς. The epithet διὸς 'bright') may be rendered 'princely,' or 'noble,' when applied to a chief (the idea of personal comeliness

λέγοντες, εἴτ' ἀληθὲς εἴτ' ἄρ' οὖν μάτην, 345
 ὡς οὐ θέμις γίγνοιτ', ἐπεὶ κατέφθιτο
 πατὴρ ἐμός, τὰ πέργαμ' ἄλλον ἢ μ' ἐλεῖν.
 ταῦτ', ὦ ξέν', οὕτως ἐνέποντες οὐ πολὺν
 χρόνον μ' ἐπέσχον μὴ με ναυστολεῖν ταχύ,
 μάλιστα μὲν δὴ τοῦ θανόντος ἡμέρω, 350
 ὅπως ἴδοιμ' ἄθραπτον· οὐ γὰρ εἰδόμην·
 ἔπειτα μέντοι χῶ λόγος καλὸς προσῆν,
 εἰ τὰπὶ Τροία πέργαμ' αἰρήσοιμ' ἰών.
 ἦν δ' ἡμαρ ἦδη δεύτερον πλέοντί μοι,

τροφὸς γ. 347 ἢ μ' ἐλεῖν L, corrected from ἦ [not ἦ] μ' ἐλεῖν either by the 1st hand or by S. A too has ἦ μ' ἐλεῖν. 349 ἐπέσχον] Schneider conj. ἐπασχον (A has ἐπάσχον): Blaydes, ἐπειθον or ἐπήγον.—Hartung writes, ταῦτ', ὦ ξέν', ἐνέποντες οὐ πολὺν χρόνον | ἐπέσχομεν μὴ κείσε ναυστολεῖν ταχύ.—μὴ με] Seyffert

being included therein): or by the more general word, 'goodly,' in other cases. Cp. Note 2 to Butcher and Lang's *Odyssey*: 'Froissart and Brantome apply respectful terms of moral excellence to knights and ladies whom they describe as anything but moral.'

χῶ τροφεύς: Phoenix, who, having been driven from the house of his father Amyntor, was received by Peleus, and entrusted with the care of the infant Achilles: to whom he says in *Il.* 9. 483 καὶ σε τοσοῦτον ἐθήκα (reared thee up to manhood), θεοῖς ἐπιείκελ' Ἀχιλλεῦ, | ἐκ θυμοῦ φίλων. Another legend represents Achilles as brought up by Cheiron (*Il.* 11. 832).

345 εἴτ' ἄρ' οὖν, 'or, after all (ἄρα), it may be (οὖν)': for οὖν with the second εἴτε, cp. *O. T.* 90, and n. *ib.* 1049.—ἀληθὲς does not occur as = ἀληθῶς, though τὸ (or τὸ γε) ἀληθὲς is so used, like *τε vera*. Here it has, indeed, an adverbial force, but is properly the acc. governed by λέγοντες. So in Eur. *Ion* 275 we may point thus: τί δαὶ τόδ'; ἄρ' ἀληθὲς; ἢ μάτην λόγος; For μάτην, *falso*, cp. also Soph. *El.* 63, 1298.—γίγνοιτ': they said, ὡ θέμις γίγνεται, it becomes unlawful (by the fact that Achilles is now dead): cp. 116 n.

347 ἄλλον ἢ μ'. If there had been any previous indication of Neoptolemus, the reading ἄλλον ἢ μ' would have been tenable (see on 47 εἰκοτὸ μ'): as there is none, we surely require ἢ μ'. Cp. *Ani.*

83 μὴ μοῦ προτάρβει.

348 ε. οὐ πολὺν κ.τ.λ.: 'they did not cause me to make any long delay, or to refrain from sailing at once': another way of saying, 'they filled me with burning eagerness to sail at once.' He speaks with a certain bitterness, meaning, 'they well knew how to act their part, when they put the matter in that light.' For ἐπέσχον τινα as = 'to cause one to pause,' see Thuc. 4. 5 καὶ τι καὶ αὐτοῦσι ὁ στρατὸς ἐτι ἐν ταῖς Ἀθήραις ὡν ἐπέσχε, 'partly, too, the fact that their army was in Attica caused them to delay' (instead of marching out at once). *Id.* 1. 129 καὶ σε μήτε νύξ μήτε ἡμέρα ἐπισχέτω (pres. imper.) ὥστε ἀνεῖναι πρῶσσειν τι. This sense of the trans. ἐπέσχω and ἐπέσχω is not precisely the same as that in *El.* 517 ἐς σ' ἐπέσχ' αἰεὶ | μήτοι θυραίων ὄσαν αἰσχίνειν φίλων, 'restrained thee' (by compulsory detention): i.e., οὐ πολὺν χρόνον μ' ἐπέσχον is not, 'they did not succeed in restraining me long' (as if they had been trying to do so); but rather, 'they gave me no cause for delaying long';—not, 'non diu me cohibuerunt,' but 'effecerunt ne diu morarer.'

Instead of μὴ με ναυστολεῖν, we might well prefer, with Blaydes, μὴ οὐχὶ ναυστολεῖν, were it not that palaeographically it is so improbable. And for μὴ where μὴ οὐ might be expected, cp. *O. T.* 1387 οὐκ ἄν ἐσχόμεν | τὸ μὴ πακλήσαι, n. The repetition of με, as subject to ναυστολεῖν, may seem slightly

saying, (whether truly or falsely, I-know not,) that since my father had perished, fate now forbad that the towers of Troy should be taken by any hand but mine.

Saying that these things stood thus, my friend, they made me pause not long ere I set forth in haste,—chiefly through my yearning towards the dead, that I might see him before burial,—for I had never seen him; then, besides, there was a charm in their promise, if, when I went, I should sack the towers of Troy.

It was now the second day of my voyage,

conj. μή σὸ με : Blaydes writes μή οὐχι. §51 σὸ γὰρ εἰδόμεν] Seyffert writes οὐδ' ἄρ' εἰδόμεν. Meineke suggests ὅπως ἴδοιμ' ἔνν γὰρ σὸ νιν εἰδόμεν' but would rather

inelegant; but it is not grammatically objectionable.—See Appendix.

§51 σὸ γὰρ εἰδόμεν, 'for I had (never) seen him.' The comment ἴδοντα, written after εἰδόμεν in the margin of L, represents the simplest and best interpretation. Neoptolemos was born in Scyros, and remained there, under the care of his maternal grandfather, Lycomedes (243), until he went to Troy (see n. on 239 f.). Soon after the birth of Neoptolemos, his father Achilles had returned to Phthia; whence, some eight or ten years later, he went to Troy, without revisiting Scyros. Hence Neoptolemos can say that he had never seen his father. In this conception Sophocles is following the *Iliad*. From *Il.* 11. 765—782 it appears that Phthia, not Scyros, was the place from which Achilles went to Troy. And in *Il.* 19. 331 f. Achilles speaks of his son as having never seen Phthia; for, apostrophising the dead Patroclus, he says, 'my soul had hoped that thou should'st return to Phthia,'—ὡς ἂν μοι τὸν παῖδα θεῶν ἐν τῇ μελαίῃ | Σκυρόθεν ἐξαγάγῃς, καὶ οἱ δείξῃς ἕκαστα, | κτῆσιν ἐμῇ δμῶδες τε καὶ ὑπερέφες μέγα δῶμα.—Apollodorus (3. 13. 8) follows a different version, according to which Achilles had remained in Scyros till he was brought thence to Troy by Odysseus.—For the midd. εἰδόμεν in dial. cp. *El.* 977 ἴδουθε, *id.* 892 κατεῖδόμεν, *Tr.* 151 εἰσίδουτο: in lyrics, below, 1113, *Al.* 351; and in anapaests, *Tr.* 1004. Cp. ὀρῶμένη (midd.) in dial., *Tr.* 306.—See Appendix.

§52 ε. ἔπειτα μέντοι, answering to μέλλουσα μὲν (350): cp. *O. T.* 647 f. μέλλουσα μὲν...ἔπειτα (without δέ): *id.* 777

θανάσαι μὲν ἄξια, | σπουδῆς γε μέντοι κ.τ.λ. In *Eur. Med.* 1145 ff. πρὶν μὲν... ἔπειτα μέντοι is not strictly similar, since ἔπειτα is there temporal.—χῶ λόγος καλῶς προσῆν, 'there was a further charm' (καλῶς predicate) 'in the reason suggested,—if indeed I was to take,' etc.: ὁ λόγος is the reason for going, suggested by the envoys, (as distinguished from the natural *ἴμερος* in the son's mind,) and is explained by *εἰ...ἀρήσοιμ'*. Not, 'the *same*, too, was attractive.' For προσῆν cp. *Xen. H.* 3. 1. 28 μισθὸς μὲν ἡμῖν...εἰργασταί..., ἦν δέ τι προσεργασώμεθα, καὶ ταῦτα προσέεται. For a different use, cp. 129n.—*εἰ...ἀρήσοιμ'*, *oratio obliqua*: he said to himself, *εἰ ἀρήσω*. For the fut. opt., cp. *Xen. Cyr.* 3. 1. 3 *εἰ* τινα φερόντα λήψοιτο, προηγόρευεν *εἰ* ὡς πολέμιον χρῆσαιτο (he said, *εἰ* λήψομαι...χρήσομαι). For *εἰ* with optat., where *one's own former thought* is indicated in dependence on a past tense, cp. *Lys. or.* 3 § 3 *εἰ* εὐχόμενος, *εἰ* μέλλουσιν πολλοὶ μοι συνείσθαι, ἠνσυχῆμι (his thought had been, *εἰ* χύσομαι, *εἰ* μέλλουσι).—τῶν Τροίης πέργαμ' (cp. 611), the citadel which crowns the city of Troy, the Πέργαμος ἄκρη of Homer (*Il.* 5. 460, 6. 512).—who uses only the sing. Hence Ilios is called *αἰτυτή*, ὀφρυόεσσα (*Il.* 22. 411): cp. *Introd. to Homer*, p. 148. For the prep. ἐπί, cp. *Pind. O.* 8. 32 (Apollo and Poseidon) Ἴλιω μέλλουσες ἐπὶ στέφανον ταῖξαι (sc. *πύργων*).—*ἴων*, opt. added: a verb denoting enterprise

768 n.
§54 ε. πλεό-
as oft. with ref. †
27 ἐπεὶ ἦν ἡμῶ

κάγω πικρὸν Σίγειον οὐρίῳ πλάτῃ 355
 κατηγομένη· καὶ μ' εὐθύς ἐν κύκλῳ στρατὸς
 ἐκβάνα πᾶς ἠσπάετ', ὀμνῶντες βλέπειν
 τὸν οὐκέτ' ὄντα ζῶντ' Ἀχιλλέα πάλιν.
 κείνος μὲν οὖν ἐκεῖ· ἐγὼ δ' ὁ δῦσμορος,
 ἐπεὶ δ' ἀκρῦσα κείνον, οὐ μακρῶ χρόνῳ 360
 ἔλθων Ἀτρείδας πρὸς φίλους, ὡς εἰκὸς ἦν,
 τὰ θ' ὄπλ' ἀπήτουν τοῦ πατρὸς τὰ τ' ἄλλ' ὅσ' ἦν.
 οἱ δ' εἶπον, οἴμοι, τλημονέστατον λόγον·
 ὦ σπέρμ' Ἀχιλλέως, τᾶλλα μὲν πάρεστί σοι
 πατρῶ' ἐλέσθαι, τῶν δ' ὄπλων κείνων ἀνῆρ 365
 ἄλλος κρατύνει νῦν, ὁ Λαέρτου γόνος.
 κάγω δακρῦσας εὐθύς ἐξανίσταμαι
 ὀργῇ βαρεῖα, καὶ καταλήσας λέγω·
 ὦ σχετλί, ἣ τολμήσατ' ἀντ' ἐμοῦ τι.

reject the verse. 355 κάγω πικρὸν] Burges conj. κάγω 'τ' ἄκρον: Blaydes writes κάγω 'τ' ἄκρον.—πλάτῃ] Nauck conj. πλοῆσι ὁ δρόμος. 357 ἠσπάετ'] ἠσπάετο L. For such neglect of elision cp. comm. on *Ani.* 1146 f. 360 δακρῦσα MSS.: δακρῦσα Heath. 361 πρὸς φίλους] Bothe conj. προσφίλων. Blaydes writes πρὸς διπλοῦς. 362 τὰ τ' ἄλλ' ὅσ' ἦν] Nauck conj. καὶ τὰπῖπλα. 363 οἴμοι from

Ἀθηναίος. The distance from Scyros to Sigeum is about 125 miles.—κάγω: for καὶ in temporal parataxis (instead of εἰτε), cp. *O. T.* 718 n.—πικρὸν Σίγειον. Sigeum, the N.W. promontory of the Troad (now Yeni Shehr), is fitly named, as being the point for which he, coming from Scyros in the s.w., would make; and also because the tumulus, traditionally known as the 'tomb of Achilles,' is near Sigeum. It is 'bitter' or 'cruel' to him, not only on account of his father's death, but through the memory of his wrongs. The epithet is here a fine dramatic touch: while the conjecture κάγω 'τ' ἄκρον, which many recent edd. adopt, is tamely prosaic. Cp. *Od.* 17. 448 μὴ τάχα πικρὴν Δίγυτον καὶ Κύπρον ἔκραι. —οὐρίῳ πλάτῃ, instrum. dat.; sped by oars, while a s.w. wind also filled his sails. Cp. 'velis remisque,' 'ventis remis,' etc.—κατηγομένη, was coming into at, with acc. instead of the usual cp. 244 προσέσχε... γῆν
 " in its use of the of motion; cp. τείχευ.

357 ε. ὀμνῶντες after στρατὸς: so *Il.* 17. 755 τῶν δ' ὥστε ψαρῶν νέφος ἔρχεται ἢ κολοῖων, | ὀδῶν κεκλήγοντες: cp. *Ani.* 1021 f. n.—ζῶντ' Ἀχ. πάλιν: legend naturally revived the image of the father in his son; Nauck cites trag. fr. adesp. 363 οὐ παῖς Ἀχιλλέως, ἀλλ' ἐκείνος αὐτὸς εἶ.

360 ε. ἔκατ', 'lay low in death,' a poet. equiv. for 'had died' (not=προ-έκειτο, 'lay on the bier,' ready for the ἐκφορά). Cp. *El.* 1134 ὅπως θανῶν ἔκασο τῇ τῶδ' ἡμέρῃ | τόμβου πατρῶου κοῦρῶν εὐληχῶς μέρος. *Ani.* 1174 καὶ τίς φανεῖται; τίς δ' ὁ κείμενος; Simonides fr. 60 κείσθαι ζῶντι μᾶλλον τῶν θνῶ γὰρ ἐκείνων. It is natural to suppose that the son's wish to arrive before the burial (351) was fulfilled; for the tidings of the death would have been sent at once, and he would have reached Troy not later, perhaps, than five days after it (cp. 354). In Hector's case the funeral took place only on the tenth day after his remains had been brought home (*Il.* 24. 785). The comciseness of the narrative here, which does not refer to the obsequies (unless in δακ-

when, sped by breeze and oar, I drew nigh to cruel Sigeum. And when I landed, straightway all the host thronged around me with greetings, vowing that they saw their lost Achilles once more alive.

He, then, lay dead; and I, hapless one, when I had wept for him, presently went to the Atreidae,—to friends, as I well might deem,—and claimed my father's arms, with all else that had been his. O, 'twas a shameless answer that they made! 'Seed of Achilles, thou canst take all else that was thy sire's; but of those arms another man now is lord,—the son of Laertes.' The tears came into my eyes,—I sprang up in passionate anger, and said in my bitterness,—'Wretch! What, have ye dared to give my arms

οἰμοι L. 306 Λαέρτου L, with most of the later MSS.: Λαερτίου T (after Triclinius). 307 κάγω δακρύσας L (with A and most of the rest): κάγω 'δακρύσας B. Bothe conj. κάγω' ἀκούσας: whence Blaydes gives κάγω 'ξακούσας: Nauck, κάγω 'πακούσας: Wecklein, ἐγὼ δ' ἀκούσας. 309 ὦ σχετλί' ἢ τολμήσατ' L ('τολμήσατ' Vauvilliers). Heath conj. ὦ σχετλιοι, ἢ 'τολμήσατ': Musgrave, ὦ σχετλιοι, 'τολμήσατ': Tournier, ὦ σχετλιω, 'τολμήσατ': Blaydes, ὦ σχετλί', ἢ 'τόλμησας (recognising, however, that it is

μωα), is Sophoclean: cp. *Ant.* 415 n. The welcome by 'all the host' (356) cannot be considered as a direct allusion to the funeral rites; cp. the reception of Teucer by the army (*Ai.* 721 ff.).—δακρύσας: for the prodelision of the augment, cp. *O. C.* 1062 ταχέϊ 'πρόσυνα: *Ant.* 457 n.—ὦ μακρῆ χρώνη, after it: *O. C.* 1648 χρώνη βραχεῖ στραφέντες.

301 ζ. ὡς εἰκός ἦν goes closely with φίλους,—'friends, as it was reasonable to suppose them.' The only peculiarity is that ὡς εἰκός ἦν here refers to a just hope felt at a past moment, and not to the fitness of a past fact (as if the sense was, 'friends, as they naturally were,'—or, 'having gone, as I naturally did'). Cp. *Plat. Menex.* 247 b φίλοι παρὰ φίλους ἡμᾶς ἀφίκεσθε.—τά τ' ἄλλ' ὅσ' ἦν: Homer describes the κλισία of Achilles as handsomely furnished (cp., e.g., *Il.* 24. 597), and it now contained the treasures which Priam had brought as the Ἐκτορῆς κεφαλῆ ἀπερῆσ' ἀποινα (*id.* 228—236: 579).

303 τλημονίστατον λόγον, here = ἀουδίστατον, most audacious, shameless (in *Eur. Hec.* 562 the same phrase = 'most outrageous speech'): *El.* 439 εἰ μὴ τλημονεστάτη γυνή | πασῶν ἔβλαστε: *Aesch. Cho.* 383 τλάμωναι καὶ παυοργῶν | χειρ.

304 ζ. πάρεστί σοι, 'it is open to thee,' 'thou hast free leave': cp. *Ant.* 13 n.—Δαίρτον: cp. n. on 86 f.

307 ζ. δακρύσας, the tears of pain and anger started into his eyes. (For the

σορ. part., cp. *Plat. Phaed.* 116 D καὶ ἅμα δακρύσας, μεταστρεφόμενος ἀπ' αὐτοῦ.) Many recent editors change this to ἀκούσας, or a compound of it (see cr. n.). But the traditional reading is incomparably more forcible; it is also thoroughly Homeric in spirit; *Il.* 23. 385 (Diomedes, when Apollo strikes the whip from his hand in the chariot-race) τῷ δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χυομένουοι. Cp. *Inv.* i. 168 *Inde iras et lacrimas.*—ἔανίσταμαι: he had been seated, as in converse with friends.—ἄργῃ: modal dat., *O. T.* 405 n., βαρεῖα, vehement: cp. μῆριν βαρεῖαν (*O. C.* 1328, *Ai.* 656).—καταλήσας: cp. *Ant.* 767 τοῦ δ' ἐπὶ τηλικούτος ἀλήσας βαρεῖ. This compound (in which κατὰ is intensive) occurs elsewhere only in later Greek.

309 ζ. ὦ σχετλί' is said to Agamemnon: ἢ 'τολμήσατ' (cp. 360 'δάκρυα) refers to him and Menelaus: so *O. C.* 1104 προσίθ' αὐτῶν, ὦ ταῖ (said to Antigone, entering with Ismene).—πρὶν μαθεῖν ἐμοῦ, before ye had heard from me (that ye might do so). The phrase is so far unusual that, when μαθάνω takes a gen. (of the person) only, it usually = 'to understand,' as *Plat. Gorg.* 463 D ἄρ' οὐν ἐν μέθοις ἀποκρυμάνου; *Id. Philob.* 51 c ἐμὸν μαθάνει. Similar is *O. T.* 545 μαθάνων...σοῦ, to comprehend thy teachings. Cp., however, 541, ὡν μαθόντες, = 'having made inquiries of them.' So here μαθεῖν is little more than ἀκούσαι or γινέσθαι.

δούναι τὰ τεύχη τὰμά, πρὶν μαθεῖν ἐμοῦ; 370
 ὁ δ' εἶπ' Ὀδυσσεύς, πλησίον γὰρ ὦν *κυρεῖ,
 ναί, παῖ, δεδώκασ' ἐνδίκως οὔτοι τάδε·
 ἐγὼ γὰρ αὐτ' ἔσωσα κἀκεῖνον παρών.
 κἀγὼ χολωθεῖς εὐθύς ἤρασσον κακοῖς 375
 τοῖς πᾶσιν, οὐδὲν ἐνδεές ποιούμενος,
 εἰ τὰμά κείνος ὄπλ' ἀφαιρήσοιτό με.
 ὁ δ' ἐνθάδ' ἦκων, καίπερ οὐ δύσοργος ὦν,
 δηχθεῖς πρὸς ἀξήκουσεν ᾧδ' ἡμεΐψατο·
 οὐκ ἦσθ' ἰν' ἡμεῖς, ἀλλ' ἀπῆσθ' ἰν' οὐ σ' ἔδει· 380
 καὶ ταῦτ', ἐπειδὴ καὶ λέγεις θραυστομῶν,
 οὐ μήποτ' ἐς τὴν Σκύρον ἐκπλεύσης ἔχων.
 τοιαῦτ' ἀκούσας κᾶξονειδισθεῖς κακὰ
 πλέω πρὸς οἴκους, τῶν ἐμῶν τητῶμενος
 πρὸς τοῦ κακίστου κᾶκ κακῶν Ὀδυσσεώς.
 κοῦκ αἰτιῶμαι κείνον ὡς τοὺς ἐν τέλει· 385
 πόλις γὰρ ἔστι πᾶσα τῶν ἡγουμένων
 στρατός τε σύμπας· οἱ δ' ἀκοσμοῦντες βροτῶν
 διδασκάλων λόγοισι γίγνονται κακοῖ.

not necessary). 370 πρὶν μαθεῖν ἐμοῦ;] Tournier conj. πρὶν μαθεῖν ἐμέ; Hartung writes πρὶν μαθεῖν ἐμέ; Wunder conj. πρὶν θανεῖν ἐμέ; 371 ὁ δ' ἰ: ὁδ' L.—ὦν (from ὦν in L) κύρει MSS.: ὦν κυρεῖ Porson: ἦν κυρῶν Brunck. 372 δεδώκασ'] Nauck conj. δεδράκασ'. 373 παρών] Burges conj. φρωῶν. 376 ἀφαιρήσοιτο] In L there

371 ε. ὁ δ' εἶπ' Ὀδυσσεύς. Here ὁ is a substantival pronoun, and the proper name is added as by an after-thought: a Homeric use, as *Il.* 2. 402 αὐτὰρ ὁ βοῦν ἴφρευσε, ἀναξ ἀνδρῶν Ἀγαμέμνων (cp. Monro *Hom. Gram.* § 258). Cp. *Ai.* 780 ff. ὁ δ' εὐθὺς... Τεύκρος: Plat. *Phaed.* 70 B ἦ δ' ὅς, ὁ Ζωκράτης.—ὦν κυρεῖ. Hermann objected to the historic pres. as unsuitable to a parenthetic remark; but without cause. Cp. *Ani.* 253 f., with n.: Eur. *Hel.* 963 ff. σχεῖς τυγχάνω γὰρ ἐν μέσσοις Θρηκῆς ὄρου | ἀπῶν, ὅτ' ἦλθεσ δούρ': ἐπεὶ δ' ἀφικόμεν, ... | ἐς ταῦτόν ἦδε συμπίπτει. Brunck's ἦν κυρῶν (cp. 544) is smoother, indeed, but could hardly have generated the MS. reading.—τάδε does not imply that the arms are present (one of Nauck's grounds for preferring δεδράκασ'), but only that they are the subject of conversation.

373 παρών, not merely, 'being here at Troy' (while Neoptolemus was absent, 379), but, 'being present at the critical

moment': cp. 1405: Ar. *Lys.* 283 τασθὲ δέ... | ἐγὼ οὐκ ἔρα σχῆμα παρὼν τολμήματος τασθόντος; Eur. *Hipp.* 1242 τίς ἀνδρ' ἄριστον βούλεται σώσει παρών; (i.e., to go and save).—Acc. to Arctinus in the *Aethiopia*, it was Ajax who carried the body of Achilles off of the fray, while Odysseus kept the Trojans off (*Proclus* p. 479). In *Od.* 5. 309 f. Odysseus speaks of the day, ὅτε μοι πλείστοι χαλκήρεα δούρα | Τρώες ἐπέριψαν περὶ Πηλεΐωι θανόντι. In *On. Met.* 13. 284 he says: *his... laceratis ego corpus Achillis | Et simul arma tulit.*

374 ε. ἤρασσον: cp. *Ai.* 725 ὀνειδίσων | ἤρασσον ἐνθεν κἀθεν: for the lit. sense, *O. T.* 1276.—κακοῖς τοῖς πᾶσιν: the art. properly means, 'with all the taunts that exist': cp. *Tr.* 716 φθίρει τὰ πάντα κνώδαλ'.—οὐδὲν ἐνδεές ποιούμενος, making (on my part) nothing deficient, i.e. leaving nothing unsaid that occurred to me. For this use of the midd. ποιούμενος, cp. *O. C.* 1144 σὺ γὰρ λόγοισι τὸν βίω

to another man, without my leave?'. Then said Odysseus,—for he chanced to be near,—'Yea, boy, this award of theirs is just; I saved the arms and their master at his need.' Then straightway, in my fury, I began to hurl all manner of taunts at him, and spared not one, if I was indeed to be robbed of my arms by *him*. At this point,—stung by the abuse, though not prone to wrath,—he answered,—'Thou wast not here with us, but absent from thy duty. And since thou must talk so saucily, thou shalt never carry those arms back to Scyros.'

Thus upbraided, thus insulted, I sail for home, despoiled of mine own by that worst offspring of an evil breed, Odysseus. And yet he, I think, is less to blame than the rulers. For an army, like a city, hangs wholly on its leaders; and when men do lawless deeds, 'tis the counsel of their teachers that corrupts them.

is an erasure after $\delta\phi'$, leaving a space equal to two letters before *αι*. 332 κάξουειδισθεῖς] Wecklein (*Arv* p. 76) conj. κάξουειδισας. 333 αἰτιῶν' ἐκείνων L. 333 λόγοις] The rhetor Nicolaus (*circ.* 480 A.D.) in his *Progymnasmatata* (Waltz, *Rh. Gr.* I. p. 294) has, τὸν Σοφοκλῆα θαυμάζειν δὲ πᾶσι δάσασαν τῶν ἡγουμένων εἰπόντα, τοὺς δ' ἀκοσμοῦντας ἀνθρώπους διδασκάλων τρόποις ποτηροῖς γίνεσθαι.

σπουδάζομεν | λαμπρὸν ποιῆσαι. — εἰ... ἀφαιρήσονται: he said, (*δεινὸν ἔστιν*) εἰ ἀφαιρήσονται: cp. 353 n. For the double acc., cp. Eur. *Andr.* 613 ἀφείλου πατέρας ... τέκνα. Since the idea of the taker's interest is usually implied, the middle voice of this verb is more freq. than the active.

377 ε. ἐνθάδ' ἤκων, brought to that point,—provoked so strongly: cp. *O. T.* 687 ὄρεσ' ὧ' ἤκαι: *id.* 1158 ἀλλ' εἰς τὸδ' ἤκαι.—οὐ δόσοργος: as his mother speaks of his ἀγαποφροσύνη (*Od.* 11. 203).—πρὸς ἐξήκουσεν with *δηχθεῖς*, not with *ἡμέψατο*. πρὸς with acc., as='in view of,' can always represent the cause of a feeling; cp. *Tr.* 1211 ἀλλ' εἰ φοβεῖ πρὸς τοῦτο.—ε. ἐξήκουσεν, the taunts which had been addressed to him (382): here *εἰ* merely strengthens the notion of 'being reviled,' as in *ἐξωειδίσθη*: cp. 676.

380 ε. ἐταυθῆ καὶ λέγας, 'since thou must speak thus,—καὶ emphasising λέγας: cp. *O. T.* 1129: but *id.* 412 ἐταυθῆ καὶ τυφλὸν μ' ὠνειδίας is different, καὶ going with τυφλόν.—οὐ μήπωσ': 103 n.—τὴν Σκύρον (240): the art. is scornful: cp. 1060.—ἀκλειέσθαι implies a further taunt: having come out so late, he will not even now stay and fight.

382 ε. The words ἀκούσας κάξουειδισθεῖς form a rhetorical climax,—'having been addressed, yes, insulted, with such taunts': κακά is object to

ἀκούσας, and also 'cognate' acc. with *ἐξουειδισθεῖς*. Wecklein's ingenious κάξουειδιστας seems unlikely, since N. is dwelling on his wrongs rather than on his own heat in resenting them.—πρὸς οἰκούς: the plur. implies, 'the home country,' as 60 *εἰς οἶκον μολεῖν*. The sing. (suggesting rather the private home) occurs in 58, 240, 488, 548.—τηγήμενος: *O. C.* 1200 n.—καὶ κακῶν, as the reputed son of Sisyphus, 417 n. Cp. *O. T.* 1397 κακὸς τ' ὦν καὶ κακῶν.

388 ε. τοὺς ἐν τῷλα, the Atreidae: cp. *Ani.* 67 n.—πᾶσα and σῶμασ have here an adverbial force,—'wholly': cp. *As.* 275 καὶνὸς τε λύπη πᾶς ἐλήλαται κακῆ. ἔστι... τῶν ἡγουμένων: is under their influence: cp. *O. T.* 917 *ἔστι τοῦ λόγουστος*, n. (But in *Ani.* 738 οὐ τοῦ κρατοῦστος ἢ πᾶσι νομίζεται; 'is deemed his property.')

—στρατός, 'army' (with reference to the Greek army at Troy): not=θῆμος,—a sense which occurs in Aesch. and elsewhere (*Ani.* 8 n.), but which is nowhere requisite in Soph., and which would be weak here, just after πᾶσι.—οὐ δ' ἀκοσμοῦντες βροτῶν (the gen. as in 304), the unruly; those who violate the rights of others, as Odysseus has done: cp. *Ani.* 730 and 660.

διδασκάλων λόγοις. This play was brought out in the spring of 409 B.C. The Revolution of the Four Hundred, in the

	λόγος λέλεκται πᾶς· ὁ δ' Ἀτρείδας στυγῶν ἔμοί θ' ὁμοίως καὶ θεοῖς εἶη φίλος.	390
στρ. ΧΟ.	ὄρεστέρα παμβῶτι Γᾶ, μᾶτερ αὐτοῦ Διός, 2 ἄ τὸν μέγαν Πακτωλὸν εὐχρυσον γέμεις, 3 σὲ κάκει, μᾶτερ πότνι, ἐπηυδάμας, 4 ὅτ' ἐς τόνδ' Ἀτρείδαν ὕβρις πᾶσ' ἐχάρει, 5 ὅτε τὰ πάτρια τεύχεα παρεδίδοσαν, 6 ἰὼ μάκαιρα ταυροκτόνων 7 λεόντων ἐφέδρε, τῷ Λαρτίου, 8 σέβας ὑπέρτατον. X	395 400

Hence Schneidewin read *τρόποις*. 391—402 L divides the vv. thus: *ὄρε-
τέρα—| μᾶτερ—| ἄ τὸν—| σὲ κάκει—| πότνι—| ὅτ' ἐς τόνδ'—| ὕβρι—| ὅτε...
τεύχεα—| ἰὼ ταυροκτόνων—ἐφε—| ἔδρε—| σέβας ὑπέρτατον.* 393 ἄ τὸν
μέγαν] Wecklein writes *ἀγὸν μέγ' ἄ*: Lindemann conj. ἄ Τμῶλιον. 399 παρεδί-

summer of 411 B.C., was emphatically a case in which of *ἡγούμενοι*—Peisander and his fellow oligarchs—had corrupted or intimidated a *πόλις*. The Army at Samos had illustrated the same process in the case of a *στρατός*,—the oligarchic officers, in correspondence with Alcibiades, having been the first agents of mischief. (Thuc. 8, 47 and 75: Grote VIII. pp. 9 and 63.) Thus, to the ears of an Athenian audience, the poet's verses might well suggest a lightly-hinted apology for those citizens who, against their will, had been compromised by the conspirators.—Cp. *O. C.* 1537 n.

389 ε λόγος λέλεκται πᾶς: cp. 241 n.—*Ἀτρείδας*. We notice the art with which, all through his story, Neoptolemus has contrived to throw the chief odium on the Atreidae. Thus, after calling their speech *πλημῶνέστατος* (363), he remarks incidentally that Odysseus was a good-tempered man (377); and though he calls him, indeed, *κάκιστος* (384), he hastens to add that the higher powers were more to blame (385). And now, at the close, he names the Atreidae alone. Thus he acts in the spirit of his mentor's advice (64 f.), but refines upon it.—*φίλος*: cp. 585 f.

391—402 Mindful of their young chief's precept—*πειρῶ τὸ παρὸν θεραπεύειν* (149)—the Chorus seize this moment in order to deepen the impression left on the mind of Philoctetes. It was in the land of the Trojans—often called 'Phrygians'—that Neoptolemus was wronged by the Atreidae. 'Then and there'—say the Chorus—'we invoked the most awful

deity of the land, the great Earth Mother, the Phrygian Cybele—to punish our prince's wrong.' The interposition of the Chorus is admirably effective for the purpose of making their master's indignation appear genuine.

This strophe, to which vv. 507—518 form the antistrophe, is a *ὕμνημα*, or 'dance-song' (*O. T.* 1086 n.). The dochmiacs of which it is mainly composed (see Metrical Analysis) are accompanied by animated movement, expressive of the lively resentment which these memories suggest.

From a mythological point of view the verses are of singular interest. The attributes given to the goddess belong to three groups. (1) *παμβῶτι Γᾶ* recognises her in the primary character of an Elemental power. (2) *μᾶτερ... Διός* identifies her with Rhea. (3) *ὄρεστέρα, λεόντων ἐφέδρε*, and the mention of the Pactolus, present her as the specially Phrygian Cybele. But these three characters are completely fused in the unity of the *μᾶτηρ πότνια*.

391 ε *ὄρεστέρα*: cp. Eur. *Helén.* 1301, where the *ὄρεία...* | *μᾶτηρ θεῶν* is identified with Demeter. In order to appreciate the large significance of this epithet in relation to the 'Phrygian Mother,' we must remember that 'Phrygia' originally denoted the whole interior highlands of Asia Minor west of the Halys (Kiepert, *Asc. Gea.* § 64). *παμβῶτι*: cp. the epithets *βόδωρος* (1162), *φαιέσβιος*, *τευλυβέτερα*, *φυσίζοα*, *κουροτρόφος*, etc.

μᾶτηρ αὐτοῦ Διός: the *Μητρίων* at

My tale is told; and may the foe of the Atreidae have the favour of Heaven, as he hath mine!

CH. Goddess of the hills, all-fostering Earth, mother of Zeus most high, thou through whose realm the great Pactolus rolls golden sands,—there also, dread Mother, I called upon thy name, when all the insults of the Atreidae were being heaped upon this man,—when they were giving his sire's armour, that peerless marvel, to the son of Lartius—hear it, thou immortal one, who ridest on bull-slaughtering lions!

δοσαν γ: παραδίδωσαν L. 401 λαρτίου Γ: λαρτίου L.—Bergk conj. λέοντων ἐφεδρ', ἰὼ τάργ' ἰδοῦ. 402 σέβας] Nauck conj. γέρας or κλέος.

Athens was sacred to Rhea Cybele: see on *Ant.* 1070 ff. The name Rhea (probably connected with *ῥεα*, earth) was doubtless older than Cybele (see Welcker *Götterl.* 1. 221), and in Crete the ancient cult of Rhea seems never to have passed into that of Cybele, while in Asia Minor Rhea and Cybele came to be identified. Hence Demetrius of Scepsis (in the Troad) could say that Rhea was not worshipped in Crete, because, by Rhea, he understood Cybele (Strabo p. 472). The legends of the Cretan Ida were easily transferred to the Mysian: there was a *Διότη* in the Troad (Strabo *l.c.*) as well as in Crete. Cp. Apoll. Rh. 1. 1139 ῥέμβω καὶ τυπάνῳ 'Ρεῖην Φρύγες Ἰδάκωντο. Propertius 3. 1. 27 *Idaeum Simoentia* (the river at Troy), *Iovis cunabula parvi*.

392 Πακτωλόν: mentioned here as the river on which Sardis was situated,—that city being a famous seat of Cybele's worship. Her. 5. 101 Ζάρδιες μὲν ἐνεπρήσθησαν (during the Ionian revolt in 502 B.C.), ἐν δὲ αὐτῆσι καὶ ἰρὸν ἐπιχωρήσῃ θεοῦ Κυβήβης τὸ σκηπτόμενοι οἱ Πέρσαι βοιωτῶν ἀνεπειμύκρασον τὰ ἐν Ἑλλάσῳ ἰρῶ. Hence an Athenian poet might well think of Sardis in speaking of Cybele. Lydia was included in the older and larger meaning of Phrygia (cp. *Ant.* 825 n.).—εὐχρυσόν. When the attribute of a noun which has the article consists of more than one element (as here of μέγαν and εὐχρυσόν), part of it may stand between the art. and noun, and the rest after the noun, without art.: cp. 986 τὸ παγκρατὲς σέβας | Ἐφαιστότευκτων: O.T. 1199 τὰν γαμφώνυχα παρθένων | χρησιμῶδόν. The Pactolus brought down gold dust from Mount Tmolus, the range just south of Sardis (Verg. *Aen.* 10. 142; Hor. *Epod.*

15. 19, etc.).

395 κ. κάκει, at Troy also (as now in Lemnos).—ἐπηυδόμεαν=ἐπεκαλούμεν: the only classical example of this compound.—Ἀτραιδῶν ὕβρις πάσ', 'all' their insolence,—referring to the full account of it which N. has just given (363 ff.). Others understand: (1) 'the complete' or 'consummate' ὕβρις: cp. 142 πᾶν κράτος (n.). Or (2), making πᾶσ' predicative, 'went with all its force' (cp. 385 n.).

398 τὰ πάτρια, which had belonged to his father, Achilles: a rare poetical use of πάτριος as=πατριός: cp. Pind. O. 6. 62 πατρία δόσα, the voice of his father (Apollo). In O. T. 1394 τὰ πάτρια... δώματ'='the house of my fathers,' πάτριος having its usual sense. But that sense is impossible here, since Achilles had been the first possessor of the arms wrought by Hephaestus.—παραδίδωσαν: cp. 64 n.

400 ε. ἠ calls on the goddess to note the wrong: μάκαιρα, i.e. θεά, as Sappho fr. 1. 13 τὸ δ', ὦ μάκαιρα, | μειδίασαι' ἀθανάτων προσώπων.—ταυροκτόνων, a general epithet, marking the fierceness of the creatures whom the goddess subdues: cp. *Il.* 18. 579 σμερδαλέω δὲ λόντε δὴ' ἐν πρώτρῳ βόεσσιν | ταύρον ἐρύγηλον ἔχεττη.—λέοντων ἐφεδραῖς is best taken literally, of riding on lions. Cybele riding sideways on a lion was often represented in works of art (statues, reliefs, coins). Pliny 35. 109 says that Nicomachus painted *deum...matrem in leone sedentem*. This painter belonged to the Thebano-Attic school, and flourished c. 360 B.C.: we may well suppose, then, that the lion-riding Cybele was familiar in the time of Sophocles. Cp. Eur. *Ion* 201 πτερόντος ἐφεδρον ἵππου (Bellerophon).—But, as the Homeric ἵππων

- ΦΙ. ἔχοντες, ὡς ἔοικε, σύμβολον σαφές
 λύπης πρὸς ἡμᾶς, ὧ ξένοι, πεπλευκατε
 καὶ μοι προσάδεθ' ὥστε γινώσκειν ὅτι 405
 ταῦτ' ἐξ Ἀτρειδῶν ἔργα καξ' Ὀδυσσέως.
 ἔξοιδα γάρ νιν παντός ἄν λόγου κακοῦ
 γλώσση θιγόντα καὶ πανουργίας, ἀφ' ἧς
 μηδὲν δίκαιον ἐς τέλος μέλλοι ποεῖν.
 ἀλλ' οὐ τι τοῦτο θαυμ' ἔμοιγ', ἀλλ' εἰ παρὼν 410
 Αἴας ὁ μείζων ταυθ' ὄρων ἠρείχετο.
 ΝΕ. οὐκ ἦν ἐτι ζῶν, ὧ ξέν'. οὐ γὰρ ἄν ποτε
 ζῶντός γ' ἐκείνου ταῦτ' ἐσυλήθην ἐγώ.

408 καὶ μοι] Linwood conj. πέμοι.—προσάδεθ'] Tournier conj. πρόσδεον.—γινώσκειν] γινώσκειν L. Blaydes conj. γινώσκειν μ'. 409 μηδὲν (sic) L.; in which δίκαιον has been made from δὲ βαιον (sic) by S.—μέλλοι L: which Blaydes cites also from

ἐπιβάς (Il. 5. 328) refers to chariot-driving, so here λέωντων ἐφέδρε might also mean, in a car drawn by lions. An altar-relief of the Roman age, reproduced by Baumeister (*Denkm.* p. 801), from Zoega's *Bassiril.* (t. 13), shows her thus: two lions draw her car; she wears a short-sleeved chiton, while the long veil attached to the back of her mural crown flows down like a mantle; in her right hand is a laurel branch; her left rests on the rim of the tympanon, holding it upright on her left knee.—It is less likely that λέωντων ἐφέδρε means, 'seated above lions'; i.e., on a throne with lions crouching below at each side. Arrian (*Periplus* 9) mentions such a representation, which, like the other two, seems to have been frequent.

402 σέβας must be acc. in appos. with τεύχεα: it cannot be (as the first schol. suggests) a vocative addressed to the goddess. The armour of Achilles, made by the god Hephaestus, is a σέβας, an object on which men gaze with reverent wonder. So Thetis describes these arms as καλὰ μάλ', ὅτ' οὕτω τις ἀνὴρ ὤμοισι φόρησεν (Il. 19. 11). Cp. *El.* 685 (Orestes) εἰσήλθε λαμπρός, πᾶσι τοῖς ἐκεί σέβας. The dat. τῷ Λαρτίου must be taken with παρεδιδόσων, which requires it. And it seems best not to take that dat. with σέβας also. If we did so, the phrase would mean, 'an object of reverence' to Odysseus; not, an 'honour' or 'glory' to him. But, though τῷ Λαρτίου is not construed with σέβας, their

juxtaposition is forcible; 'to him—those peerless arms.' The long separation of the verb from its dative is excused by the fact that the interposed *ὡ μάκαρα... ἐφέδρε* prepares the indignant emphasis on τῷ Λαρτίου.

We should not, then, change σέβας to γέρας. As Nauck remarks, the two words are confused in the schol. on Eur. *Or.* 383 (vol. 2, p. 122, 18 Dind.). L affords an instance of γ corrupted to σ in 571 (σσω for ἐγώ). In uncials σέβας might have originated from B for P. But the sense given by γέρας would be tamer.

403 ε. σύμβολον...λύπης, a grief-token, i.e. a token consisting in your grief (defining gen.; cp. 159 οἶκον...κοίτης, n.). σύμβολα were tallies, sometimes consisting of dice (*Νίσται*, Plat. *Symp.* 193 A) or knuckle-bones (*δοτρήγαλοι*) seen in two. A message or request, purporting to come from a friend at a distance, could thus be tested. The bearer was asked to produce the other half of the divided token. See Her. 6. 86. ε ἀποδεικνύστας τὰ σύμβολα, ἀταίρων τὰ χρήματα: Eur. *Med.* 613 ζήτους...πέμπων σύμβολ', = to give one credentials to friends abroad. When two persons established such signs between them, they were said σύμβολα ποιῆσθαι: C. I. G. 87 ποιήσθω δὲ καὶ σύμβολα ἢ βουλή πρὸς τὸν βασιλέα τὸν Σιδωνίων, ὅπως ἂν δὲ θεμὸς δ' Ἀθηναίων εἰδῆ ἴαν τι πέμπη...δεύματος τῆς πόλεως. As each half was called σύμβολον, the word can mean 'counterpart': Plat. *Symp.* 191 D ζῆταί δὲ αἰ τοῦ αὐτοῦ ἕκαστος ζύμ-

PH. It seems that ye have come to me, friends, well commended by a common grief; and your story is of a like strain with mine, so that I can recognise the work of the Atreidae and of Odysseus. For well I know that he would lend his tongue to any base pretext, to any villainy, if thereby he could hope to compass some dishonest end. No, 'tis not at this that I wonder, but rather that the elder Ajax, if he was there, could endure to see it.

NE. Ah, friend, he was no more; I should never have been thus plundered while he lived.

K (cod. Par. 2886). μέλλει A, with most of the rest.
ἠρέσχετο Porson.

411 ἠρέσχετο MSS.:

βολων.—Musgrave (ed. 1809) first compared Aristeides 1. 416 (=625 Dind.) διὸ καὶ πᾶσιν ἀνθρώποις ἰκανὸν ἐστὶ πρὸς αὐτὴν (Athens), ὡσπερ ἄλλο τι σύμβολον, αὐτὸ τὸ σχῆμα τῆς ἀτυχίας. Cp. Plaut. *Roem.* 5. 2. 87 *Ego tuum iratus quies tu quaeris.*—*Si ita est, tesseram conferre tibi vis hospitalem.*

405 ε. προσάδειβ', ye are in accord with me, i.e. your complaint strikes a note which finds an echo in my own mind. Cp. *O. T.* 1113 ξυνάδει τῷδε τάνδρι σύμμετρος (in respect of age). ξυνάδειν is properly said of two or more voices which harmonise; προσάδειν of a vocal accompaniment which harmonises with music. Cp. Eur. *Ion* 359 προσώδδς ἡ τύχη τῶμῳ πάθει.—ταῦτ'...ἔργα=ταῦτα ἢ ἔργα (*O. C.* 471 n.).

407 ε. ἐν...θιγόντα=ὅτι θιγοὶ ἐν: cp. Thuc. 7. 42 ὁρῶν...εἰ ἐπικρατήσεται τις...βαθίως ἐν αὐτῷ ληφθέν (=ὅτι βαθίως ἐν ληφθείῃ). *O. C.* 761 κάπῳ πάντος ἐν φέρων | λόγον δικαίου μηχανήμα τοικίλον, n.—With πανουργίας, despite its derivation, πάσης must be supplied: so in *Ant.* 300 f. πανουργίας is followed by πάντος ἔργου.

408 ἢς μηδὲν...ποῖν: from (=as a result of) which he would be likely, in the end, to effect anything not just. His objects have always something unjust in them; and he is unscrupulous in the choice of means. When the optat. with ἐν (as here the implied θιγοὶ ἐν) stands in the antecedent clause, the optat. (without ἐν) often stands in the relative clause: cp. n. on *O. C.* 560 δευτὴν γὰρ τῷ ἐν πρᾶξιν τύχῳ | λέξας ὅποια ἐξαφιστάμην ἐγώ. This usage confirms L's μέλλοι against μέλλει (though the latter would

be tenable: cp. *Ant.* 375 n.).—μηδὲν here admits of two distinct explanations, though the sense is virtually the same with either. (1) It is 'generic' (170 n.): i.e. his purposes are of *such a kind* as can have no honest result. Cp. 1006 μηδὲν ὕγιε...φρονῶν: *Ant.* 493 ὁ θυμὸς... | τῶν μηδὲν ὁρθῶς ἐν σκοτῶν τεχνωμένων. I prefer this view. (2) It is 'final': i.e. μέλλοι ποῖν=ποήσει: 'from which he shall not effect anything just.' When the fut. indic. in a relative clause denotes purpose, the negative is μή: cp. *O. T.* 1412 ἐκρίψατ', ἐνθα μήποτ' εἰσώψεσθ' ἐτι (n.).—ἐς τέλος, ultimately (though his λόγος may be plausible at first sight): cp. Her. 9. 37 οὐ μέντοι ἐς γε τέλος οἱ συνήνευκε τὸ ἐχθροῖ ('in the end,'—though for a time he prospered).—ποῖν: for the spelling, cp. on 120: for the pres. inf. after μέλλοι, *O. T.* 967 n.

411 ε. ὁ μέλιων, the son of Telamon; Ajax the son of Oileus (the leader of the western Locrians) was μέλιων, ὃς τι τόσος γε ὄσος Τελαμώνιος Ἄλας (*Il.* 2. 538).—οὐκ ἦν ἐτι ζῶν. Soon after the death of Achilles, and either just before or just after the coming of Neoptolemus, the Atreidae had awarded the arms to Odysseus. The suicide of Ajax followed closely on the award. He died, then, either just before, or just after, the arrival of Neoptolemus at Troy. Neoptolemus implies that he left Troy for home just after the award (382). Since his indignation is feigned, it might be supposed that the interval between the award and his sailing (for Lemnos) had really been longer. But, even if that interval had been as brief as he represents it, he might still have known, before leaving Troy, that Ajax was dead.

- ΦΙ. πῶς εἶπας; ἀλλ' ἢ χούτος οἴχεται θανῶν;
 ΝΕ. ὡς μηκέτ' ὄντα κείνον ἐν φάει νόει. 415
- ΦΙ. οἴμοι τάλας. ἀλλ' οὐχ ὁ Τυδέως γόνος,
 οὐδ' οὐμπολητὸς Σισύφου Λαερτίῳ,
 οὐ μὴ θάνωστ'· τούσδε γὰρ μὴ ζῆν ἔδει.
 ΝΕ. οὐ δῆτ'· ἐπίστω τοῦτό γ'· ἀλλὰ καὶ μέγα 420
 θάλλοντές εἰσι νῦν ἐν Ἀργείων στρατῶ.
 ΦΙ. τί δ'; *οὐ παλαιὸς κάγαθὸς φίλος τ' ἐμός,
 Νέστωρ ὁ Πύλιος, ἔστω; οὗτος γὰρ τὰ γε
 κείων κάκ' ἐξήρυκε, βουλευῶν σοφά.

414 ἀλλ' ἢ χούτος] ἀλλ' has dropped out of L, which has only ἢ χούτος. Hence Seyffert (in *Zeitschr. f. d. Gymn.*, 17, 588) conj. ἢ γὰρ χούτος (which Nauck adopts); also, in his ed. (1867), ἄρα χούτος. 415 νόει] Burges and Blaydes conj. φρήει. 417 λαερτίου L (made, as some think, by erasure from λαερτίῳ, but this is at least extremely doubtful); A (with φ written above); and most of the MSS.: λαερτίῳ Vat. The χ set against this line in L is understood by the schol. as calling attention to the recurrence of the form λαέρτιος: but it may also have meant that, with the double gen., the construction was found obscure. 421 In L the 1st hand wrote τί δ' ὃ

414 ἀλλ' ἢ...: In this formula ἢ asks the question: ἀλλά marks surprise, as it so often marks remonstrance ('nay, can it be so?' or, 'what, can that be true?'). The fact that ἀλλ' is absent from L (see cr. n.) has led some editors to prefer the conjecture ἢ γάρ. But it may be observed:—(a) ἀλλ' ἢ was a comparatively unfamiliar phrase, and therefore the fact that the other MSS. have it is presumptive evidence of its genuineness. (b) The preceding πῶς εἶπας cannot be urged as an objection: cp. Eur. *Alc.* 58 πῶς εἶπας; ἀλλ' ἢ καὶ σοφὸς λέληθας ὦν; It is true, however, that such a preface to ἀλλ' ἢ is unusual: cp. *El.* 879; Aesch. *Ch.* 220; Eur. *Alc.* 816, *Helen.* 490, *Heracl.* 425, *Hipp.* 932, [Eur.] *Rhes.* 36.—Remark that in *O. C.* 26, where ἀλλὰ and ἢ are separated, the peculiar force of ἀλλ' ἢ is not present.

415 ὡς μηκέτ' ὄντα: see on 253.

416 οἴμοι τάλας, 'woe is me' (not, 'alas, poor Ajax'): as *O. T.* 744 n.—ἀλλ' οὐχ: the negative is repeated, for greater emphasis, in 418: cp. *Ani.* 5 ὁποῖον οὐ | τῶν ὄντων τε κἀμῶν οὐκ ὄντων ἐγὼ κακῶν, n.—ὁ Τυδέως γόνος, Diomedes. Philoctetes had no personal grievance against him, but dislikes him as being a man of the same stamp as

Odysseus, with whom the tenth book of the *Iliad* associates him in stealing the horses of Rhesus. In *Il.* 6. 230 it is Diomedes who proposes to Glaucus that the latter should exchange 'golden armour for armour of bronze.' Lesches, in the *Little Iliad*, and Euripides, in his *Philoctetes*, made Diomedes come to Lemnos to fetch Philoctetes: see *Introd.* Cr. 592.

417 οὐμπολητὸς Σισύφου Λαερτίῳ, 'the son of Sisyphus, bought by Laertes,'—because Anticleia was said to have been pregnant when Laertes married her. The word *οὐμπολητὸς* probably means that Laertes gave a large 'bride-price' (ἔδνα) to Anticleia's father, Antolycus. So the scholiast, πολλὰ δοῦς χρήματα ἡγάγετο. This is simpler than to suppose that *οὐμπολητὸς* is merely 'acquired' (as a bad bargain), like *λωβητὸν ἐμπόλημα* in *Tr.* 538.

The legend is not Homeric, but is already known to Aesch. (*fr.* 169), and is congenial to the spirit in which the dramatists often conceive Odysseus; cp. *Al.* 190, *fr.* 143 (ὡς ὁ Σίσυφος πολλὸν | ἔδθηλος ἐν σοί): Eur. *I. A.* 524, *Cycl.* 104; Lycophron 344 (τῆς Σισυφείας δ' ἀγκύλης λαμπουρίδος, 'crafty fox'): Ov. *Mét.* 13. 31 *sanguine cretus* | *Sisyphio, furtisque et fraude simillimus illi.*

PH. How sayest thou? What, is he, too, dead and gone?

NE. Think of him as of one who sees the light no more.

PH. Woe is me! But the son of Tydeus, and the offspring of Sisyphus that was bought by Laertes—they will not die; for they ought not to live.

NE. Not they, be sure of it; no, they are now prospering full greatly in the Argive host.

PH. And what of my brave old friend, Nestor of Pylos,—is he not alive? *Their* mischiefs were often baffled by his wise counsels.

παλαιός, and then changed $\acute{\omega}$ to $\acute{\omega}$, also writing $\acute{\delta}$ above it. The only variants for ω are $\delta\iota$ ($\delta\iota$ in A), and δ (as in V). Among the conjectures are:—(1) Badham (on Eur. *I. T.* 517) $\tau\acute{\iota}$ γὰρ δ . (2) Hermann, $\tau\acute{\iota}$ δ' δ σταδαίος (=πρῶτος, Hesych.). In his *Restrictiones* (1841), p. 6, he prefers, however, $\tau\acute{\iota}$ δ' $\delta\iota$ παλαιός, ἀγαθός φίλος τ' ἐμός. (3) Schneidewin $\tau\acute{\iota}$ δ' αἶ. (4) Burges and Meineke, $\tau\acute{\iota}$ δ' ; $\acute{\omega}$...; (5) Hartung, $\tau\acute{\iota}$ $\delta\eta$ δ . (6) Mekler, $\tau\acute{\iota}$ δ' ; $\epsilon\theta'$ δ . 422 πύλιος ἴστιν L.—τά γε τάχα Γ: whence Hartung gives τὰχ' αἶ: Blaydes, τὰδ' αἶ. 423 κἀκ' τὰδ' Γ, which Herm. adopts, writing ἐξήρκε instead of the MS. ἐξήρκε, on the strength of the schol. in L, γρ. κἀξε-

With regard to the order of words, note:—(1) δ ἐμπολητός Σισύφου= δ ἐμπ. Σισυφίδης, the simple gen. of origin being placed as Σισύφου παῖς would have been; though usually such a simple gen. comes immediately after the art. (as *Ai.* 450 ἡ Διὸς γοργώπις ἀδάματος θεά). (2) *Λαερτιάδης* merely supplements ἐμπολητός, and hence can be placed as though it were an after-thought; the principle is the same as in *O. C.* 1514 αἱ πολλὰ βροτὰ διατελείς: cp. n. on *O. T.* 1245.—The genit. *Λαερτιάδων* (see cr. n.) cannot be defended by understanding, (1) 'the son of Laertes, bought from Sisyphus;' or (2) 'the bought son of Laertes-Sisyphus,' i.e., of a father, nominally Laertes, but really Sisyphus.

418 ἔθω: cp. 1363 χρῆν: *O. T.* 256 n.

419 ε. καὶ μέγα θεῶλλοντες, full greatly prosperous: cp. Plat. *Rep.* 272 D τοῦτο... καὶ μάλ' εὐκρινον.

421 ε. $\tau\acute{\iota}$ δ' ; σὺ κ.τ.λ. The fact that the first hand in L wrote $\acute{\delta}$ (*sic*) is a good reason for believing that either $\epsilon\theta$ or $\alpha\acute{\delta}$ was the original reading. With $\alpha\acute{\delta}$, the proper punctuation would be,— $\tau\acute{\iota}$ δ' αἶ παλαιὸς ἀγαθὸς φίλος τ' ἐμός, | Νέστωρ δ Πύλιος, ἴστιν; 'And then, again, what of Nestor,—is he alive?' Cp. *Ai.* 101 εἴεν, $\tau\acute{\iota}$ γὰρ δὴ παῖς δ τοῦ Λαερτιάδου, | ποῦ σοι τύχης ἴστηκεν; and *ib.* 983. But the context strongly favours $\acute{\omega}$. Philoctetes is wondering how the Atreidae and Ody-

seus had been allowed to work their will without hindrance. 'How could Ajax allow it?' 'He was dead.' 'Well, but is not Nestor alive? He used to restrain them.' For $\tau\acute{\iota}$ δ' , cp. *O. T.* 941 $\tau\acute{\iota}$ δ' ; οὐχ δ πρῶτος Πύλιος ἐγκρατῆς ἐτι;—With respect to the reading $\tau\acute{\iota}$ δ' $\delta\iota$, we observe:—(1) $\delta\iota$ might easily have been generated by the unmetrical conjecture δ which has been written in L above $\acute{\omega}$: (2) the ellipse of *ἴστιν* after $\delta\iota$ would be peculiarly awkward here, where the principal verb is *ἴστιν*.—παλαιός, simply 'old': not, (as some take it,) 'one of the good old school.' For καλ...τε, cp. 581, 656.

τά γε κείνων κακά, *their* misdeeds, at least: cp. *Tr.* 773 τοῦ σοῦ κακοῦ, thy crime. The γε means that, if Nestor could not ward off all troubles from the army, at any rate he was able to prevent acts of flagrant wrong on the part of such men as Odysseus and Diomedes. Placed thus between $\tau\acute{\alpha}$ and *κείνων κακά*, γε must emphasize that phrase only; it cannot here be taken with the whole sentence ('restrained, at least...'), as in *O. C.* 1278 (n.). Philoctetes alludes either to what he had seen on the voyage to Troy, or to what his occasional visitors had reported.—For the place of the art., cp. *Ani.* 67 τὸ γὰρ | περισσὰ πρῶσσει, n.—ἐξήρκε: the compound occurs only here. For ἐρόκεν as = *arcece*, cp. Theocr. 7. 127 τὰ μὴ καλὰ νόσφιν ἐρόκοι.

- NE. κείνός γε πράσσει νῦν κακῶς, ἐπεὶ θανάων
 Ἀντίλοχος αὐτῷ φρουῖδος *ὅς παρῆν γόνος. 425
- ΦΙ. οἶμοι, δὴ *αὐ τῷδ' ἀνδρ' ἔλεξας, οἶν ἐγὼ
 ἦκιστ' ἂν ἠθέλησ' ὀλωλότου κλύειν.
 φεῦ φεῦ· τί δῆτα δεῖ σκοπεῖν, ὅθ' οἶδε μὲν
 τεθνήσ', Ὀδυσσεὺς δ' ἔστω αὐ κἀνταῦθ', ἵνα
 χρῆν ἀντὶ τούτων αὐτὸν αὐδάσθαι νεκρόν; 430
- NE. σοφὸς παλαιστῆς κείνος· ἀλλὰ χαί σοφαὶ
 γνῶμαι, Φιλοκτῆτ', ἐμποδίζονται θαμά.

κέρυξεν. 425 *ὅς παρῆν γόνος* Musgrave: *ὅσπερ ἦν γόνος* MSS. The schol. in L notes *μόνος* as a v. l. for *γόνος*. See comment. and Appendix. 426 *δὲ' αὐ τῷσ* (from *αὐτῷσ*) *δειν'*: *ἔλεξας* L, with an erasure of two letters after *δειν'*, to which the apostrophe has been added by S. The other MSS. have either *δὲ' αὐτῷσ δειν'* *ἔλεξας* (as A), or the same with *αὐτῷσ*. Schol. in margin of L: *γρ. δὲ' αὐτῷ δ' ἐξέδειξας*, *δικαῶς*. Hence Porson, *δὲ' αὐ τῷδ' ἐξέδειξας*. In *Journal Phil.* II. 72 (1869) I proposed *δὲ' αὐ τῷδ' ἀνδρ' ἔλεξας*, which Blaydes (1870) reads from his own conjecture. Kaibel

425 Ἀντίλοχος. Pindar is our earliest authority for the story of Antilochus saving his father Nestor's life: he brings it in *ἄρθρον* of a son who had driven his father's chariot in the Pythian games, and won the race (*Pyth.* 6. 38 ff.). Memnon was pressing Nestor hard, and one of the horses in Nestor's chariot had been wounded by Paris. Nestor called for help to Antilochus, who diverted Memnon's attack from his father to himself, and was killed; thus winning the fame, *θρατος ἀμφὶ τοκεῦσιν ἔμμεν πρὸς ἀρετάν*. The *Odyssey* notices that Antilochus was slain by Memnon, but does not say that he fell in saving his father (4. 188). At the end of the *Iliad* Antilochus is still living (23. 785 ff.); in *II.* 8. 90 it is Diomedes who rescues Nestor (from Hector). Pindar's source was the *Aethiopsis* of Arctinus, in which Achilles avenged Antilochus by slaying Memnon.

ὅς παρῆν γόνος, the son who was at his side:—not (I think) with direct reference to the saving of Nestor's life by Antilochus,—this is more than *παρῆν* could suggest, without further explanation (cp. 373),—but rather in the general sense that the son was the stay and comfort of his father's old age.—The MS. reading, *ὅσπερ ἦν γόνος*, would clearly imply that Antilochus was Nestor's only (or last surviving) son. The *Iliad* describes Nestor as having two sons at Troy, Thrasymedes and Antilochus (17. 378); and according to the *Odyssey* (3. 413 ff.) six sons were left to Nestor after the death of

Antilochus, one of these being Thrasymedes. If it be suggested that the *Aethiopsis* may have represented Antilochus as the last surviving son, we may reply that this is extremely improbable, when it is remembered that several Ionian colonies claimed to have been founded by the Neleidae, descendants of Nestor who emigrated from Pylus (*Introduct. to Homer*, p. 167). The same consideration condemns Seyffert's *ὅς γ' ἔρ' ἦν*. Cavallin's *ὅς ποτ' ἦν* is free from this objection, but is somewhat weak.—See Appendix.

426 *ε. δὲ' αὐ τῷδ' ἀνδρ' ἔλεξας*, a correction which I published in 1869 (see cr. n.), still appears to me the most probable. Porson's *δὲ' αὐ τῷδ' ἐξέδειξας* is founded on the schol. in L, *γρ. δὲ' αὐτῷ δ' ἐξέδειξας*, and may be deemed certain so far as the words *δὲ' αὐ τῷδ'* are concerned. But no one has justified the use of *ἐξέδειξας*. We see the proper uses of the word in *O. C.* 1021 *τῷ ἀντὶ ἐκδείξαι ἐμοὶ* (point them out, discover them, to me): *El.* 348 *τὸ τούτῳ μῦθος ἐκδείξεται ἄν* ('manifest'). *Eur. Hipp.* 1298 *ταυτὸς ἐκδείξει φέρεται | τοῦ σοῦ δικαίου*. But here the word is strangely inappropriate, 'thou hast pointed out,' instead of, 'thou hast named.' And *ἔλεξας*, the most natural word, is in all the MSS. It seems very rash, then, to assume, on the strength of the schol., that *ἔλεξας* is spurious, and *ἐξέδειξας* genuine, especially when we remember the quality of some of the variants which rest on the same authority; e.g., in v. 423, the schol. on *κατ' ἐτήρηκε* gives *γρ. κἀκεκέρυξεν*.

NE. Aye, he has trouble now; death has taken Antilochus, the son that was at his side.

PH. Ah me! These two, again, whom thou hast named, are men of whose death I had least wished to hear. Alas! What are we to look for, when these have died, and, here again, Odysseus lives,—when he, in their place, should have been numbered with the dead?

NE. A clever wrestler he; but even clever schemes, Philoctetes, are often tripped up.

(Hermes XIX. 254) δὲ αὐτῷ τῶδ' ἔλεξας. 428 φεῦ φεῦ· τί δήτρα] Heimsoeth (*Κριτ. Stud.* p. 284) conj. φεῦ· θεοὺς τί δήτρα [not φεῦ φεῦ· θεοὺς τί δή, as it has been quoted]. 429 ἔστιν (ἐστίν L) αὐ κἀνταῦθ' ἴσα MSS. (ἐστίν ἐνταῦθ' ἴσα R). Bothe conj. ἔστιν οἷα ἐνταῦθ' ἴσα: Blaydes, ἔστιν ἐνθάδ', ὅστω. 430 χρεῖν| χρεῖν L.—ἀδάσθαι] Cavallin gives αὐ κείσθαι.

L's reading, δὲ αὐτῷ δειν' ἔλεξας, with an erasure of two letters after δειν', may well have arisen from δὲ αὐ τῶδ' ἀ[δρ] ἔλεξας. The word ΔΕΙΝ would easily have been suggested by ΔΑΝ if the ΔΡ had from any cause been obscured: or, again, a misreading of ΔΑΝ as ΔΕΙΝ may have led to the omission of ΔΡ. In minuscule writing the process would have been hardly less easy.

As to the reading δὲ αὐτῷ δειν' ἔλεξας, two things seem clear. (1) αὐτῷ, or, as it is better written, αὐτῶς, yields no fitting sense here. It could not mean, 'in those few words.' It would rather mean, 'just as in the former cases.' Cp. *O. T.* 931 n. (2) δέο... δειν' ἔλεξας, οἷν, would be most awkward, whether rendered (a) 'thou hast told dreadful news about two persons' (δέο masc.), or (b) 'thou hast told two calamities concerning persons,' etc. (δέο neut., with τούτων understood from οἷν).

δὲ... ἀνδρα: Ajax (415) and Antilochus. Prof. Campbell says that v. 415 is 'too remote to allow of this': but vv. 416—420 form merely a parenthetic contrast suggested by the death of Ajax, and with v. 421 we come to the father of Antilochus. If δὲ ἀνδρα are to be Nestor and Antilochus (as Campbell holds), ἀδαίσιον has to mean 'desolate' in the case of the living father, and 'dead' only in the case of the son. But surely οἷν in 428 must include both the men mentioned in 426.

ἀν ἠθέλησ', as *O. T.* 1348: so below, 1239 ἀν... ἐβουλόμην, 1278 ἠθέλον... ἀν. Cp. *At.* 38 n.

428 σκοπεῖν here = προσδοκᾶν, a rare use. More often σκοπεῖν = 'look for' in the sense of ζητεῖν: Xen. *An.* 5. 7. 32 σκοπεῖτε ταυῶν τινα.—οἷν, Ajax and

Antilochus; perh. he thinks of Achilles (331) too.

429 'Ὀδυσσεὺς δ' ἔστιν αὐ κἀνταῦθ': 'while Odysseus survives in this case also,'—outliving Ajax and Antilochus (οἷν, 428), as he had already outlived Achilles (371). Once more, death has spared the worse man (426). According to other views, (1) κἀνταῦθα = 'and' [not 'also'] 'in a case where'; i.e., 'not only does he live, but he has survived men so much his betters.' (2) κἀνταῦθα = 'and in such a crisis as this,'—i.e., when, Achilles being dead, the Greeks at Troy could ill spare true men. (3) The schol. explains κἀνταῦθ' by ἐν τοῖς ἰδῶσι: but this ignores καί, and makes ἐνταῦθα weak.—Some think that the phrase used by Philoctetes was intended to have a second meaning ('here in Lemnos') for the spectator; but this is improbable.

430 αὐτῶν, ἴλιον, not ἰριον: the latter would be fitting only if Odysseus had been responsible for the deaths of the others. ἀδάσθαι: cp. *El.* 1478 ἰδῶντας θανούσων οἷνε! ἀνταυδῶς ἴσα, speak of the living as if they were dead.

431 ε. παλαιότης: cp. *Ar. Ran.* 877 θραν εἰς ἐμν δέμερμους | θλωσι στρεβλοῖσι παλαιμασιν ἀντιλογούτες ('when they enter the strife, contending with subtle, tortuous tricks'). Aeschin. or. 3 § 205 παλαισμα τοῦτ' ἐστὶ δικαστηρίου, a trick of the law-courts.—ἐμποδίζονται: the word seems to have been suggested by παλαιότης,—alluding to a wrestler tripping up his adversary: cp. *Ar. Eq.* 262 (with ref. to the tricks by which Cleon outwits his simple victims), διαλαβῶν, ἀγκυρίας, | εἰρ' ἀποστρέψας τὸν ὦμον αὐτὸν ἐνεκαλήσασας ('you put one of your

- ΦΙ. φέρ' εἶπε πρὸς θεῶν, ποῦ γὰρ ἦν ἐνταυθά σοι
Πάτροκλος, ὃς σοῦ πατρός ἦν τὰ φίλτατα; τὰ παιδιὰ
- NE. χούτος τεθηγκῶς ἦν· λόγῳ δέ σ' ἐν βραχεῖ 435
τοῦτ' ἐκδιδάξω· πόλεμος οὐδέν' ἀνδρ' ἐκῶν
αἰρεῖ πονηρόν, ἀλλὰ τοὺς χρηστοὺς αἰεῖ.
- ΦΙ. ξυμμαρτυρῶ σοι· καὶ κατ' αὐτὸ τοῦτό γε
ἀναξίου μὲν φωτὸς ἐξερήσομαι,
γλώσση δὲ δεινοῦ καὶ σοφοῦ, τί νῦν κυρεῖ; 440
- NE. ποίου δὲ τούτου πλήν γ' Ὀδυσσεῶς ἐρείς;
- ΦΙ. οὐ τούτον εἶπον, ἀλλὰ Θερσίτης τις ἦν,
ὃς οὐκ ἂν εἴλετ' εἰσάπαξ εἰπεῖν, ὅπου
μηδεὶς ἐώη· τούτον οἴσθ' εἰ ζῶν κυρεῖ;

434 σοῦ Hemsterhuys (*Lucian* vol. I. p. 147): σοι MSS. 435 σ' ἐν βραχεῖ Erfurdt: σε βραχεῖ MSS. 436 τοῦτ' Wecklein conj. ταῦτ' (*Arr* p. 55).—οὐδέν' has been made in L from οὐδ' ἐν (or ἐν): this might suggest οὐδ' ἐν'. 437 αἰρεῖ V² (*alpe* Suid.): αἰρεῖ L, with the rest. 440 δέ] Campb. ascribes τε to L here, but doubtless through a misprint of 440 for 441. In this verse L, like the other MSS., has δέ.—τῶν] Blaydes conj. ὄρων. 441 ποίου δὲ Florens Christianus,

legs between his,—hook it round them,—force his shoulder back,—and fall heavily on him').

433 ε. θεῶν, a monosyll. *O. C.* 964 n.—ποῦ γὰρ: for γὰρ, cp. 249 f.—σοι, ethic dat., implying, 'how was it that you did not find him ready to help you at that crisis?' Cp. *O. C.* 81 ἢ βέβηκεν ἡμῖν ὁ ξένος;—τὰ φίλτατα, of one person, as Eur. *Ion* 521 τὰ φίλταθ' εὐρώ (i.e. τὴν υἴαν): but of several persons, *O. C.* 1110 etc.

435 ε. λόγῳ...ἐν βραχεῖ: cp. *El.* 673 τέθνηκ' Ὀρέστης ἐν βραχεῖ συνθεῖς λόγῳ. Aesch. *P. V.* 505 βραχεῖ δὲ μύθῳ πάντα συλλήβηθ' ἔειπε.—τοῦτ', instead of τόδ', referring to what follows: cp. n. on *O. C.* 787.

πόλεμος κ.τ.λ.: the γνῶμη stands as an independent sentence, unconnected with the prefatory τοῦτ' ἐκδιδάξω: cp. *Ant.* 612 ἐπαρκέσει νόμος δδ'· οὐδέν' ἔρπει κ.τ.λ.—ἐκῶν, 'by choice': i.e., war has a marked preference for killing good men, though, of course, it kills some bad men too. The word ἐκῶν does not involve a definite personification of πόλεμος (like that in *Ar. Pax*): we can say, ἡ φύσις βούλεται ποιεῖν τι (*Arist. An. Gen.* 4), without writing φύσις. Cp. fr. 652 τοὺς εὐγενεῖς γὰρ κἀγαθούς, ὃ παῖ, φιλεῖ | Ἄρης ἐναίρει· αἱ δὲ τῇ γλώσση θρασεῖς | φεύγῳτες ἄτας ἐκτός εἰσι τῶν κακῶν· | Ἄρης

γὰρ οὐδέν τῶν κακῶν λωτίζεται. Anacreon fr. 101 Ἄρης δ' οὐκ ἀγαθῶν φείδεται, ἀλλὰ κακῶν. The same thought is implied in the phrase of *Andoc.*, or. 3 § 30 πολλοὺς μὲν Ἀθηναίων ἀπολέσαντες ἀριστίνδη, —as if the ἀριστοὶ had been selected.

438 κατ' αὐτὸ τοῦτό γε, in accordance with this very thing, = 'on this very ground': cp. *Isocr.* or. 18 § 34 οὐκ ἔβρω ὅτε κατὰ χάρην ὅτε κατ' ἐπιείκειαν ὅτε κατ' ἄλλο οὐδέν ἢ κατὰ τοὺς ἥρωες τερτ' αὐτῶν ψηφίσασθαι.

439 ε. φωτὸς, about him (gen. of connection): cp. 441: n. on *O. C.* 307.—τί...κυρεῖ, κυρεῖν, in ref. to a person's fortunes, can be either (1) intrans., with adv., as *El.* 1424 ἩΔ. Ὀρέστη, τῶς κυρεῖτε; OP. τῶν δόμοισι μὲν | καλῶς: or (2) trans., with acc., as Aesch. *Ch.* 214 ἐταί τί νῦν ἔκατι δαμῶνων κυρεῖ; ('what do I obtain?'). Here κυρεῖ seems to be intrans., while τί is virtually adverbial: cp. *O. C.* 1704 ἐτραφεν ὄλον ἦθελεν (= ὅπως ἦθελεν), 'he has fared as he would.'

441 ποίου δὲ τούτου: cp. 572: *O. C.* 67 ΖἪ. ἐκ τοῦ κατ' ἄστου βασιλέως τῶδ' ἀρχεται. OI. οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ; (= τίς ἐστιν οὗτος ὃς κρατεῖ;)—where, as here, δὲ continues a conversation by putting a question which the last speaker's words suggest.—ἔρεῖς, i.e., of whom do you mean to speak. Cp. *O. C.* 593 OI. πέπονθα, Θησεῦ, δευὰ πρὸς

PH. Now tell me, I pray thee, where was Patroclus in this thy need,—he whom thy father loved so well?

NE. He, too, was dead. And to be brief, I would tell thee this,—war takes no evil man by choice, but good men always.

PH. I bear thee witness;—and for that same reason I will ask thee how fares a man of little worth, but shrewd of tongue and clever—

NE. Surely this will be no one but Odysseus?—

PH. I meant not him:—but there was one Thersites, who could never be content with brief speech, though all men chafed:—know'st thou if he is alive?

Γ. Vat. b: *ποίου γε* L, with A and most of the others; *ποίου γε* T, B, Vat.—*τούτου*] Brunck conj. *τούτο*.—*ἔρεις*] *λέγεις* V³, which Nauck prefers. Wecklein gives *ποίου γε τούτου πλὴν* [instead of *πλὴν γ'*] 'Οδ. *ἔρεις*, ascribing it to Nauck; who, however, in his 8th ed. (1882) has *δέ...πλὴν γ'*. Blaydes gives, on his own conject., *ποίου σὺ τόνδ' ἀδ πλὴν γ'* 'Οδ. *ἔρεις*; 443 *εἰλετ'* *εἰσάπαξ*] Blaydes gives *ἡδὲτ' εἰς ἄπαντ'*. In L *εἰσάπαξ* is written as one word. 444 *ἔφη* r (including A): *ἔων* L, with γρ. *ἔωη* (*sic*) in marg.

κακοῖς κακά. ΘΗ. ἢ τὴν παλαιὰν ξυμφωνίαν γένουσι *ἔρεις*;

Brunck's conjecture, *τούτο* for *τούτου*, has been preferred by some; because, where a verb of speaking or asking thus takes a simple gen., the object of the verb is usu. represented, either (α) by an acc., as in *El.* 317 *τοῦ κατεγγήρου τί φῆς*; or (β) by a relative clause, as above in 440 by *τί νῦν κυρεῖ*; But in *O. C.* 307 *κλύων σὺ* ('hearing about thee') is an exception to the supposed rule. Further, *ἔρεις* is here merely a short expression for *ἐξερχέσει τί νῦν κυρεῖ*.

442 *Θερσίτης* = 'the bold one,' *θέρος* being the Aeolic form of *θέρος* (Bekker *Anecd.* p. 1190. 2), as *κρέτος* of *κράτος*: cp. *Διθέρονης*, *Θέρσανδρος*. Here he survives Achilles. But, according to the commoner legend, he died before him. Achilles had slain the leader of the Amazons, Penthesilea. Thersites thrust his spear into the eyes of the corpse, and taunted Achilles with his love for her; when the hero killed him. This was the version given by Arctinus in the *Aethiopsis* (Proclus, *Chrestom.* p. 478). It was the subject of a play (prob. a satyric drama) by Chaeremon, called *Ἀχιλλεύς Θερσιτοκτώνος* (Suidas, *s.v.* *ὑπάρχων*), calls it simply *Θερσίτης*. See Nauck, *Trag.* p. 607.

443 ε. *δε οὐκ ἂν εἰλετ' κ.τ.λ.* This sentence deserves study as an example of Attic expression. (i) *οὐκ ἂν εἰλετο* =

'never used to choose.' Xen. *Cyr.* 7. 1. 10 *ὅποτε προσβλέψαι τινας...εἶπεν ἄν.* In this use the aor. differs from the impf. by marking a moment; as *εἰλετο* expresses the making of the choice, while *ἤπειτο* would express the sentiment of preference. (2) *ἔπου μηδεὶς ἔφη*, 'in a case where no one was for allowing him to speak': the optat. denotes indefinite frequency (as 289 *ὁ μοι βάλαι*). Cp. *προσβλέψαι* in the example just cited. *μηδεὶς* is 'generic,' *i.e.* marks the occasion as being one of a class: cp. 170 n. And since *οὐκ ἔω* = 'dissuade,' 'remonstrate,' *ἔπου μηδεὶς ἔφη* = *ἔπου πάντες μὴ-ἔφω*, 'where all were protesting.' Cp. *As.* 1184 *τάφου μηδεὶς τῷδε, κἄν μηδεὶς εἴη, = κἄν πάντες μὴ-ἔφω*, 'though all the world forbid.' (3) 'He would never choose to speak (only) once' = 'he would always choose to speak often'; —a *μείωσις* of the same order as *οὐχ ἤκιστα* for *μάλιστα*. Thus the whole sense is—*δαί ἂν εἰλετο πολλὰκις λέγειν, ἔπου πάντες σιγῶν κελύουσιν*. Remark that, in the negative form actually used, the aor. inf. (*εἰλεῖν*) suits *εἰσάπαξ* better than a pres. inf. (*λέγειν*) would have done.

Sophocles here reproduces the two salient traits of the Homeric Thersites: (1) he is irrepresible: *Il.* 2. 212 *Θερσίτη δ' ἐτι μόνος ἀμετροεπέης ἔκολλῶ, | ἔς δ' ἔπει φρεσὶν ἴσων ἄκοσμά τε πολλὰ τε ἦδη*. (2) he disgusts those whom his bluster was intended to amuse or flatter; *id.* 212 *τῷ δ' ἔρ' Ἀχαιοὶ | ἐκπάγλως κοίτωντο*.—

- X NE. οὐκ εἶδον αὐτόν, ἤσθόμην δ' εἶ' ὄντα νιν. 445
 ΦΙ. ἔμελλ' ἐπεὶ οὐδέν πω κακόν γ' ἀπώλετο,
 ἀλλ' εὖ περιστελλουσιν αὐτὰ δαίμονες,
 καὶ πως τὰ μὲν πανούργα καὶ παλιτριβῆ
 χαίρουσ' ἀναστρέφοντες ἐξ Ἄιδου, τὰ δὲ
 δίκαια καὶ τὰ χρηστ' ἀποστέλλουσ' αἰεὶ. 450
 (πὺ χρη' τίθεσθαι ταῦτα, πὺ δ' αἰνεῖν, ὅταν
 τὰ θεῖ' ἐπαινῶν τοὺς θεοὺς εὖρω κακοὺς;
 NE. ἐγὼ μὲν, ὧ γένεθλον Οἰταίου πατρός,
 τὸ λοιπὸν ἤδη τηλόθεν τό τ' Ἴλιον
 καὶ τοὺς Ἀτρείδας εἰσορῶν φυλάξομαι· 455
 ὅπου θ' ὁ χείρων τὰ γαθοῦ μείζον σθένει
 κάποφθίνει τὰ χρηστὰ χῶ *δειλὸς κρατεῖ,
 τούτους ἐγὼ τοὺς ἀνδρας οὐ στέρξω ποτέ·
 ἀλλ' ἢ πετραία Σκύρος ἐξαρκουῶσά μοι
 ἔσται τὸ λοιπόν, ὥστε τέρπεσθαι δόμῳ. 460

445 αὐτόν] αὐτός Burges and Nauck.—δ' εἶ' δέ τ' L. 446 οὐδέν πω R and Suid.: οὐδέπω L, A. 448 καὶ πως from καὶ πῶς L. 450 χρηστ'] χρηστ' (not χῆστ') L, as in Tr. 1137.—ἀποστέλλουσ'] Suidas (s. v. παλιτριβῆ) reads ἀπαγγέλλουσ'. Nauck gives προσελοῦσ'. 451 χρη' χρη' L.—πὺ δ' αἰνεῖν] Blaydes gives πὺ δ' αἰνεῖν. 452 ἐπαινῶν] Schneidewin conj. ἐπεινῶν, which Nauck and Blaydes adopt; while Schneidewin himself afterwards returned to ἐπαινῶν. Musgrave

τούτων οἴσθ': for the construction, cp. 534, 544, 549, 573: O. C. 1197 f., *Ant.* 1242 f.

445 αὐτόν should not be changed to αὐτός, which would be too emphatic here. He speaks in a careless tone. The following νιν, though it was not necessary, affords no argument against αὐτόν.

448 ε. ἔμελλ', sc. εἶναι: cp. *Ant.* 448 n.—ἐπεὶ οὐδέν: the synizesis as in 948, 1037; fr. 479. 3 ἐπεὶ οὐδ' ὁ κρείσσων.—Cp. frag. adesp. 276 (Nauck) οὐδέν κακόν < γὰρ > βεβίωσ ἀπόλλυται—περιστελλουσιν, cherish, protect (as Her. 9. 60 etc.), a sense derived from that of 'dressing' or 'wrapping up' (cp. *Ant.* 903).

452 ε. τὰ πανούργα: for the neut., instead of τοῦ κακούργου, see on O. T. 1196.—παλιτριβῆ, lit. 'rubbed again and again,' hence, thoroughly *versed in* knavery (cp. νόμοισιν ἐντριβῆς, *Ant.* 177). So Ar. *Neüb.* 260 λέγειν γενήσεται τρίμμα, κρόταλον, παιδάλη: *ib.* 447 εὐρησιεπής, περίτριμμα δικῶν.—ἀναστρέφοντες: alluding esp. to the story of Sisyphus cheating Pluto: cp. 621 n.—τὰ δὲ: cp. 442 n.—

τὰ χρηστ': cp. *El.* 972 φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὄραν (= τὰς χρηστὰς).—ἀποστέλλουσ': cp. O. C. 1664 ἐξεπέμπετ' (of Oed.): Plat. *Symp.* 179 E (θεοὶ Ἀχιλλεῖα) εἰς μακάρων νήσους ἀπέπεμψαν. Eur. *Ion* 1274 ἀρῆν ἀν' ἐξέπεμψας εἰς Ἄιδου δόμους (μα). The word is so natural after ἀναστρέφοντες that Nauck's alteration of it to προσελοῦσ' is strange indeed.

451 ε. πὺ χρη' τίθεσθαι: where am I to place these things (in a theory of divine government), i.e., what am I to think of them? For this use of the midd. τίθεμαι, cp. 473, 876: Dem. or. 18 § 299 (ταῖτα) πόρρω μέντοι πον τῶν ἐμοὶ πεπολιτευμένων τίθεμαι ('rank them far below...').—πὺ δ' αἰνεῖν: and in what respect to praise them: cp. O. T. 390 πὺ σὺ μέντοι εἰ σαφής; and *ib.* 355 n.—ὅταν κ.τ.λ. The simplest form of question would have been:—'What is one to think of these things, seeing that they conflict with one's belief in beneficent gods?' This is amplified into—'What is one to think of these things, seeing that, while one praises the dealings of the gods, one finds (by

NE. I saw him not, but heard that he still lives.

PH. It was his due. No evil thing has been known to perish; ~~no, the gods take tender care~~ of such, and have a strange joy in turning back from Hades all things villainous and knavish, while they are ever sending the just and the good out of life. How am I to deem of these things, or wherein shall I praise them, when, praising the ways of the gods, I find that the gods are evil?

NE. Son of Oetean sire, I, at least, shall be on my guard henceforth against Ilium and the Atreidae, nor look on them save from afar; and where the worse man is stronger than the good,—where honesty fails and the dastard bears sway,—among such men will I never make my friends. No, rocky Scyros shall suffice for me henceforth, ~~nor shall I ask a better home.~~

conj. τὰ θεῖ', ἐπαιῶν τοὺς θεοὺς, εἶρω κακὰ; 455 εἰσορῶν] εἰσορᾶν Γ, and so Blaydes. 456 ἔπου θ' L, with γ written over θ (by S, I think, rather than by the 1st hand): ἔπου θ' A: ἔπου γ' B, T, and others: ἔπου δ' Herm. and Burges. 457 δειλὸς Brunck: δεινός MSS. 458 Nauck agrees with K. Walter (*Emendationum in Soph. fab. specimen*, p. 17) in rejecting this verse. In 456 he would then read ἔπου τὸ χεῖρον. 459 δόμῳ] μόνῳ Suidas (s. v. στέρξω).—Nauck thinks that this v. was added by a grammarian, in order to furnish the finite verb.

these facts) that the gods are bad?' ἐπαιῶν is best taken in a simple temporal sense, (= 'at the same time that one praises,') rather than as tentative ('while one tries to praise'), or concessive ('though one praises').

Theognis, in a similar strain, asks how a mortal is to revere the gods when he sees good men afflicted and bad men prosperous (743—752).

455 ἐγὼ μὲν: *Ant.* 11 n.—Οἰτάλου, since Poes was king of the Malians; cp. 4 n.

454 ε τηλόθεν...εἰσορῶν, 'eyeing them from a distance,' i.e. holding aloof from them. The phrase is figurative; it is not an oxymoron, like ἐν σκότῳ ὄραν (*O. T.* 1273), as though it meant 'never seeing them.' This τηλόθεν εἰσορᾶν is a poetical counterpart of πόρρωθεν ἀσπάζεσθαι,—familiar in Attic as meaning 'to give a wide berth' to an objectionable person or thing: Plat. *Rep.* 499 A ὡς ζητεῖν μὲν τὸ ἀληθές...τὰ δὲ κομψά τε καὶ ἐρσυστικά...πόρρωθεν ἀσπασόμενος. Eur. *Hipp.* 102 πρόσωθεν αὐτῆν (Aphrodite) ἀγνός ὡν ἀσπάζομαι. Antiphilus (c. 60 A.D.) in *Anthol.* 9. 29 (speaking of the golden age), εὖρ' ἀπὸ χέρσου | τηλόθεν, ὡς Διόης, πόντος ἀπεβλέπετο. Cp. the phrases, tinged with a similar irony, in *O. T.* 795,

997.—φυλάξομαι, midd. sc. αὐτοῖς: cp. fr. 428 διασά γὰρ φυλάσσομαι, | φιλῶν τε μέμψω κείς θεοὺς ἀμαρτάνειν.

456 ε. ἔπου=παρ' εἶπος, followed by τούτους: cp. *Al.* 1081 ἔπου δ' ὑβρίζειν δρᾶν θ' ἄ βούλεται παρῆ, | ταύτην νόμιζε τῆν πόλιν κ.τ.λ.

δειλός is rightly restored by Brunck for δεινός of the MSS. It alludes to Odysseus as a trickster (407) and a coward (1025). Cp. *Ant.* 326 τὰ δειλὰ κέρδη, where, again, L has the false reading δεινὰ. δεινός, by itself, would mean simply 'able.' As Arist. says, δεινότης is the faculty of finding means to an end; ἂν οὐδ' ὀσσηὸς ἢ καλός, ἐπαινετὴ ἔστιν· ἂν δὲ φαίλος, πανουργία (*Eth. N.* 6. 13). So, in v. 440, the bad sense of δεινός is hinted by γλώσση. Campbell quotes Isocr. or. 12 § 48 to show that δεινός could, by itself, mean 'a clever rogue': there, however, δεινὴν (said of Sparta) means 'formidable' (=φοβεράν just before), and the sense of δεινὴν...νομίξαι is presently repeated in φοβείσθαι...καὶ δεδιέναι.

459 ε Σκῆρος: see on 240.—ἐξαρκοῦσά μοι...ὅσπερ (με) τέρπεσθαι δόμῳ, sufficient to make me content with my abode (and resigned to seeing no more of the army).

νῦν δ' εἶμι πρὸς ναῦν· καὶ σὺ, Ποίαντος τέκνον,
χαῖρ' ὡς μέγιστα, χαῖρε· καί σε δαίμονες
νόσου μεταστήσειαν, ὡς αὐτὸς θέλεις.
ἡμεῖς δ' ἴωμεν, ὡς ὀπηνίκ' ἂν θεὸς
πλοῦν ἡμῖν εἴκη, τηνικαυθ' ὀρμώμεθα. 465

ΦΙ. ἦδη, τέκνον, στέλλεσθε; ΝΕ. καιρὸς γὰρ καλεῖ
πλοῦν μὴ 'ξ ἀπόπτου μᾶλλον ἢ 'γγύθεν σκοπεῖν.

ΦΙ. πρὸς νῦν σε πατὴρ πρὸς τε μητρός, ἃ τέκνον,
πρὸς τ' εἰ τί σοι κατ' οἶκόν ἐστι προσφιλές,
ικέτης ἰκνούμαι, μὴ λίπης μ' οὕτω μόνον, 470
ἔρημον ἐν κακοῖσι τοῖσδ' οἷσι ὄρᾳς
ὅσοισι τ' ἐξήκουσας ἐναίοντά με·
ἀλλ' ἐν παρέργῳ θεοῦ με. δυσχέρεια μὲν,
ἔξοιδα, πολλή τούδε τοῦ φορήματος·
ὁμως δὲ τλήθῃ. τοῖσι γενναίοισι τοι 475
τό τ' αἰσχρὸν ἐχθρὸν καὶ τὸ χρηστὸν εὐκλεές.

465 εἴκη] ἦκη (sic) L. A mark written over ἦ merely calls attention to a scholium in the left marg. (which has the same mark prefixed to it), δὲδω-
συχωρήση. Γ has ἦκει, and the Harleian ἦκοι. A has εἴκη, but the ε seems to have
been made from η.—Cavallin conjectures ἦη, not observing that the ι of ἦμῖ is always
short in the pres. subjunct.; see comment. on O. C. 1279. 466 στέλλεσθε]
στέλεσθε L, with the second λ added above the line by the 1st hand. 468 ε πρὸς

462 f. χαῖρε is repeated, as Ar. Paz
582 χαῖρε χαῖρ', ib. 1363 χαίρετε χαίρετ',
etc. ὡς μέγιστα: cp. μέγα χαῖρε (Hom.
hym. 1. 466 etc.).—μεταστήσειαν: Eur.
Helen. 1412 βλάβην πρὸς ἡμᾶς καὶ μετά-
στησον κακῶν.—ὡς αὐτὸς θέλει: Hom.
hym. 2. 417 βῆα μάλ' ἐπρήνηεν ἐκηβόλον,
ὡς θέλει, αὐτός.

465 πλοῦν ἡμῖν εἴκη a very rare in-
stance of εἶκω τινί τι as = *concedo aliquid*
alicui. We cannot compare O. C. 172
εἰκονας δ' δεῖ, or Ai. 1243, εἴκειν δ' τοῖς
πολλοῖσιν ἤρεσκεν κραιπύς, where the acc.
merely denotes the things *in regard to*
which one is to yield. Still, Il. 23. 337
εἴξαι τὴν ἵπλον ('to give the horse rein')
seems to confirm εἴκη here. The analogy
of *παρεῖκω* suggests to me that the constr.
here would be somewhat softened if, in-
stead of πλοῦν, we might read *πλεῖν*: cp.
Plat. Legg. 934 C ὅπως ἂν ἡμῖν *παρεῖκωσι*
θεοί... *πομοθετεῖν*. But the change,
though tempting, is not necessary.

466 καιρὸς, the need of the moment;

for the semi-personification, cp. 1450;
El. 75 καιρὸς γὰρ, ὅσπερ ἀνδράσιν | μέ-
γιστος ἔργου παντός ἐστ' ἐπιστάτης: ib. 39
δταν σε καιρὸς εἰσάγῃ. καλεῖ, as Eur. Hec.
1042 βούλεσθ' ἐπισπέσωμεν; ὡς ἀκμή
καλεῖ | Ἐκάβη παρῆναι. Lucian (*Demo-
nactis vita* 65) quotes, as a familiar stage
'tag', καιρὸς δὲ καλεῖ *μηκέτι μέλλειν*.

467 πλοῦν...σκοπεῖν, to watch for
(428 n.) favourable weather: cp. Anti-
phon or. 5 § 24 (the speaker had been
detained in port by adverse winds) πλοῦς
ἡμῖν ἐγγύγετο, καὶ ἀνήγετο πλοῖα ἅπαντα.
Thuc. 1. 137 μέχρι πλοῦς γένηται.—μὴ
'ξ ἀπόπτου, not at a distance (from the
ship); strictly, so that the quarter in
which their ship lies shall not be *ἄοπτος*,
i.e., 'seen (only) at a distance.' Cp.
Galen 3. 222 ἐξ ἀπόπτου *θεασάμενος*, and
append. on O. T. 762 (p. 230, 2nd ed.).
At the cave they are close to the sea,
and can judge of the weather as well
as at another point on the coast. But he
means that they must be close to their

Now to my ship! And thou, son of Poetas, farewell,—heartily farewell; and the gods deliver thee from thy sickness, even as thou wouldst! But we must be going, so that we may set forth whenever the god permits our voyage.

PH. Do ye start now, my son? NE. Aye, prudence bids us watch the weather near our ship, rather than from afar.

PH. Now by thy father and by thy mother, my son—by all that is dear to thee in thy home—solemnly I implore thee, leave me not thus forlorn, helpless amid these miseries in which I live,—such as thou seest, and many as thou hast heard! Nay, spare a passing thought to me.—Great is the discomfort, I well know, of such a freight;—yet bear with it: to noble minds baseness is hateful, and a good deed is glorious.

τε... | πρὸς τ'] Blydes would prefer πρὸς σε... | πρὸς σ'. 470 [κίτης] Meineke (O. C. p. 287) conj. κίτης or κίτηρ.—Λίπης] λείπητις L, with ι written over ει by the 1st hand. 471 τοῖσδ' οἰοῖς] τοῖσδέ γ' οἷς Suid. (s. v. πρὸς νῦν). Dind. conj. τοῖσδ' οἷς. Blydes writes τοῖσδ' ἐν οἷς, and in 472 ἐν οἷσι τ' for οἷοισι τ'.—Wecklein adds θ' after οἷοῖς. 472 ἐνέοντα L, with αι written over εἰ by S. 474 Nauck suspects this v. 476 τό τ' αἰσχροῦ ἐχθρόν] Herm. *Retract.* p. 7 conj. τό τ' ἐχθρόν αἰσχροῦ.—εὐκλείης] Vauvilliers conj. εὐφιλῆς: Dobree, εἰχερέτις: Nauck, εὐμαρέτις:

ship, in order to sail as soon as ever the wind changes. At present it is adverse (640) for a voyage to Scyros: *i. e.*, it is south or south-west (cp. 355).—Others take ἐξ ἀπόπτου σκοπεῖν as 'to watch from a place where one cannot (properly) see,' a sort of oxymoron, like ἐν σκότῳ ὄραν.

468 ε. πρὸς νῦν σε πατρός... πρὸς τ' αἷ τι κ.τ.λ.: cp. n. on O. C. 250 πρὸς σ' δ τι σοι φίλων ἐκ σθένος ἀνοταί.

470 ε. κίτης strengthens λινούμαι much as in O. T. 760, ἐξικέτευσε τῆς ἐμῆς χεῖρὸς θιγών, the verb is strengthened by the added phrase, which serves to mark the attitude of formal supplication. Cp. below, 930. For κενεῖσθαι = κικερεύειν, cp. 932, O. C. 275 and 1011: *Ai.* 538: *El.* 136.

471 ε. οἷοῖς ὄρεῖς... ἠναλοντα,—the disease, and the wretched dwelling: οἷοισι τ' ἐξήκουσας,—the painful provision of food, water, fuel and fire (285—299). Cp. 174 f.

478 ἐν παρέργῳ θοῦ με, lit., regard me (451 n.) as a secondary task: *i. e.*, 'give me a place, however lowly, in thy care.' The thought is: 'I should not have asked you to alter your course for me; but since you are going home at any

rate, let this good deed be an accident of your voyage.' Cp. Eur. *El.* 509 ἤθελον γὰρ αὐτοῦ πρὸς τάφον, παρέργῳ ὁδοῦ (as an incident of the journey). Thuc. i. 142 (with ref. to naval skill) οὐκ ἐνδέχεται... ἐκ παρέργου μελετᾶσθαι.—ἐν παρέργῳ = ἐν παρέργου μέρει (Plat. *Rep.* 370 c).—δυσχέρεια: cp. 900.

474 ἔξουδα, by the bitter experience to which he alludes in 1031 f.—φορήματος, freight, as φορέω is said of ships (*Od.* 2. 390).

476 τό τ' αἰσχροῦ κ.τ.λ. The objections which have been made to this verse seem idle. Philoctetes is appealing to the generous instincts of the young man. 'To noble natures, what is (morally) shameful is hateful, and what is worthy appears glorious.' εὐκλείης implies, 'even if there is no applause to be gained, the γενναῖος is rewarded by the sense that he has merited true εὐκλεία.—*i. e.*, that his deed is, in itself, honourable.' Then, in vv. 477—479, Philoctetes passes to a different and a lower argument,—*viz.*, that Neoptolemus will incur reproach if he refuse to do this act of mercy, and that, in the other case, he will have men's praises. All the difficulties which have been raised have come from failing to see

σοὶ δ', ἐκλιπόντι τοῦτ', ὄνειδος οὐ καλόν,
 δράσαντι δ', ὦ παῖ, πλείστον εὐκλείας γέρας,
 ἔαν μὲν ἄλλω ζῶν πρὸς Οἰταιάν χθόνα.
 ἴθ'. ἡμέρας τοι μὸχος οὐχ ὄλης μιᾶς. 480
 τόλμησον, ἐμβαλοῦ μ' ὄπη θέλεις ἄγων,
 εἰς ἀντλίαν, εἰς πρῶραν, εἰς πρύμνην, ὅπου
 ἦκιστα μέλλω τοὺς ξυρόντας ἀλγυνεῖν.
 νεῦσον, πρὸς αὐτοῦ Ζηνὸς ἱκεσίου, τέκνον,
 πείσθητι· προσπίτνω σε γόνασι, καίπερ ὦν 485
 ἀκράτωρ ὁ τλήμων, χωλός. ἀλλὰ μή μ' ἀφῆς
 ἔρημον οὕτω χωρὶς ἀνθρώπων στίβου·
 ἀλλ' ἢ πρὸς οἶκον τὸν σὸν ἔκσωσόν μ' ἄγων,
 ἢ πρὸς τὰ Χαλκῶδοντος Εὐβοίας σταθμά·
 κάκειβεν οὐ μοι μακρὸς εἰς Οἶτην στόλος 490

Tournier, *εὐπετές*. 477 ε τοῦτ'] Blaydes writes τὸνδ', and in 478 changes δράσαντι to σώσαντι. Nauck adopts the latter conjecture, though not the former; but he should have received both, or neither. 480 ἴθ'] δθ' Triclinius.—τα] Burges conj. soue. 481 ἐμβαλοῦ γ, ἐκβαλοῦ L. Meineke conj. εἰσβαλοῦ.—ὄπη] ὄπη L:

(1) that the subjective sense of *εὐκλείας* is justified by the fact that τοῖσι γυναιόισι is an ethic dat.,—'in the sight of the generous,'—not a dat. of interest: and (2) that the considerations urged in 475—479 are of two distinct orders.

477 ἐκλιπόντι τοῦτ' = ἐν ἐκλίπτῃ τοῦτο, if thou forsake, abandon, this deed (which is a duty laid on thee): cp. Eur. *I. T.* 750 εἰ δ', ἐκλιπὼν τὸν ὄρκον, ἀδικοίης ἐμέ.—ὄνειδος is strengthened by οὐ καλόν, as in 842 by αἰσχρόν, in *O. C.* 753 by ἄθλιον, in *O. T.* 1035 by δεινός. Ellendt, indeed, is with those who trace here an original 'middle' sense of *ὄνειδος* as = 'a thing said of one' (good or evil). It would be equally reasonable to infer a neutral meaning for *κῆρ* from *Tr.* 454 κῆρ πρόσθετον οὐ καλῆ.

478 ε πλείστον = μέγιστον: cp. *Ani.* 1051: *Od.* 4. 697 αἰ γὰρ θῆ, βασιλεία, τόδε πλείστον κακὸν εἴη | ἀλλὰ πολὺ μεῖζον κ.τ.λ.—μὸχος γὰρ: cp. *El.* 472 εἰ μὴ γὰρ.

480 ἴθ', in entreaty; cp. 750, *O. T.* 1468 n.—ἡμέρας... μιᾶς. The distance from Lemnos to Scyros is about 75 miles; and, acc. to v. 354, the voyage from Scyros to Sigeum (about 125 miles) took less than two whole days.

481 τόλμησον: cp. 82 n.—ὄπη, L's

reading, is here not less good than *δνω*: it goes with ἐμβαλοῦ only. ἄγων is added as in 488, *O. C.* 910, 1342: here it expresses how passive he is content to be in the hands of Neoptolemus.

482 ε ἀντλίαν, the hold of the ship, where he could be stowed away beneath the rowers. Cp. Athen. p. 37 D καταβαλὼν ἑμαυτὸν ὑπὸ τοῦς θαλάμους (the places of the θαλαμίται, or lowest rank of rowers) ὡς ἐνι μάλιστα κατωτάτω ἐκείμην. Dionysius comicus (350 B.C.) *Θεσμοφόρος* fr. 1. 40 describes a seaman as ἐξ ἀντλίας ἦκοντα, i.e., the man was one of the θαλαμίται. Cp. Her. 8. 118: Xerxes is making a long voyage in stormy weather; but he and the numerous Persian nobles with him are all on the deck (ἐπὶ τοῦ καταστρώματος), while only the Phoenician sailors occupy the part below (κολληρ νέα). So, too, in [Dem.] or. 32 § 5, during a voyage of many days, all the passengers live on deck, the κολλη ναῖς being used by the rowers only.

πρῶραν... πρύμνην. Lucian (*Navig.* 5), speaking of a large vessel, mentions αἰ κατὰ πρύμναν οἰκήσεις, but ordinarily only the κυβερνήτης would be located at the stern, as the *πρωρεὺς* at the prow. *πρύμνα* was the later Attic form: but *πρύμνη* is used by Attic poets for metre's sake,

Forsake this task, and thy fair name is sullied; perform it, my son, and a rich meed of glory will be thine, if I return alive to Oeta's land. Come, the trouble lasts not one whole day:—make the effort—take and thrust me where thou wilt, in hold, in prow, in stern,—wherever I shall least annoy my shipmates.

O consent, by the great Zeus of suppliants, my son,—be persuaded! I supplicate thee on my knees, infirm as I am, poor wretch, and maimed! Nay, leave me not thus desolate, far from the steps of men! Nay, bring me safely to thine own home, or to Euboea, Chalcodon's seat; and thence it will be no long journey for me to Oeta,

δπη γ: δποι Wakefield.—Nauck changes δγων to νεός. 482 εἰς (thrice) MSS.: εἰς...εἰς...εἰς Dindorf.—πρώην (ω made from ω) L.—πρύμναν L.: πρύμνην Elmsley.—δποι L, with A and others: δπου Γ. 488 τοὺς ζυόνας] τοῦ παρόντος V², whence Blaydes conj. τοὺς πλέοντας. 488 προστίτῃ L. 489 Εὐβοίας] Musgrave conj. Εὐβοίᾳ: O. Riemann, Εὐβοίῳ.

as Ar. *Vesp.* 399 ἦν πως πρύμνη ἀνακρούσσηται. Cp. 1451.—δπου (or δπη) is necessary: δποι could not stand either for δποι βεβλημένος, or for ἐκάστω δπον. The corruption of η to ι is one of the commonest.—μᾶλλον...ἀλγυνεῖν, instead of ἀλγυνῶ (the relative clause; with the fut. indic., expressing purpose): cp. 409. For the fut. inf. after μᾶλλον, cp. *O. T.* 967 n.

484 εἰς ἱκεσίῳ: cp. 1181: Aesch. *Suppl.* 616 Ζηῆς ἱκεσίῳ κέρον | μέγαν προφωβῶν: *Od.* 13. 213 Ζεὺς σφέας τίσαυ' ἱκετήσιος (see *Introd. to Homer*, p. 54).—γῆνασι: cp. Eur. *Phoen.* 293 γωνυπεταῖς ἔδρας προστίτῃ σ': and n. on *O. T.* 2.

488 ἀκράτωρ. As *O. C.* 1236 is the only extant Attic example of ἀκράτης as = 'weak,' so is this the only example of ἀκράτωρ in that sense. Plato uses ἀκράτωρ in the regular Attic sense of ἀκράτης as = ἰσθμίου τῆς (Rep. 579 C εὐνοῦ...ἀκράτωρ). The scholium here (if it be not rather a fusion of two distinct scholia) recognises both meanings: ἀσθενής, εὐνοῦ κρατεῖν μὴ δυάμενος.

488 εἰ. ἦ πρὸς οἶκον τὸν σὸν κ.τ.λ. He asks N. to convey him, either merely to the youth's own home (Scyros), or, better still, a little further, viz. to Euboea (cp. n. on 240); whence it will be easy to reach Malis (492).

τὴ Χαλκίδωντος Εὐβοίας σταθμᾶ, the Euboean abode of Chalcodon, i. e. Euboea, his realm. Cp. *Tr.* 1191 τὸν Οἰτῆς

Ζηῆς θήμιον πάγον. In *Il.* 2. 536 ff. Elephenor, son of Chalcodon, figures as the leader of all the Euboeans in the Greek army, who are called Ἀβαρτες, and represent six towns, including Carystus at the extreme south of the island, Chalcis at the middle point of its west coast, and Histiaea in the extreme north.

Schneidewin remarks that Philoctetes, the former comrade of Heracles, might naturally name Chalcodon, who had been the companion of Heracles in an expedition against the Eleans (Paus. 8. 15. 6). But that was merely a local Arcadian myth; and Pausanias finds it inconsistent with the better-known Theban tradition, according to which Chalcodon was slain by Amphitryon in a war between the Euboeans and Thebans (9. 19. 3). At any rate the Attic poet might think of the Attic legend, according to which Theseus had sent his sons for protection to Chalcodon's son Elephenor, before retiring from Athens to Scyros (Plut. *Thest.* 35).

490 εἰς Οἰτῆν. The three names here—Oeta—Trachis—the Spercheius—mark the great features of the region. Typhrestus, at the southern end of Pindus, throws off two ranges towards the eastern sea. One runs nearly due east, and skirts the s. borders of Thessaly: this is Othrys, the lofty 'brow' which looks down from the north on the plain of Malis. The other—Oeta, the 'sheep-land'

Τραχινίαν τε δειράδ' *ἦδ' ἐς εὐροον
 Σπερχειὸν ἔσται, πατρί μ' ὡς δείξῃς φίλῳ,
 ὄν δῆ *παλαιὸν ἐξ ὅτου δέδοικ' ἐγὼ
 μὴ μοι βεβήκη. πολλὰ γὰρ τοῖς ἰγμένοις
 ἔστειλλον αὐτὸν ἰκεσίους πέμπων λιτάς,
 αὐτόστολον πέμψαντά μ' ἐκώσσαι *δόμους.
 ἀλλ' ἦ τέθηκεν, ἦ τὰ τῶν διακόνων,

495

491 Τραχινίαν τε δειράδα καὶ τὸν εὐροον MSS. See comment. and Appendix.
 493 παλαιὸν L, with two dots (:) above the second α, referring to a note in the right-hand marg. by an early hand, :πάλαι ἄν. The later MSS. have either καλαί' ἄν (as A, L², Harl.), or πάλαι ἄν, as B: παλαιὸν Triclinius. 494 βεβήκη] βεβήκοι

—runs s. of Othrys, and parallel with it at first; then, turning s. and E., it throws out cliffs which enclose the plain of Malis on s. and w. Trachis—'the rugged'—stood below those cliffs; they themselves were called 'the Trachinian Rocks.' (Her. 7. 198 ὄρεα ὀψηλὰ καὶ ἄβαρα περικλῆει πᾶσαν τὴν Μηλίδα γῆν, Τρηχίνια πέτραι καλούμεναι.) The Spercheius—'the vehement'—rises at the base of Typhrestus. As it runs eastward, its broad valley separates the ranges of Othrys and Oeta. It passes through the plain of Malis, and enters the Malian Gulf. Its old mouth was about five miles N. of Trachis: the present mouths are more to the south.

491 Τραχινίαν...δειράδα, the chain of heights which bounds the plain of Malis on s. and w.,—the Τρηχίνια πέτραι of Herod. (see last n.), the ὄρεα Μηλίδος αἰῆς of Callimachus (*Ἕμν. Del.* 287). Acc. to Thuc. 3. 92 the dwellers in Malis were classed as Τραχίνιοι (highlanders, like the Attic Τραπέριοι), Παράλιοι (by the Malian Gulf), and Ἰερῆς (a doubtful name).

All MSS. have δειράδα καὶ τὸν, making an anapaest in the 4th place. Toup proposed δειράδα. As δειρή was the Attic form of δειρή, an Attic poet might possibly have ventured on δειράς. But there is no trace of such a form, while δειράς is frequent. Further, Δειράδες was the name of an Attic deme of the Leontis tribe (Bekker *Anecd.* p. 240, 26), and δειράς would thus be familiar to Attic ears in ordinary life. Thus Toup's remedy, though attractive by its simplicity, is really a very bold one.

I am more disposed to think that δει-

ράδα is sound, and that the corruption lies in the words καὶ τὸν. I conjecture, Τραχινίαν τε δειράδ' ἦδ' ἐς εὐροον. Soph., like Aesch. and Eur., admitted ἦδ' in iambs (see n. on *Ant.* 673). The corruption might arise from the fact that Δ was the second letter of two successive syllables. A scribe, copying ΔΕΙΡΑΔΕΔ (or, after 403 B.C., ΔΕΙΡΑΔΗΔ), might accidentally omit ΔΔ (or ΗΔ). The verse would then stand, ΤΡΑΧΙΝΙΑΝΤΕΔΕΙΡΑΔΕΣΣΕΥΡΟΟΝ. A subsequent transcriber might easily suppose that ΔΕΙΡΑΔΕΣ (taken for δειράδες, not δειράδ' ἐς) was a mere blunder for δειράδα. And, ΔΕΙΡΑΔΑ having been replaced, the copula would next be supplied, and the verse patched up, by inserting ΚΑΙΤΟΝ.—For other conjectures, see Appendix.

εὐροον. Tragic iambs sometimes admit uncontracted forms in -οοι: e.g. Aesch. fr. 37 διπλοῖ: id. fr. 375 χειμᾶροον: id. *Trach.* 493 πυρπύου: on the other hand, id. fr. 293 ἐπύρου: P. V. 852 πλατύρου: id. 917 πύρπου.

Like the Homeric εὐροος, εὐρείτης, the epithet refers simply to the beauty of the river, not to that swiftness (σπέρχεται) from which it takes its name (*Il.* 16. 176 Σπερχειῶ ἀνάμαστι: Lucan 6. 366 *Ferit amnis citato | Maliacas Spercheus aquas*). Rising at the foot of Typhrestus, and fed by affluents from Othrys and Oeta, the Spercheius has a considerable volume of water even in the hot season (Tozer, *Geo. of Greece*, p. 81).

498 ἄν (= καὶ οὐ)...δέδοικ': cp. *Tr.* 297 ταρβῆν τὸν εἰ πράσσοντα, μὴ σφαλῆ ποτε.—παλαιὸν=παλαιὸν (ἔστω) ἐξ ὅτου, a parenthetic clause equiv. to a simple adverb (πάλαι) going with δέδοικα. Cp.

and the Trachinian heights, and the fair-flowing Spercheius, that thou mayest show me to my beloved sire; of whom I have long feared that he may have gone from me. For often did I summon him by those who came, with imploring prayers that he would himself send a ship, and fetch me home. But either he is dead, or else, methinks, my messengers—as was

L, with A and most of the later mss.; but a few have *βεβήκη*, as B, Vat. b, and cod. Flor. 32. 2 (the N of Blaydes, Dindorf's Lc). R and T have *βεβήκει*. Elmsley conj. *βέβηκε*.—*ιγμένοις* | *ικμένοις* L. 496 *πέμψαντα*] Blaydes conj. *πλεύσαντα*.—*δόμοις* Wunder: *δόμοις* mss.

Isocr. or. 5 § 47 *οὔτοι γὰρ ἀρχοντες τῶν Ἑλλήνων οὐ πολλὸν χρόνος (sc. ἐστίν) ἐξ οὗ καὶ κατὰ γῆν καὶ κατὰ θάλατταν εἰς τοσαύτην μεταβολὴν ἦλθον. Αἰ. 600 ἐγὼ δ' ὁ πλάμω παλαίῳ ἀφ' οὗ χρόνος | ... εὐνώμαι*.—In L *παλαίῳ* is manifestly a mere blunder for *καλαίῳ*. Those who read *παλαί* *ἄν* explain it in one of two ways. (1) *εἷη* is to be supplied with it, —*βεβήκη*, or *βέβηκε*, being read in 494. Such an ellipse of *εἷη* is impossible. (2) The *ἄν* is to go with *βεβήκοι* in 494. Cp. Tr. 630 *δέδοικα γὰρ | μὴ πρὸς λέγοις ἄν*: Thuc. 2. 93 *προσοδία οὐδεμία (ἦν) μὴ ἄν ποτε εἰ πολέμοι... ἐπιλεείσων*. But in this constr. the *ἄν* which belongs to the optative verb could not precede the *μὴ*. In Eur. Med. 941 *οὐκ οἶδ' ἄν εἰ πελοῖμαι*, the place of *ἄν* has a special excuse, viz., the analogy of sentences with the *inf.* (such as *οὐκ ἄν οἶμαι πείσαι*).

494 ε. *μή μοι βεβήκη. μοι* is ethic dat. (Ant. 50 n.). The subjunct. is right here: cp. 30 *κυρῆ*, n. The indic. *βέβηκε* would also be correct (Dem. or. 19 § 96 *δέδοικα μὴ λελήθαμεν*), but would express conviction rather than anxious fear.—For *βέβηκα* as = *ἀπέχομαι*, of death, cp. Eur. Andr. 1026 *βέβαια δ' Ἀτρείδας ἀλόχου παλάμῃς*.—*τοῖς ἰγμένοις*, instr. dat.: for *ἔσπελλον*, cp. 60 n.—The partic. *ιγμένος* occurs only here. In Tr. 229 we have *ιγμεθα*.

496 *αὐτόστολον πέμψαντα*, having sent with his own *στόλος*, i.e., having sent a ship of his own. Cp. Anthol. 7. 585 (on a fisherman who died by the burning of his boat at sea). *αὐτόστολος ἦλθεν | εἰς Ἄϊον, νεκρὸν πορόμιδος οὐ χατέω*, 'he went to Hades in his own ship' [because it perished along with him],—not needing to use Charon's bark. Musaeus *Leopadr.* 255 *αὐτὸς εἶν ἐρέτης, αὐτόστολος, αὐτόματος νηῆς*, where, similarly, *αὐτόστολος*

= 'providing his own *στόλος*,' i.e. 'self-wafted,'—answering to the word *vector* in Ovid's parallel v., *Idem navigium, navia, vector ero* (Ep. 18. 147).—If *αὐτόστολον* were understood as 'setting forth in person' (cp. *μονόστολος*, *ὀμόστολος*), then *πέμψαντα* would be best taken as 'having escorted me' (cp. 913, 1465), and would go closely with *ἐκπέσαι*. Nauck, interpreting *αὐτόστολον* in this second way, substitutes *πλεύσαντα* (the conj. of Blaydes) for *πέμψαντα*. This would certainly make the v. easier; but it is not necessary.

δόμοις is a clearly true correction of *δόμεις*. The latter could not mean, 'to my home,' but only, 'for the joy of the house' (dat. of interest). On the other hand cp. Ant. 810 *ἀλλὰ μ' ἄιδας... ἄγει | τὰν Ἀχέροντος ἀκτὰς*: O. C. 1769 *Θήβας δ' ἡμᾶς | ... πέμψον*.

497 ε. After *τὰ τῶν διακόνων* we might have expected *ἡμελείτο* or the like ('the messengers' part was neglected'), but *ποιουμένοις* follows, as if he had written *οἱ διάκονοι*. This is one of the irregularities which often arise from a change in the form of the writer's thought; it is not merely a case of constr. *κατὰ σύνθεσιν* (like *τὰ... μαρᾶκια... διαλεγόμενοι*, Plat. *Lach.* p. 180 ε). Hence it is no objection to this view that *τὰ τῶν διακόνων*, for *οἱ διάκονοι*, would be unexampled.—Others take *τὰ τῶν διακόνων* as an adverbial parenthesis: 'or (as is the way with messengers) they forgot me,' etc. The objection to this is that, in such phrases, the sing. *τὸ* is used, never the plur. *τὰ*: e.g. Plat. *Phaed.* 77 D *δοκεῖς σὺ τε καὶ Σαμμίας... δεδιέναι, τὸ τῶν παιδῶν, μὴ... ὀνειδος αὐτῶν... διαφυσῆ*: id. *Soph.* 201 B *σχολῆ σου, τὸ κατὰ τὴν παροιμίαν λεγόμενον, ὃ γὰρ τοιοῦτος ἄν ποτε ἔλοι πόλιν*.

ὡς εἰκός, οἶμαι, τοῦμόν ἐν σμικρῷ μέρος
 ποιούμενοι τὸν οἶκαδ' ἤπειγον στόλον.
 νῦν δ', εἰς σέ γὰρ πομπόν τε καὶ τὸν ἄγγελον 500
 ἦκω, σὺ σῶσον, σὺ μ' ἐλέησον, εἰσορῶν
 ὡς πάντα δεινὰ κάπικινδύνως βροτοῖς
 κείται, παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα.
 χρῆ δ' ἐκτὸς ὄντα πημάτων τὰ δειν' ὄραν,
 χῶταν τις εὖ ζῆ, τηγκαῦτα τὸν βίον 505
 σκοπεῖν μάλιστα μὴ διαφθαρεῖς λάθῃ.

ἀντ. ΧΟ. οἶκτιρ', ἀναξ· πολλῶν ἐλεξεν δυσοίστων πόνων
 2 ἀθλ', *οἶα μηδεὶς τῶν ἐμῶν τύχοι φίλων.
 3 εἰ δὲ πικρούς, ἀναξ, ἔχθεις Ἀτρεΐδας, 510
 4 ἐγὼ μὲν τὸ κείνων κακὸν τῷδε κέρδος
 5 μετατιθέμενος, ἐνθαπερ ἐπιμέμενος, 515

498 οἶμαι] Valckenaer conj. οἶμοι.—μέρος MSS., and Suid. s. v. στόλος. μέρος the 1st hand in A, and Suid. s. v. διάκονος: and so Brunck, Hartung, Blaydes.
 502 πάντα δεινὰ MSS. Wakefield conj. πάντ' ἀθλα: Dobree, πάντα κούα. 505 τὸν βίον] Blaydes conj. τάκ θεῶν. 507—515 L divides the vv. thus:—οἶκτιρ—| θλιε—| ἀθλ'—| εἰ δέ—| ἔχθεις—| ἐγὼ—| κακὸν—| μέγα τιθέμενος ἐνθαπερ—

ὡς εἰκός expresses that such neglect might have been expected, while οἶμαι conveys the belief that it was actually committed; tautology cannot be pleaded, then, as a ground for conjecturing οἶμοι.—ἐν σμικρῷ: cp. 875: Her. 3. 154 ἐν εὐλαφρῷ ποιούμενος (Tac. Ann. 3. 54 in levi habendum).—μέρος. The reading μέρος would be tenable: cp. Dem. or. 2 § 18 ἐν οὐδενὸς εἶναι μέρος. And it is true that τοῦμόν μέρος is usu. adverbial (*quantum in me est*, or *quantum ad me attinet*: cp. Ant. 1062 n.). But here μέρος gives a much finer verse.—ἤπειγον, trans. (cp. 1451). When the act. ἐπείγω seems intrans., it is so because the acc., like στόλον here (e.g., θρόνον, ὄδον) is understood: El. 1435 ἢ νοεῖς, ἔπειγε νῦν.

500 ε. πομπόν τε καὶ τὸν ἄγγελον, at once escort and, in thine own person, messenger: i.e., Neopt., when he brings Ph. home on board his ship, will at the same time bring the earliest tidings of Ph.'s fate. Ph. had asked his former visitors to act merely as ἄγγελοι: and they had failed to do so. Now he has found a man who will be his πομπός, and, thereby, also his first ἄγγελος. Cp. Her. 1. 79 (Cyrus) ἄλασας...τὸν στρατὸν ἐς τὴν Δυδίην αὐτὸς ἄγγελος Κροίσῳ ἐληλύθει,

'had himself brought the first news,' i.e., no ἄγγελία had preceded him. See n. on O. C. 1511 (αὐτοὶ θεοὶ κήρυκες).—ἦκω: after vainly appealing to others. The word is tinged with the fig. sense, 'I have been brought by my fortune to thee,' etc.: cp. 377 ὁ δ' ἐπὶ σῶσάδ' ἦκω. [Dem.] or. 45 § 85 τοῦτω μὲν χαίρω λέγω, οὐ δ' ὁ πατήρ μοι παρέδωκε βοηθείας, εἰς τοῦτον ἦκω.

502 ε. δεινὰ κάπικινδύνως...κείται, are so ordained (by the gods) as to be full of fear and peril: (for the combination of adj. and adv., cp. 345.) The infin. παθεῖν follows this phrase as it might follow κινδύνως ἔστω or the like (Plat. Crat. 436 B οὐ σμικρὸς κινδύνως ἔστω ἐξαπατηθήναι). The general sense is:—'There is always a danger for men that, after they have been prosperous, they may be unfortunate.' Not: 'It is always doubtful whether men are to fare well or ill,'—like Plat. Prot. 313 A ἐν φ' πάντ' ἐστὶ τὰ σά, ἢ εὖ ἢ κακῶς πράττειν. Of the two co-ordinated clauses, παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα, the second is that on which the emphasis falls; the first serves for contrast with it:—'that, as they have fared well, so they may fare ill.' Cp. Ant. 616 πολλοὶ μὲν θναῖς

likely—made small account of my concerns, and hastened on their homeward voyage.

Now, however—since in thee I have found one who can carry at once my message and myself—do thou save me, do thou show me mercy,—seeing how all human destiny is full of the fear and the peril that good fortune may be followed by evil. He who stands clear of trouble should beware of dangers; and when a man lives at ease, then it is that he should look most closely to his life, lest ruin come on it by stealth.

CH. Have pity, O king; he hath told of a struggle with Anti-sufferings manifold and grievous; may the like befall no friend of mine! And if, my prince, thou hatest the hateful Atreidae, then, turning their misdeed to this man's gain, I would waft him

| ἐπ' εὐπόρου—| πρῶς—| δόμου—| νόμοισιν ἐκφυγῶν. 507 *ἤλεξεν*] *ἤλεξε* L. 508 *οἶα*] *δοσα* L, with A and almost all others: R (14th cent.) and Harl. (15th) have *δοσα*.—*οἶα*, Porson's conj. (*Adv.* p. 200), has been generally received: but he himself afterwards gave the preference to *δοσα* (*Adv.* p. 237). Dobree conj. *δολους*, & ('*qualia*. *ds*: pro *oios*').—*τύχοι*] Seyffert gives *λάχοι*. Herwerden made the same conj., which is received by Blaydes, Cavallin, Nauck, Wecklein. 510 *πικρούς*] Nauck conj. *πικρῶς*: Blaydes, *διπλοῦς*. 512 *ἐγὼ μὲν*] B. Todt conj. *ἐγὼ νῦν*. 518 *μετατιθέμενος*] *μέγα τιθέμενος* L, A, and most others: *μετατιθέμενος* r and schol.—*ἐνθάπερ*] *ἐνθάπερ* L.—*ἐπιμέμονω* r: *ἐπεὶ μέμονω* L.

ἀνδρῶν, | *πολλοῖς δ' ἀπάτα* ('*though* to many a blessing, yet to many a false lure'): *O. C.* 1536 *εἰ μὲν, ἢπὲρ δέ*, '*though* surely, yet late.—*θάτερα*: Dem. or. 22 § 12 *ἀγαθὰ ἢ θάτερα, ἢα μὴδὲν εἶπω φλαυρῶν*.

504 *ἐκτὸς ὄντα*: 1260: *Ἀπ.* 619 n.—*τὰ θεῶν ὄραν*, to keep one's eye on dangers looming in the distance, as a steersman watches rocks ahead: cp. *Il.* 23. 323 (the wary charioteer) *αἰεὶ τέρμ' ὄρων*,—keeping his eye always on the *καμπτήρ*, as he drives round it. Thus the schol.'s *εὐλαβείσθαι* is true to the sense.

505 ε *εἰ ζῆ*, lives prosperously, as *κακῶς ζῆν* = to live unhappily (*El.* 384). So Pind. (*P.* 4. 131) calls festivity *εὐζῶας ἄωνος*. But in *O. C.* 1535 *εὐ...οισῆ* = 'lives aright.'—*τὸν βίον*, the fortunes of one's life: the subject to *λάθη* is *ὁ βίος*. Cp. *El.* 207 (*χείρας*) *αἰ τὸν ἐμὸν εἶλον βίον* | *πρόδοτον*.

507—518: antistrophe to 391—402. The pity expressed by the Chorus may well be sincere; but in this utterance of it, their first aim is to aid their master's design. Verse 510 shows this.

507 ε *πόνων ἄλλα*, ordeals consisting in *πόνος*, sufferings. Cp. *Tr.* 505 *ἄεθλ'*

ἀγῶων. The plur. *ἄθλα* can thus be used in the sense of *ἄθλοι*: but the sing. *ἄθλον* does not occur as = *ἄθλος*. In Aesch. *Suppl.* 1034 τὸδ' *ἄθλον* = 'this prize.'—*οἶα*, Porson's correction of *δοσα*, is probably right. It is the more natural word in such a wish: cp. 275, 315. And *δοσα* may have been suggested by *πολλῶν*. An iambic trimeter set in lyrics might, indeed, tolerate *δοσας*,—as the corresponding trimeter (392) has the Doric *δ* for *θ*. But *δοσα* in Aesch. *Pers.* 864, *τόσων* in *Ag.* 140, and *τόσων* in *Soph. Ai.* 185, seem to be the only instances of these forms in Tragedy. *οἶα* is clearly better than *δοσα* (= *δρῶσα*): for which cp. *O. T.* 425 n.—For the acc. *οἶα* with *τύχοι*, cp. *O. T.* 1298 n. The conject. *λάχοι* is unnecessary.

510 *πικρούς*, odious; cp. 254 n. This sense seems more suitable here than 'bitter against thee,' when *πικροῦς...εἴχθεις* would be like *μισούντ' ἐμίσει* (*Ai.* 1134).

512 ε *ἐγὼ μὲν* (cp. 453)...*πορεύσασαι* *δν* is a respectful suggestion.—'I, for my part, would convey him,'—*i. e.*, 'If I were you, I would do so.'—*τὸ κείνων κακόν*, the evil done by them: cp. 422.—*μετατιθέμενος*. This compound regularly

6 ἐπ' εὐστόλου ταχείας νεῶς
7 πορεύσαιμ' ἂν ἐς δόμους, τὰν θεῶν
8 νέμεσιν ἐκφυγῶν.

NE. ὄρα σὺ μὴ νῦν μὲν τις εὐχερῆς παρῆς,
ὅταν δὲ πλησθῆς τῆς νόσου ξυνουσία, 520
τότ' οὐκέθ' αὐτὸς τοῖς λόγοις τούτοις φανῆς.

XO. ἤκιστα· τοῦτ' οὐκ ἔσθ' ὅπως ποτ' εἰς ἐμὲ
τοῦνεϊδος ἔξεις ἐνδίκως ὄνειδίσαι.

NE. ἀλλ' αἰσχρὰ μέντοι σοῦ γέ μ' ἐνδεέστερον 525
ξένῳ φανῆναι πρὸς τὸ καίριον πονεῖν.
ἀλλ' εἰ δοκεῖ, πλέωμεν, ὀρμάσθω ταχύς·
χῆ ναῦς γὰρ ἄξει κοῦκ ἀπαρηγήσεται. — δὲ; — μόνον θεοὶ σῴζοιεν ἔκ *τε τῆσδε γῆς
ἡμᾶς ὅποι τ' ἐνθένδε βουλοίμεσθα πλεῖν.

517 τὰν θεῶν Herm.: τὰν ἐκ θεῶν mss.

521 τόθ' οὐκέθ' αὐτὸς (sic) L.

522 ἤκιστα τοῦτ' L.

523 [ἔξεις] L has ηι written over α by S.

takes one acc. only, meaning to 'transpose,' 'shift,' a thing; and hence, either to 'adopt' or to 'discard.' Here the compound is used like the simple verb, and the force of the prep. is adverbial. *τιθέμενος τὸ κείνων κακὸν τῷδε κέρδος* = 'counting their misdeeds as his gain': cp. *Od.* 21. 333 *τί δ' ἐλάχεια ταῦτα τίθεσθε*; If, after the word 'counting,' we inserted, 'by transference,' this would give the force of *μετά*. The *κακόν* is to be shifted from the reckoning against the Atreidae to the reckoning in favour of Philoctetes. Their demerit is another reason for benefiting him.—*ἐπιμέμονεν*: the only instance of *μέμονα* in Soph. (Cp. Aesch. *Theb.* 686 *μέμονας*: Eur. *I.A.* 1495 and *I. T.* 655 *μέμονε*.)

516 εὐστόλου, here prob., 'well-equipped'; though at v. 780 *εὐσταλής* (the commoner form) = 'expeditious.' Cp. Apoll. Rh. 1. 603 *ὄσον ἐς ἐνδίων κεν εὐστολος ὄλας ἀνύσσαι*.—For the double epithet, without copula, cp. *Od.* 7. 34 *ἠησὶ θεῆσι πεποιθότες ὑκέισι*: *Ai.* 710 *θεῶν ἀκύνων νεῶν*.

517 ε. τὰν θεῶν νέμεσιν. Hermann's deletion of *ἐκ* after *τὰν* is necessary, since *τὰν θεῶν* = *λαρτίου* in 401. Possibly the *ἐκ* arose from a reminiscence of Her. 1. 34 *ἔλαβε ἐκ θεοῦ νέμεσις μεγάλη Κροῖσων*.—Cp. 601 f., 1035 ff.

519 νῦν μὲν...ὅταν δέ: i.e., 'beware lest, though now thou art facile, yet,' etc.: cp. n. on 503.—*εὐχερῆς*, easy-going (cp. 875): *τις* gives a slightly contemptuous tone; cp. Aesch. *P. V.* 696 *πρῶ γὰρ στενάξει καὶ φόβου πλέα τις εἰς*. For its position, cp. *Ai.* 29 *καὶ μοι τις ὀκτῆρ.—παρῆς*, as a spectator who is not yet required to make any personal sacrifice. Not from *παρήμι*, as = 'comply.'

520 ε. τῆς νόσου with *πλησθῆς*: *ξυνουσία*, causal dat.: sated with (wearied of) the disease, through consorting with it. It is also possible to join the verb with *ξυνουσία*, and to make the gen. depend on the latter: when the omission of *τῆ* would be an instance like *τῶν ἐχθρῶν κακὰ* (*Ai.* 10 n.). The objection is that, though *πλησθῆναι* can take a dat. when it means simply 'to be filled' (Thuc. 7. 75 *δάκρυσι πᾶν τὸ στρατεύμα πλησθέν*), it usu. takes a gen. when it means 'to be sated.'

αὐτὸς τοῖς λόγοις τοῖσδε, the same with (= consistent, in your action, with) these words. Plat. *Euthyd.* 298 A *ἢ σὺ εἰ δ' αὐτὸς τῷ λόγῳ*; If *τοῖσδε* were absent, then *τοῖς λόγοις* could be a dat. of respect, 'the same in regard to your words,' like *αὐτὸς εἰμι τῷ βουλευματι* (*O. T.* 557 n.). But *τοῖσδε* shows that the other constr. is meant.

in thy good swift ship to the home for which he yearns, that so thou flee the just wrath of Heaven.

NE. Beware lest, though now, as a spectator, thou art pliant, yet, when wearied of his malady by consorting with it, thou be found no longer constant to these words.

CH. No, verily: never shalt thou have cause to utter that reproach against me!

NE. Nay, then, it were shame that the stranger should find me less prompt than thou art to serve him at his need.—Come, if it please you, let us sail: let the man set forth at once; our ship, for her part, will carry him, and will not refuse.—Only may the gods convey us safely out of this land, and hence to our haven, wheresoever it be!

524 σου γέ μ'] σου γ' ἤμ' Brunck. 525 πρὸς τὸ καιρῖον] Blaydes conj. τῷδε πρὸς καιρῖον. 526 ἄλλ' εἰ] Nauck conj. εἰ δὴ: Hense, εἰ δ' οὐν. 528 ἐκ τε] The 1st hand in L wrote ἐκτε (sic): S then wrote γ over δ. ἐκ γα ρ: ἐκ τε Gernhard. 529 βουλόμεθα mss., except B, which has βουλόμεθα, the reading preferred by Brunck and Hartung.

522 οὐκ ἔσθ' ὄπως: cp. 196.

524 εἰ ἄλλᾳ... μῆντι: cp. *Ani.* 567. The fact that ἄλλᾳ recurs so soon, in v. 526, has caused a corruption to be suspected in the latter place (see crit. n.): but there it has a different tone ('come, now'). This elasticity of meaning in ἄλλᾳ is one reason why classical poetry so readily allows it to be repeated at short intervals (cp. e.g. 645, 647, 651: *O. C.* 238 ff. ἄλλ' ἐπελ... ἄλλ' ἐμὲ... ἄλλ' ἔρε: *El.* 137—140, 879—882: *Tr.* 592—594). As to the tolerance of such repetition generally, cp. 762: *O. C.* 554 n.—αισχρᾶ: for the plur., cp. 1395, *O. C.* 485 n.—σοῦ γέ μ' is better than σοῦ γ' ἤμ': the latter would imply an ungraceful emphasis on the speaker's personal dignity.—πρὸς τὸ καιρῖον: cp. *At.* 38 ἦ... πρὸς καιρῖον ποῦ;—πενεῖν, exegetic of ἐδεικτέρον, 'in respect of toiling': cp. *O. C.* 335 οἱ δ' αὐθόμαι ποῦ νεανίαι πονεῖν;

526 εἰ ὀρμίσθη, let Philoctetes set out with us for the ship at once. ταχέως=ταχέως: cp. 808, 1080. χεῖ ναῦς, the ship, on her part. If the sick man's shipmates make no difficulty, the ship will make none: i.e., it will be easy to find room for him on board (cp. 481). Neoptolemus is on his guard against betraying elation. He speaks as if the granting of Ph.'s prayer was now a simple matter, —and one which did not greatly interest him.

ἀπαρηθῆσεται is usu. taken as passive: either (1) 'the boon shall not be refused': or (2) 'he shall not be refused his wish.' This second version is inadmissible. Classical Greek allows ἀπαροῦμαι δοῦναι τι, but not ἀπαροῦμαι τὸν αἰτούντα. And with either version the change of subject would be harsh. Rather the verb is deponent, with ἡ ναῦς for subject. Prof. Ridgeway, supporting this view (*Trans. Camb. Philol. Soc.* 1. p. 244), illustrates the personification of the ship from *Od.* 10. 131 ἀσπασίω δ' ἐς πύργον ἐπηρεφέας φέγε πέτρας, and *Arist. Pol.* 3. 13. § 16, where the ship *Argo*—endued by legend with a voice—is described as refusing to carry *Heracles* (ὁ γὰρ ἐθέλω αὐτὸν ἄγεω τῆν Ἄργω).—It is true that the classical fut. of ἀρῆσθαι, where it occurs, is ἀρῆσμαι (*O. T.* 571, etc.). But there is no classical instance of ἀρῆσθαι as fut. pass. And since the aor. ἠρήθη is always deponent, analogy suggests that a deponent use of ἀρῆσθαι would have been possible. Cp. διαλέγομαι, aor. διέλεχθη (deponent), fut. διαλέξομαι (deponent), as well as διαλέξομαι. In later Greek ἀρῆσθαι occurs, indeed, as pass. (St Luke xiii. 9, ἀπαρηθῆσεται, 'he will be disowned'), but also as deponent (LXX. Is. xxxi. 7 ἀπαρηθῆσονται, with v.l. ἀπαρηθῆσεται).

528 εἰ μόνον = modo, as oft. in wishes or commands (*Tr.* 1109 προσμέλοι μόνον,

- ΦΙ. ὦ φίλτατον μὲν ἦμαρ, ἡδίστος δ' ἀνήρ, 530
 φίλοι δὲ ναῦται, πῶς ἂν ὑμῖν ἐμφανῆς
 ἔργῳ γενοίμην ὡς μ' ἔθεσθε προσφιλῆ.
 ἴωμεν, ὦ παῖ, προσκύσαντε τὴν ἔσω
 αἰκὸν εἰσοίκησιν, ὡς με καὶ μάθης 535
 ἀφ' ὧν διέζων ὡς τ' ἔφυν εὐκάρδιος.
 οἶμαι γὰρ οἶδ' ἂν ὄμμασιν μόνην θέαν
 ἄλλον λαβόντα πλὴν ἐμοῦ τλῆναι τάδε.
 ἐγὼ δ' ἀνάγκη προὔμαθον στέργειν *κακά.
 ΧΟ. ἐπίσχετον, μάθωμεν· ἄνδρε γὰρ δύο, 540
 ὁ μὲν νεὸς σῆς ναυβάτης, ὁ δ' ἀλλόθρους,
 χωρεῖτον, ὧν μαθόντες αὖθις εἴσιτον.

533 ε. προσκύσαντέ L (the dots meaning that σ should be deleted): and so A. But the later mss. generally give προσκύναντες. Γ (13th cent.) προσκύναντες.—[εἰσοίκησιν] The scribe of L intended (I think) εἰς οἶκον, not εἰσοίκησιν. He has written, indeed, εἰ σοίκησιν (sic), as in O. C. 739 εἰ σπλείστον, with a disregard for the division of words which he often shows (see O. C., *Introd.* p. xlv). Further, the smooth breathing is indistinct in form, being an almost round dot: but, in his writing, it often approximates to such a character: thus the breathing on ὠδ' in 536 is hardly different:

etc.).—βουλοίμεθα: the optat. in the relative clause, because σῶζουεν stands in the principal clause: as 961 ὄλοιο μήπω πρὸς μάθοιμ'. Cp. 325 n.; O. C. 778 n.

530 ε. δ' φίλτατον μὲν κ.τ.λ.: for the epianaphora, with change from φίλτατος to a synonym, cp. *Ani.* 898 φίλη μὲν... προσφιλῆς δὲ... φίλη δὲ, n. For the nom. ἡδίστος ἀνὴρ after the voc., cp. 867, 986.—πῶς ἂν...γενοίμην, a wish; cp. 794: O. C. 1457: so *id.* 1100 τίς ἂν...δοίη...;

533 ε. ἴωμεν clearly means, 'let us be going' (from Lemnos). Cp. 645 χωρῶμεν. It expresses his joyful impatience to avail himself of N.'s offer here, and naturally follows the preceding verses. If, on the other hand, we take ἴωμεν to mean, 'let us go into the cave,' we shall have no direct expression of Ph.'s eagerness to leave Lemnos: and the invitation to enter the cave will come with an awkward abruptness after the first words of gratitude. But if ἴωμεν means, 'let us be going from Lemnos,' then we must accept εἰσοίκησιν, unless we can substitute for προσκύσαντε some partic. which could go with εἰς οἶκον. For προσκύναντε εἰς οἶκον could not mean, 'having gone into the dwelling to salute it.' I once suggested τῆδε προσκύναντ' ἔσω | αἰκὸν εἰς

οἶκον, i. e. 'after one look' into it; but I now doubt whether the classical usage of προσκύνω would bear this. We may rather believe that Soph. hazarded the otherwise unknown word εἰσοίκησις, much as in O. C. 27 he ventured on ἐξοίκησιν. It implies a verb εἰσοικέω (nowhere found, except as a v.l. for ἐνοικέω in *Anthol.* 7. 320), capable of being used thus,—ἄστρον εἰσοίκησε, 'he entered the cave and made his dwelling there'=ἄστρον εἰσελθὼν ὤκησε. Then εἰσοίκησις would be properly, the act of so making a dwelling, or the dwelling made. (εἰσοικίσις, to bring in as a settler, is irrelevant.) See Appendix.—προσκύναντε, a farewell salutation (as by kissing the soil), because the cave had so long given him shelter: see below on 1408.—ὄσ...καί: cp. 13.

535 ἀφ' ὧν: Her. 1. 216 ἀπὸ κτηπέων ζώουσι καὶ ἰχθύων.—διέζων, sustained life (under difficulties), as Her. 3. 25 ποιηφάγεοντες διέζων: so διατρέφομαι, διαγιγνομαι.

536 ε. οἶμαι γὰρ κ.τ.λ.: for I think that even the bare sight would have deterred any one but myself from enduring these things: οὐδαὶ ἄλλος ἂν ἔγλη τάδε, εἰ θέαν μόνην λαβε. The first glance at such a dwelling would have made any

PH. O most joyful day! O kindest friend—and ye, good sailors—would that I could prove to you in deeds what love ye have won from me! Let us be going, my son, when thou and I have made a solemn farewell to the homeless home within,—that thou mayest εἶν learn by what means I sustained life, and how stout a heart hath been mine. For I believe that the bare sight would have deterred any other man from enduring such a lot; but I have been slowly schooled by necessity to patience.

[*Neoptolemus is about to follow Philoctetes into the cave.*]

CH. Stay, let us give heed:—two men are coming, one a seaman of thy ship, the other a stranger; ye should hear their tidings before ye go in.

[*Enter Merchant, on the spectators' left, accompanied by a Sailor.*]

and a comparison with the breathing on *οἰκησις*, as written by him in *Ant.* 892, seems to confirm this view.—For conjectures, see comment. and Appendix. 533 κακά] *τάδε* MSS.: but S has written in the marg. of L γρ. κακά, whence Valckenaer adopted it (on *Phoen.* 430). 533 μάθωμεν] Wakefield conj. μένωμεν: Blaydes, μέλωμεν: Hense, σταθῶμεν.—δύο] δύο L. 540 Hense, with Nauck's approval, rejects this v.—ἀλλόθρου] Wecklein (*Ars* p. 58) conj. ἀλλοθεν. 541 αὐθις εἰ: αὐτις L.—Blaydes conj. αὐτικ'.

other man renounce the attempt to live in it. Instead of καὶ ὁμοίαις μόνῃ θέαν λαβόντα, οὐκ ἂν τλήναι, we have οὐδ' ὁμοίαις...τλήναι,—οὐδ' thus serving to weld the sentence into a more compact whole.—μόνην need not be changed to μόνον, though the latter would be more usual: cp. *O. T.* 388 ἐν τοῖς κέρδεσσι | μόνον δέδορκε: *Ant.* 361 "Αἶδα μόνον φεύξω οὐκ ἐπάσεται.—Some govern τᾶδε by θέαν λαβόντα as = θεασάμενον (cp. *O. C.* 223 n.), and take τλήναι with the partic.: 'endure to have looked upon.' This is forced. For τλήναι with simple acc., cp. *Tr.* 71, *O. C.* 1077, etc.

533 προῦμαθον, by painful steps (*πρό*): cp. 1015 προῦβίδαξεν.

539 εἰ. ἐπίσχετον is said to N. and Ph., who are moving towards the cave. μάθωμεν, absol., let us learn,—viz., what tidings the new comers are bringing. The conjecture μένωμεν (or μέλωμεν) would merely repeat the sense of ἐπίσχετον.—This hortative subjunct. occurs even in the 1st pers. sing., as Eur. *Hipp.* 567 ἐπίσχετ', αὐθὴν τῶν ἔσωθεν ἐκμάθω: id. *H. F.* 1058 σίγα, πρὸς μάθω.—ἀλλόθρου, prop., speaking a foreign tongue: here, simply = ἀλλότριος, just as in *Tr.* 844

ἀλλόθρου | γνώμας = merely ἀλλοτρίαις γνώμας.—ἂν μαθόντες, i.e., having learned (their news) from them: cp. 370 n.—αὐθις = 'at a later moment,' as *Al.* 1283.—ἔσονται (imperat., not indic.): for the dual, after μαθόντες, cp. Plat. *Laches* p. 187 A αὐτοὶ εὐπρεπᾶ γεγονότε: and n. on *O. C.* 343.

542 Odysseus said that he would send back the σκοπός, disguised as a merchant captain, if N. seemed to be tarrying too long (126 ff.). The actor who now comes on as ἔμπορος would not, however, be the same who played the σκοπός (a mute person), but the tritagonist, who played Odysseus. The sailor who accompanies him is a mute person; and that part may have been taken by the former representative of the σκοπός.

As N. has already ensnared Ph., and is on the point of starting with him, there is no actual need for the intervention of the ἔμπορος. But Odysseus, at the ship, could not know this; and we are to suppose that he had become impatient. The scene which follows heightens the dramatic interest by bringing out the horror with which Ph. regards the idea of returning to Troy.

ΕΜΠΙΟΡΟΣ.

Ἀχιλλέως παῖ, τόνδε τὸν ξυνέμπορον,
 ὃς ἦν νεὸς σῆς σὺν δυοῖν ἄλλω φύλαξ,
 ἐκέλευσ' ἐμοί σε ποῦ κυρῶν εἴης φράσαι,
 ἐπείπερ ἀντέκυσσα, δοξάζων μὲν οὐ, 545
 τύχη δέ πως πρὸς ταῦτὸν ὄρμισθεῖς πέδον.
 πλέων γὰρ ὡς ναύκληρος οὐ πολλῶ στόλῳ
 ἀπ' Ἰλίου πρὸς οἶκον ἐς τὴν εὐβοτρυν
 Πεπάρηθον, ὡς ἤκουσα τοὺς νάυτας ὅτι
 σοὶ πάντες εἶεν *συννεναυστοληκότες, 550
 ἔδοξέ μοι μὴ σῖγα, πρὶν φράσαιμί σοι,
 τὸν πλοῦν ποεῖσθαι, προστυχόντι τῶν ἴσων.
 οὐδὲν σύ που κάτοισθα τῶν σαυτοῦ πέρι,
 ἃ τοῖσιν Ἀργείοισιν ἀμφὶ σοῦ νέα
 βουλευματ' ἐστί, κοῦ μόνον βουλευματα, 555
 ἀλλ' ἔργα δρώμεν', οὐκέτ' ἐξαργούμενα.

546 δέ πως] Blaydes conj. δέ τῆ.—ταύτῶν] The 1st hand in L wrote αὐτῶν, to which τ has been prefixed by S. 547 πλέων] Reiske conj. πλέω, and in 549 ὡς δ' ἤκουσα. 548 ἀπ' L: ἐξ ι. 550 συννεναυστοληκότες Dobree: αὐ νεναυστοληκότες MSS. 552 προστυχόντι] Cavallin conj. προστυχόντα: Brunck, προστυχόν τι: Hartung, προστυχεῖν τε: Heath, προστυχόν τι, changing ἴσων to ἴσως, and taking τῶν as relat. with οὐδὲν ('a thing that happens to have come to

ξυνέμπορον, fellow-traveller, as *Tr.* 318, etc.

544 φράσαι σε, ποῦ κ.τ.λ.: for the constr., cp. n. on 443 f., *ad fin.*—κυρῶν εἴης: cp. *O. T.* 1285 οὐδὲν ἐστ' ἀπὸν.

545 ε. δοξάζων μὲν οὐ: cp. *Ant.* 255 τυμβήρης μὲν οὐ, n.—ὄρμισθεῖς: the same constr. with the pass. in *Xen. H.* 1. 4 § 18, πρὸς τὴν γῆν ὄρμισθεῖς, = ὄρμισας τὴν γῆν, or ὄρμισάμενος, having brought one's ship to anchor. ταύτῶν...πέδον, the same land (*Lemnos*); not, strictly, the same 'spot.'

547 οὐ πολλῶ στόλῳ, with no large company (i.e. with one ship, and only a small crew to handle it): as *Tr.* 496 σὺν πολλῶ στόλῳ = 'with a numerous train.' If στόλῳ were taken as 'fleet,' the phrase could hardly be a mere equivalent for μᾶ ἤν, but would suggest at least a plurality of vessels.

549 ε. Πεπάρηθον (now called *Σκόπελος*), a small island near the Thessalian coast, about 12 miles E. of the south end of *Magnesia*. The island of *Sciathus* lies

between it and the mainland; *Euboea* is only 20 miles distant to the s.w., and *Scyros* about 40 to the s.e. The name is well-chosen, then, to make *Philoctetes* feel that he is listening to a neighbour of his old home. *Peparethus*, though not more than some 12 miles in length, with a greatest width of 5 or 6, contained three towns. Its famous wine is ranked by *Aristophanes* with those of *Pramnus*, *Chios* and *Thasos* (fr. 301). The author of [*Dem.*] or 35 § 35 names *Peparethus*, along with *Cos*, *Thasos* and *Mendè*, as a seat of the wine-trade with the *Euxine*. An *Alexandrian* physician, *Apollodorus*, recommended the wine of *Peparethus* before all others, adding that its repute would be still higher, did it not require six years to attain perfection (*Plin. H. N.* 14. 9). The epithet *εὐβοτρυν* here is peculiarly fitting, since *Pliny* speaks of the island as *quondam Evossum dictam* (*ib.* 4. 23). And so *Heraclides Ponticus* fr. 13 says of it, *αὕτη ἡ νῆσος εὐβοῦός ἐστι καὶ εὐβανδρος*.

MERCHANT.

Son of Achilles, I asked my companion here,—who, with two others, was guarding thy ship,—to tell me where thou mightest be,—since I have fallen in with thee, when I did not expect it, by the chance of coming to anchor off the same coast. Sailing, in trader's wise, with no great company, homeward bound from Ilium to Peparethus with its cluster-laden vines,—when I heard that the sailors were all of thy crew, I resolved not to go on my voyage in silence, without first giving thee my news, and reaping guerdon due. Thou knowest nothing, I suspect, of thine own affairs—the new designs that the Greeks have regarding thee,—nay, not designs merely, but deeds in progress, and no longer tarrying.

my knowledge.—one of the facts which thou, perchance, knowest not'). Musgrave approved this, only keeping *προστυχόντι* as = 'since I have chanced upon thee.'—*τῶν ἰσῶν*] In L made from *τὸν ἰσῶν* by S. 554 σου νέα Auratus: ἀμφί σ' ὄννεκα L, and so (or ἀμφί σου 'νεκα) most other MSS.: ἀμφίς εἶνεκα Γ, with γρ. ἀμφίς ὄν [i.e. ἀμφί σου] ἀπὸ τοῦ περὶ σου. The fact that ἀμφί σου ἔνεκα (or ὄννεκα) could thus pass muster as a pleonasm deserves notice. 555 ἐστὶ] ἐστὶ L, and so Blaydes.

It also produced good olives (*Ov. Met.* 7. 470).—In the *Iliad* the Greeks at Troy import wine from Lemnos (7. 467) and from Thrace (9. 72).

ἤκουσα τοὺς νῆπτας ὄντι: cp. *Ai.* 1141 σὺ δ' ἀντακούσι τοῖτον ὡς τεθάψεται: *Xen. M.* 4. 2. 23 τὸν Δαίδαλον οὐκ ἀθήκας, ὅτι ἠγαγέζετο δουλεύειν;—πάντες: and therefore he could not have been anticipated in bringing the news.—Dobree's conjecture, *συννεναυστοληκότες*, has been generally accepted by recent edd. If the ms. *οἱ νεναστοληκότες* is retained, then *σοῖ* is possess. pron.: 'that all those who had made the voyage were thy men.' The objection to this is the want of point in the participle.

551 ε. ἔδοξέ μοι κ.τ.λ. The constr. of *προστυχόντι* is made somewhat awkward by the negative before *ποιέσθαι*. 'I decided to sail, not in silence, or before I had told thee, (but only when, having told thee,) I had received a due reward.' It would have been clearer to have written either: (1) *ἔδοξέ μοι φράσαι τι τὸν πλοῦν ποιέσθαι, προστυχόντι τὸν ἰσῶν*: or (2) *ἔδοξέ μοι μὴ σίγα τὸν πλοῦν ποιέσθαι, πρὶν φράσαιμι καὶ προστύχοιμι τὸν ἰσῶν*. The justification of the actual form is that *μὴ σίγα, πρὶν φράσαιμι*, is felt as a more emphatic equivalent for a simple *φράσαιμι*. For the dat. *προστυχόντι* (instead of an acc.) with the inf., cp.

Xen. An. 2. 1 § 2 *ἔδοξεν ὄν ἀποῖσι συσκευασαμένοις... προῖναι*. The acc. is, however, more usual, as *ib.* 3. 2. 1 *ἔδοξεν αὐτοῖς προφυλακᾶς καταστήσαντας συγκυλεῖν τοῖς στρατιώταις*, since it excludes a possible ambiguity: cp. *Ant.* 838 n.—The use of *προστυχόντι* ('having obtained, met with') is like that in *El.* 1463 *μοῦ κολαστοῦ προστυχῶν*.—*τῶν ἰσῶν*: by τὰ ἰσα is meant a reasonable recompense for his trouble. This sense of *ἰσῶν* (*aequus*) is virtually the same as in such phrases as *ἐπὶ τοῖς ἰσοῖσι καὶ ὁμοῖοις* (*Thuc.* 5. 79), etc. Similarly the messengers in *O. T.* 1005 and *T. T.* 190 expressly say that they have come in the hope of being rewarded.—Others join *προστυχόντι* with *σοῖ*, 'when thou shouldst have received (the information) due.' Nauck understands, 'since I have met with the same fortune as thine'—i.e., have put in at the same coast. (Cp. *El.* 1168 *ἔν σοι μετέιχον τῶν ἰσῶν*.)

554 ἀ τοῖσιν κ.τ.λ. The antecedent to ἀ is not *τῶν σαντοῦ* in 553: rather the relative clause is expegetic. 'Thou knowest nothing of thine own affairs,—i.e., of those new counsels (*sc. περὶ τούτων*) which,' etc.—*νέα*, in addition to the former wrong (60).

556 οὐκ ἐτ' ἔφαρσόμενα, deeds which are no longer allowed to remain ἀργά, i.e., in which the doers are not slack.

- NE. ἀλλ' ἢ χάρις μὲν τῆς προμηθείας, ξένη,
εἰ μὴ κακὸς πέφυκα, προσφιλῆς μενεΐ·
φράσον δ' ἄπερ γ' ἐλεξας, ὡς μάθω τί μοι
νεώτερον βούλευμ' ἀπ' Ἀργείων ἔχεις. 560
- EM. φρουδοὶ διώκοντές σε ναυτικῶ στόλῳ
Φοινίξ ὁ πρέσβυς οἱ τε Θησέως κόροι.
- NE. ὡς ἐκ βίας μ' ἄξοντες ἢ λόγοις πάλιν;
EM. οὐκ οἶδ'. ἀκούσας δ' ἄγγελος πάρειμί σοι.
NE. ἢ ταῦτα δὴ Φοινίξ τε χοῖ ξυνναυβάται 565
οὕτω καθ' ὄρμην δρώσιν Ἀτρείδαν χάριω;
EM. ὡς ταῦτ' ἐπίστω δρώμεν', οὐ μέλλοντ' ἔτι.
NE. πῶς οὖν Ὀδυσσεὺς πρὸς τὰδ' οὐκ αὐτάγγελος

557 τῆς] Seyffert conj. σῆς.

558 πέφυκα, προσφιλῆς] Desiring ἀσφαλῆς, Burges conj. πέφυκ' ἀπ' ('consummately'): Blaydes, πέφυκά γ': Mekler, πέφυκ' ὅδ'. 559 ἄπερ γ' ἐλεξας A: ἄπερ ἐλεξας L, with most of the other MSS.—Hartung conj. ἄπερ προσλεξας: Herwerden, ἄπερ λέλακας: Wecklein, ἄπερ ὑπέδειξας: Seyffert, ἀγ' ἄπερ ἐλεξας: Weil, ὅτοι' ἐλεξας: Nauck, ὅπως ἐλεξας. 560 ἔχεις]

After the βουλεύματα had become ἐργα, by the taking of the first steps, the action might still have been sluggish. But these ἐργα are δρώμενα,—advancing towards completion. So Plut. *Mor.* 2 E γῆ... ἐξαργηθεῖσα, land which has been allowed to lie fallow. Arist. uses the pf. act. ἐξηργηθέντα as = 'to have become torpid' (*Éth. N.* 1. 8: *Pol.* 5. 10). Cp. *O. T.* 287 ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.

557 ε δὲ ἀλλ', 'well': cp. 232, 336.—ἢ χάρις...τῆς προμηθείας, the favour of (conferred by) thy forethought; cp. *O. T.* 764 φέρων...χάριω, *Tr.* 1217 πρόσσεται δὲ μοι | χάριω βραχείαν. προμηθείας, the poet. form (cp. *Ani.* 943 n.); for the sense, ('kind thought for one,') cp. *O. C.* 332 σῆ, πάτερ, προμηθεία.—εἰ μὴ κακὸς πέφυκα: Xen. *Cyr.* 5. 1. 21 χάριω τούτων ἐγὼ ὕμιν ἔχω μὲν, εἰ μὴ ἀδικῶ.—προσφιλῆς, *gratia*, well-pleasing,—gratefully remembered. Aesch. *Theb.* 580 ἢ τοῖσιν ἔργων καὶ θεοῖσι προσφιλέσ. The difficulty felt as to *προσφιλῆς* (see crit. n.) has arisen from the assumption that χάριω here = 'gratitude.'

559 ἄπερ γ'. It is not surprising that γε should have been suspected here, since L has ἄπερ ἐλεξας. But the emendations which have been suggested (see cr. n.) are improbable. If any were to be made, I should rather suggest ἄπερ κέλεξας.

L seems, however, to have lost γε in some other places (cp. 105 n.): and here the particle appears defensible, if regard is had to the tone of the passage. Neoptolemus, mindful of his part, receives the (supposed) stranger's announcement with politeness, but without manifesting much concern. 'I am really very much obliged to you for the trouble which you have taken. But perhaps you would kindly say what, precisely, it is to which you allude.' So ἄπερ γ' = 'just those things which,'—the γε merely adding a slight emphasis to ἄπερ.

560 νεώτερον, not simply νέον (554), but 'startling,'—ominous of some new wrong: cp. Thuc. 4. 51 μηδὲν περὶ σφῶς νεώτερον βουλεύσων.—ἀπ' Ἀργείων with βούλευμα, not with ἔχεις,—a plot on their part: for this ἀπὸ, cp. *O. C.* 293.—ἔχεις with μοι, 'hast for me,' i.e., announce to me. Cp. *Ani.* 9 n.

562 Φοινίξ: cp. 344.—ὁ τὸς Θησέως κόροι: Demophon,—the ruler of Athens who figures in Eur. *Heracleidas*,—and his brother Acamas, who in the same play is a mute person at his side (v. 119). These Θησείδα, δῖω Ἀθηνῶν (Eur. *Hec.* 125), are plausibly represented as foes of Neoptolemus, since their father Theseus was treacherously slain in Scyros by Lycomedes (Paus. 1. 17. 6). Arctinus of Miletus (c. 776 B.C.), the author of the

NE. Truly, Sir, the grace shown me by thy forethought, if I be not unworthy, shall live in my grateful thoughts. But tell me just what it is whereof thou hast spoken,—that I may learn what strange design on the part of the Greeks thou announcest to me.

ME. Pursuers have started in quest of thee with ships,—the aged Phoenix and the sons of Theseus.

NE. To bring me back by force, or by fair words?

ME. I know not; but I have come to tell thee what I have heard.

NE. Can Phoenix and his comrades be showing such zeal on such an errand, to please the Atreidae?

ME. The errand is being done, I can assure thee,—and without delay.

NE. Why, then, was not Odysseus ready to sail for this

φέρειν Γ. 562 φοίνιξ from φοίνιξ L. 563 λόγους] Nauck conj. δόλους.
566 καθ' ὁρμήν] Nauck conj. καθ' ἡμῶν. 567 ὡς ταῦτ' ἐπίστω δρώμεν'] Nauck
conj. σὺ for ὡς: Blaydes, ὡς δρώμεν' ἰσθι ταῦτ', or ταῦτ' ἐξεπίστω δρώμεν'.

Ἰλιον Πέρσις, made Neoptolemus the hero of his epic, and introduced the two sons of Theseus in the episode of the wooden horse. On the Acropolis of Athens Pausanias saw the δούρειος ἵππος commemorated in bronze. 'Menestheus and Teucer,' he adds, 'are peeping out of it,—and the sons of Theseus' (1. 23. 8).—These Theseidae do not appear in *Il.* or *Od.*; nor does their father, except where Nestor speaks of having known him (*Il.* 1. 265), and in a doubtful verse of the *νεκρῶνα* (*Od.* 11. 631).

566 ἐκ βίας: cp. 945.—λόγους is changed by Nauck to δόλους, because the antithesis between force and persuasion is not suitable here; 'since Neoptolemus must assume a hostile intention in the *δωκότες*.' But why should he not suppose that the Atreidae, finding him indispensable, wish to entice him back by smooth λόγους? (Cp. 629 *λόγουσι μαλθακοῖς*.) In *v. 102* τί δ' ἐν δόλῳ δεῖ μᾶλλον ἢ πείσαντ' εἶπεν; the antithesis between a false story and persuasion by honest argument. But λόγους (whether true or false), as a means of prevailing, can also be contrasted with force, as in 593 *ἴ, ἢ λόγῳ | πείσαντες εἶπεν, ἢ πρὸς ἰσχύος κράτος*. And that is the antithesis meant here.

566 καθ' ὁρμήν, impetuously, like

κατὰ σπουδῆν (*Thuc.* 1. 93): cp. ἀπὸ μᾶς ὁρμῆς (*id.* 7. 71).

567 ὡς ταῦτ' ἐπίστω δρώμεν'. Where ὡς occurs in such phrases with an imperative, it regularly belongs to the partic.: cp. 253 ὡς μηδὲν εἰδὸτ' ἰσθι μ' (n.). But here ὡς ταῦτα...δρώμενα could not strictly stand for ὡς δρώμενα...ταῦτα. The suspicions which the text has excited are, so far, natural. Yet I think that it is sound. The irregularity seems to have arisen from the fact that ὡς, prefixed to an assurance, could either (a) belong to a partic. (as in 253, 415, etc.), or (b) introduce the whole sentence, as 117 ὡς τοῦτό γ' ἔρξας δύο φέρει δωρήματα. Thus the Attic ear had become accustomed to ὡς as the first word of such an assurance in either type. And so ὡς could be given that place in a sentence of type (a), even though the partic. did not immediately follow. That is, I do not suppose that ὡς ταῦτ' ἐπίστω δρώμενα is for ὡς δρώμεν' ἐπίστω ταῦτα: but rather that, instead of saying simply ταῦτ' ἐπίστω δρώμενα, he can prefix ὡς, because the associations of type (b) had blunted the feeling for what was essential in type (a),—viz., that the partic. (or partic. with μῆ) should immediately follow ὡς.

566 πρὸς τὰδ'. After σὺν, it is

- πλεῖν ἦν ἐτοίμος; ἢ φόβος τις εἰργέ νιν;
 EM. κείως γ' ἐπ' ἄλλον ἄνδρ' ὁ Τυδείως τε παῖς 570
 ἔσπελλον, ἠμικ' ἐξανηγόμεν ἐγώ.
 NE. πρὸς ποῖον *αὐ τόνδ' αὐτὸς οὐδυσσεὺς ἔπλει;
 EM. ἦν δὴ τις—ἀλλὰ τόνδε μοι πρῶτον φράσον
 τίς ἐστίν· ἂν λέγῃς δὲ μὴ φώνει μέγα.
 NE. ὄδ' ἔσθ' ὁ κλειῶς σοι Φιλοκτῆτης, ξένε. 575
 EM. μὴ νῦν μ' ἔρη τὰ πλείον', ἀλλ' ὅσον τάχος
 ἔκπλει σεαυτὸν ξυλλαβῶν ἐκ τῆσδε γῆς.
 ΦΙ. τί φησίν, ᾧ παῖ; τί με κατὰ σκότον ποτὲ
 διεμπελᾷ λόγιοισι πρὸς σ' ὁ ναυβάτης;
 NE. οὐκ οἶδά πω τί φησί· δεῖ δ' αὐτὸν λέγειν 580
 εἰς φῶς ὃ λέξει, πρὸς σὲ κάμὲ τούσδε τε.
 EM. ᾧ σπέρμ' Ἀχιλλέως, μὴ με διαβάλης στρατῶ
 λέγουθ' ἄ μὴ δεῖ· πόλλ' ἐγὼ κείων ὕπο
 δρῶν ἀντιπάσχω χρηστά *θ', οἷ ἄνῆρ πένης.

570 εἰργε] εἰργε L (made from εἰργε?).

570 κείως γ'] Benedict conj. κείως τ'.

571 ἐγώ B: ἐσω L, A, etc.

572 πρὸς ποῖον ἂν τόνδ' mss. Dobree's conjecture of αὐ for ἂν is adopted by Dindorf, Blaydes, Nauck, Wecklein, Cavallin.—Disson and (independently) Wecklein also conj. οὐν.—οὐδυσσεὺς] In L the 1st hand wrote οὐδυσσεὺς: υ (very small) was then inserted after ὁ either by that hand itself, or by S.

slightly better to take these words as = 'for this purpose' (O. T. 766 πρὸς τί;), rather than as = 'in view of these facts' (= πρὸς ταῦτα, O. T. 426).—αὐτάγγελος, carrying his own message: O. C. 333.

570 ε κείως γ': the γε throws a slight stress on the pron., 'oh, he': cp. 424.—ὁ Τυδείως παῖς, Diomedes, who, in the *Philoctetes* of Eur., accompanied Odysseus to Lemnos (see *Introd.*).—ἔσπελλον=ἔσπελλοντο: cp. 640: Her. 4. 147 ἔσπελλε ἐς ἀποικίην.

572 πρὸς ποῖον αὐ τόνδ'...ἔπλει; 'who was this other person in quest of whom Odysseus himself was sailing?' αὐ is oft. thus used after interrogatives: cp. *Ant.* 7 τί τοῦτ' αὐ φασὶ πανδήμω πόλει | κήρυγμα θεῖαι...; (For πρὸς ποῖον...τόνδε as = ποῖος ἦν δεῖ, πρὸς ἐν, cp. 441.) Not 'was sailing again' (with ref. to his former voyage to Scyros, 343). If αὐ is a true correction here (as it has been deemed by almost all recent edd.), the corruption ἂν in the mss. is the reverse of that which has probably occurred in O. C. 1418 (n.).

If ἂν is kept, it must be explained in

one of two ways. (1) Taking ἐν with ἐπλει: 'who is this, for whom he would have been sailing?' (= 'presumably sailed'). Cp. *Od.* 4. 546 ἢ κεῖν Ὀρέστην | κτεῖνεν, 'or Orestes would have slain him,' = 'or, it may be, O. slew him.' (2) Taking ἐν with ποῖον τόνδε, as if δεῖα were understood: 'Who might this man be, for whom he sailed?' On this view, ἐν does not affect ἐπλει, and πρὸς ποῖον ἂν τόνδε = ποῖος δεῖ ἐν εἶν, πρὸς ἐν ἐπλει. This is possible: though here πρὸς ποῖον ἂν τόνδε would more naturally suggest ποῖος δεῖ ἐν ἦν.

576 σοι, ethic dat.: cp. 261.

576 ε τὰ πλείον', the further details which N. might naturally wish to learn: cp. O. C. 36 πρὶν νῦν τὰ πλείον' ἱστορεῖν (n.).—σεαυτὸν ξυλλαβῶν, a phrase of colloquial tone (cp. *Shaksp.*, 'be packing'): *Ar. Av.* 1409 ἀπίωμεν ἡμεῖς συλλαβόντες τὰ πτερά, and n. on O. T. 971: *Ant.* 444 σὺ μὲν κομίζεις ἐν σεαυτῶν ἢ θέλεις.

578 ε τί με...διεμπελᾷ...πρὸς σε; what bargain is he making with thee concerning me? From the words δῆλα

purpose, and to bring the message himself? Or did some fear restrain him?

ME. Oh, he and the son of Tydeus were setting forth in pursuit of another man, as I was leaving port.

NE. Who was this other in quest of whom Odysseus himself was sailing?

ME. There was a man... But tell me first who that is yonder,—and whatever thou sayest, speak not loud.

NE. Sir, thou seest the renowned Philoctetes.

ME. Ask me no more, then, but convey thyself with all speed out of this land.

PH. What is he saying, my son? Why is the sailor trafficking with thee about me in these dark whispers?

NE. I know not his meaning yet; but, whatever he would say, he must say openly to thee and me and these.

ME. Seed of Achilles, do not accuse me to the army of saying what I should not; I receive many benefits from them for my services,—as a poor man may.

574 $\delta\upsilon$ Brunck (writing $\delta\upsilon$): $\delta\upsilon$ MSS. (in L $\delta\upsilon$). The same error occurs in *O. T.* 281. 576 $\mu\eta\ \nu\upsilon\upsilon$] $\mu\eta\ \nu\upsilon\upsilon$ L. 577 $\epsilon\kappa\pi\lambda\epsilon\iota\ \sigma\epsilon\alpha\upsilon\tau\acute{\omicron}\nu$] Paley conj. $\epsilon\kappa\pi\lambda\epsilon\upsilon\sigma\omega\upsilon$ $\alpha\upsilon\tau\acute{\omicron}\nu$. 578 $\tau\acute{\iota}\ \mu\epsilon$] Seyffert reads $\tau\acute{\iota}\ \delta\epsilon$, and so Cavallin. Nauck conj. $\tau\acute{\iota}\sigma\iota$ (with $\lambda\acute{\omicron}\gamma\omicron\upsilon\iota\ \mu\epsilon$ in 579). 579 $\pi\rho\acute{\omicron}\varsigma\ \sigma'$] In L the 1st hand wrote $\pi\rho\acute{\omicron}\ \sigma'$: S inserted another σ after δ . 580 Σ Nauck places in the text his conjectures $\alpha\delta\delta'$ $\acute{\epsilon}\gamma\omega$ for $\alpha\delta\delta\alpha\ \tau\omega$, and $\sigma\alpha\phi\acute{\omega}\varsigma$ for $\acute{\epsilon}\iota\varsigma\ \phi\acute{\omega}\varsigma$. He further suggests $\chi\rho\eta\acute{\iota}\varsigma\epsilon\iota$ for $\lambda\acute{\epsilon}\xi\epsilon\iota$. 582 $\delta\iota\alpha\beta\acute{\alpha}\lambda\lambda\eta\varsigma$ τ : $\delta\iota\alpha\beta\acute{\alpha}\lambda\lambda\eta\varsigma$ (*sic*) L. 584 $\chi\rho\eta\sigma\tau\acute{\alpha}\ \theta'$ Dobree, and so most recent edd.:

$\tau\acute{\omicron}\theta\delta\epsilon$ in 573 onwards, the pretended $\epsilon\mu\kappa\omicron\rho\omicron\varsigma$ has spoken to N. in lower tones; while N. has taken care to pronounce v. 575 loud enough for Ph. to hear. The object of this by-play is to quicken Ph.'s interest in the coming story (603 ff.), and his anxiety to leave Lemnos. Seyffert's change of $\tau\acute{\iota}\ \mu\epsilon$ into $\tau\acute{\iota}\ \delta\epsilon$ is no improvement. It is natural that Ph., the $\acute{\alpha}\nu\eta\rho\ \acute{\upsilon}\pi\acute{\omicron}\tau\eta\tau\eta\varsigma$ (136), should suspect some design against himself. The $\epsilon\mu\kappa\omicron\rho\omicron\varsigma$ had suddenly assumed an air of mystery; and, on learning Ph.'s name, had urged N. to save himself ($\sigma\epsilon\alpha\upsilon\tau\acute{\omicron}\nu$ $\sigma\upsilon\lambda\lambda\alpha\beta\acute{\omega}\nu$). The $\delta\iota\acute{\alpha}$ in $\delta\iota\epsilon\mu\kappa\omicron\lambda\acute{\omega}\nu$ expresses traffic: cp. fr. 521. 7 (a woman bewailing the lot of her sex), $\acute{\omega}\theta\omicron\upsilon\mu\epsilon\theta'$ $\acute{\epsilon}\xi\omega$ $\kappa\alpha\iota$ $\delta\iota\epsilon\mu\kappa\omicron\lambda\acute{\omega}\mu\alpha\theta\alpha$ (as by a bargain between suitor and parents).—Cp. 978: *Ant.* 1036.

581 $\acute{\epsilon}\iota\varsigma\ \phi\acute{\omega}\varsigma$, opp. to $\kappa\alpha\tau\acute{\alpha}\ \sigma\acute{\alpha}\kappa\tau\omicron\nu$ (578): cp. 1353: *El.* 639 $\alpha\delta\delta\epsilon\ \pi\acute{\alpha}\nu\ \acute{\alpha}\nu\alpha\tau\acute{\iota}\tau\upsilon\zeta\alpha\iota\ \pi\rho\acute{\omicron}\tau\epsilon\iota$: $\pi\rho\acute{\omicron}\varsigma\ \phi\acute{\omega}\varsigma$: *O. T.* 1229 $\acute{\epsilon}\iota\varsigma\ \tau\acute{\omicron}\ \phi\acute{\omega}\varsigma\ \phi\alpha\upsilon\acute{\alpha}\iota$: fr. 832 $\pi\acute{\alpha}\nu\tau'$ $\acute{\epsilon}\kappa\kappa\alpha\lambda\acute{\upsilon}\pi\tau\omega\upsilon$ δ' $\chi\rho\acute{\omicron}\nu\omicron\varsigma$ $\acute{\epsilon}\iota\varsigma\ \tau\acute{\omicron}\ \phi\acute{\omega}\varsigma\ \acute{\alpha}\gamma\epsilon\iota$. Yet Nauck has ejected $\acute{\epsilon}\iota\varsigma\ \phi\acute{\omega}\varsigma$ from the text, and con-

jecturally substituted $\sigma\alpha\phi\acute{\omega}\varsigma$. He wishes also to replace $\lambda\acute{\epsilon}\xi\epsilon\iota$ by $\chi\rho\eta\acute{\iota}\varsigma\epsilon\iota$. But for the fut. cp. *O. C.* 114 $\acute{\epsilon}\omega\varsigma\ \acute{\alpha}\nu\ \acute{\epsilon}\kappa\mu\acute{\alpha}\theta\omega$ | $\tau\acute{\iota}\nu\alpha\varsigma\ \lambda\acute{\omicron}\gamma\omicron\upsilon\iota\ \acute{\epsilon}\rho\omicron\upsilon\sigma\iota\nu$. So here $\lambda\acute{\acute{\omicron}}\xi\epsilon\iota = \mu\acute{\alpha}\lambda\lambda\epsilon\iota\ \lambda\acute{\acute{\omicron}}\xi\epsilon\upsilon$.—For $\kappa\alpha\iota\ \dots\ \tau\epsilon$ cp. 421.

582 Σ $\sigma\upsilon\tau\acute{\epsilon}\rho\mu'$: cp. 364.— $\sigma\tau\rho\alpha\tau\acute{\omega}$: the dat. as Eur. *Her.* 803 $\acute{\Lambda}\chi\alpha\iota\omicron\iota\varsigma\ \acute{\epsilon}\iota\ \delta\iota\alpha\beta\lambda\eta\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$, etc. In prose usu. $\pi\rho\acute{\omicron}\varsigma\ \tau\acute{\iota}\nu\alpha$ or $\acute{\epsilon}\iota\varsigma\ \tau\acute{\iota}\nu\alpha$: also $\pi\alpha\rho\acute{\alpha}\ \tau\acute{\iota}\nu\alpha$, or $\acute{\epsilon}\nu\ \tau\acute{\iota}\nu\alpha$.— δ' $\mu\eta\ \delta\epsilon\iota$, *quae non oportet* (generic $\mu\eta$).— $\delta\rho\acute{\omega}\nu$ $\acute{\alpha}\nu\tau\acute{\iota}\pi\acute{\omicron}\delta\sigma\chi\omega$: the emphasis is here rather on the verb than on the partic.: 'I receive many benefits from them, in return for my services.' The schol. has: $\acute{\upsilon}\pi'$ $\acute{\epsilon}\kappa\epsilon\iota\acute{\nu}\omega\upsilon$ $\acute{\epsilon}\upsilon\epsilon\rho\gamma\epsilon\tau\acute{\omicron}\mu\omicron\varsigma$ $\acute{\alpha}\nu\tau\epsilon\rho\gamma\epsilon\tau\acute{\omega}$ $\alpha\upsilon\tau\omicron\upsilon\tau\acute{\omicron}\varsigma$, $\acute{\omega}\varsigma\ \delta\acute{\upsilon}\nu\alpha\tau\alpha\iota\ \pi\acute{\iota}\nu\eta\varsigma\ \acute{\epsilon}\upsilon\epsilon\rho\gamma\epsilon\tau\acute{\epsilon}\iota\nu$, $\delta\eta\lambda\omicron\upsilon\theta\acute{\epsilon}\iota\ \acute{\upsilon}\pi\eta\rho\epsilon\tau\acute{\epsilon}\iota\nu$. This makes $\delta\rho\acute{\omega}\nu$ more prominent than $\acute{\alpha}\nu\tau\acute{\iota}\pi\acute{\omicron}\delta\sigma\chi\omega$,—evidently because the schol. thought that $\alpha\iota'$ $\acute{\alpha}\nu\eta\rho\ \pi\acute{\iota}\nu\eta\varsigma$ referred only to $\delta\rho\acute{\omega}\nu$,—'so far as a poor man can confer benefits.' But that clause refers to $\acute{\alpha}\nu\tau\acute{\iota}\pi\acute{\omicron}\delta\sigma\chi\omega$ also: the benefits which he received were important for such as he was. Cp. *O. T.* 763 $\acute{\alpha}\xi\iota\omicron\varsigma\ \dots\ \alpha\iota'$ $\acute{\alpha}\nu\eta\rho$ |

- NE. ἐγὼ εἰμ' Ἀτρείδαις δυσμενής· οὗτος δέ μοι 585
 φίλος μέγιστος, οὐνεκ' Ἀτρείδας στυγεῖ.
 δεῖ δὴ σ', ἔμοιγ' ἐλθόντα προσφιλή, *λόγων
 κρύψαι πρὸς ἡμᾶς μηδέν' ὦν ἀκήκοας.
- EM. ὄρα τί ποιεῖς, παῖ. NE. σκοπῶ καγὼ πάλαι.
 EM. σὲ θήσομαι τῶνδ' αἴτιον. NE. ποιοῦ λέγων. 590
 EM. λέγω. 'πὶ τοῦτον ἀνδρε τῶδ' ὥπερ κλείεις,
 ὁ Τυδέως παῖς ἦ τ' Ὀδυσσέως βία,
 διώμοτοι πλέουσιν ἦ μὴν ἦ λόγῳ
 πείσαντες ἄξειν, ἦ πρὸς ἰσχύος κράτος.
 καὶ ταῦτ' Ἀχαιοὶ πάντες ἤκουον σαφῶς 595
 Ὀδυσσέως λέγοντος· οὗτος γὰρ πλεόν
 τὸ θάρσος εἶχε θατέρου δράσειν τάδε.
- NE. τίνος δ' Ἀτρεῖδαι τοῦδ' ἄγαν οὕτω χρόνῳ
 τοσῶδ' ἐπεστρέφοντο πράγματος χάριν,

χορηγὰ γ' MSS. 586 ἐγὼ εἰμ' L 1st hand, altered by S to ἐγὼ 'μ'. Most of the other MSS. have ἐγὼ εἰμ' (as A), or ἐγὼ 'μ' (as B): ἐγὼ μὲν Γ. Nauck conj. ἐγωγ'. 587 προσφιλή, *λόγων] προσφιλή λόγων L, etc.: προσφιλεῖ λόγῳ in Harl. (15th cent.), which Burges adopts in his text, is an isolated v. l. For λόγων Burges conj. λόγων, received by Nauck, Wecklein, Mekler. 588 After ἡμᾶς two letters (δέ?) have been erased in L.—μηδέν' MSS.: Linwood conj. μηδέν, and so Blaydes. 590 τοιοῦ]

δοῦλος ('for a slave'), and *id.* 1118 πιστὸς ὡς νομᾶς ἀνθρ.—χορηγὰ θ': πολλὰ (or πολλὰ τε) καὶ χορηγὰ is commoner than πολλὰ χορηγὰ τε (though cp. Aesch. *Theb.* 338 πολλὰ γάρ, εἴτε πτόλις δαμασθῆ, | ἐή, δυστυχή τε κιάσσει): and on the other hand we find πολλὰ...καλὰ (fr. 79), πολλὰ...σοφὰ (fr. 99), etc. Still, χορηγὰ θ' seems more probable here than χορηγὰ γ'.

588 ε. ἐγὼ εἰμ'. This synizesis is extremely rare, though that of ω and ου is less so (*O. T.* 332 ἐγὼ οὐτ', n.). Indeed there is no other certain instance in Tragedy; for in Eur. *El.* 1332 οὐδ' ἐγὼ εἰς σὺν βλέφαρον πελάσω ought not to be compared. There οὐδ' ἐγὼ is a dactyl, by epic hiatus, as in *Il.* 1. 19 τῆρ δ' ἐγὼ σὺ λέω. In Comedy we have Ar. *Vesp.* 1224 ἐγὼ εἴσομαι, where Burges reads ταχ' εἴσομαι.—φίλος μέγιστος: cp. *Al.* 1331 φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.

587 ε. λέγων appears slightly prefer-

able to the MS. λόγων here: and either would have been written ΛΟΓΩΝ in the poet's time. εἰν is most simply taken as = τοῦτων οὐς: though, if λόγων were retained, it might also represent (περὶ) τοῦτων ε.

589 ὄρα κ.τ.λ. Some take this verse as an exchange of veiled hints between the accomplices. But why should the εμφορος fear that N. was likely to trip in his part? Rather it is merely a piece of acting, like the feigned 'aside' in 573, and with the same object—viz., to impress Philoctetes.—πάλαι, referring back merely to the moment at which he began to press his question.—*i. e.*, to 580: cp. *O. T.* 1161 n.—For the ἀντιπαθή, marking excitement, cp. 54, 466.

590 τοιοῦθ, instead of τίθου. Cp. *O. T.* 54 ὡς εἴπερ ἔρξει τῆσδε γῆς, ὥσπερ κρατεῖς, n.—λέγων: cp. *O. C.* 1038 (n.) χωρῶν ἀπειλεῖ σὺν, threaten (if you will)—but set out. So here, 'hold me responsible if thou wilt—but answer.'

NE. I am the foe of the Atreidae, and this man is my best friend, because he hates them. Since, then, thou hast come with a kindly purpose towards me, thou must not keep from us any part of the tidings that thou hast heard.

ME. See what thou doest, my son. NE. I am well aware.

ME. I will hold thee accountable. NE. Do so, but speak.

ME. I obey. 'Tis in quest of this man that those two are sailing whom I named to thee,—the son of Tydeus and mighty Odysseus,—sworn to bring him, either by winning words or by constraining force. And all the Achaeans heard this plainly from Odysseus,—for his confidence of success was higher than his comrade's.

NE. And wherefore, after so long a time, did the Atreidae turn their thoughts so eagerly towards this man,

Wecklein (*Arz* p. 62) conj. *θοῦ τοι*: Reiske, *πεῖθου* or *πιθοῦ*. 591 ὥπερ L: ὥπερ τ. 592 Herwerden would delete this v., because the names have been given already (570). 593 ἦ) ἢ L. For ἦ μὴν ἢ Elmsley conj. *ἢ μὴν νυ*. 594 *πέλοαντες* | *πέλοαντέ γ' B*, and so Brunck. Burges conj. *πέλοαντ' ἀπάξειν*. 595 ε. οὕτω L 1st hand, but the ε has been erased.—Nauck would reject the words from 'Ατρείδαι τοσοῦδ' inclusive.

591 λέγω. So *Tr.* 1130 λέγω τέθη-
κεν κ.τ.λ.: *Ani.* 245 (where the reluctant
speaker is at last brought to the point) *καὶ*
δὲ λέγω σοι.—'πὶ τοῦτον. Such aphaeresis
after a stop is rare: but cp. *Eur. I. A.* 719
μῆλλω 'πὶ ταύτῃ καὶ καθέσταμεν τύχη:
[*Eur.*] *Rhes.* 157 ἦξω 'πὶ τούτοις τόνδ'
ὑφίσταμαι πόνον: *Ag. Nud.* 1354 *ἐγὼ*
φράσω. 'πειθὴ γάρ κ.τ.λ.—τοῦτον, this
man here, (= τόνδε), Philoctetes.

592 Although Odysseus and Diomedes had been named in 570, it is obviously natural that their names should be repeated in this more explicit statement.

593 διόμοτοι. The adj., not found elsewhere, answers to *διόμνημι* (*Tr.* 255) or *διόμνημαι* (*ib.* 378, *As.* 1233) as = 'to swear solemnly.'—ἦ μὴν, prefacing an oath, as *Tr.* 256 (*διόμοσεν*) ἦ μὴν... δουλώσω: *ib.* 1185 *δμνυ...* | ἦ μὴν τί δράσειν; The formula occurs first in *Il.* 1. 76 *δμοσων* | ἦ μὴν (Ion. for μὴν) μοι ἀρήξειν. It is used also in threats, *O.C.* 816 ἦ μὴν... λυπηθεὶς ἔσει (n.).

594 *πέλοαντες* κ.τ.λ.: cp. 102.—πρὸς *ισχύος κράτος*. *ισχύς* is the physical strength at the disposal of the captors; *κράτος*, the mastery which this strength will give them. Thus the gen. defines the source of the *κράτος*. Cp. *Aesch.*

P. V. 212 *ὡς οὐ κατ' ἰσχύον οὐδὲ πρὸς τὸ καρτερόν* | *χρεῖη δόλω δὲ τοῖς ὑπερσχύοντα κρατεῦν*: where *κατ' ἰσχύον* expresses the available strength, and *πρὸς τὸ καρτερόν* the triumphant exertion of it. (As to *πρὸς ἰσχύος χάριν* in *Eur. Med.* 538, see on *Ani.* 30.) For *πρὸς* cp. 90 n.

595 ε. πλέον, predicate: cp. 352, 601.—*βατῆρον* = ἦ ὃ ἔτερος: cp. *O.C.* 568 *πλέον... σοῦ* = πλέον ἢ σοί (n.).

596 ε. τίνος...πράγματος χάριν; cp. *O. T.* 698 *δπου ποτέ* | ...πράγματος.—*χρόνη τοσοῦδε* = *διὰ χρόνου τοσοῦτου*, after so long a time: cp. 722: *El.* 1273 *ὡ χρόνη μακρῶ φιλάταν* | *ὄδον ἐταξίωσας... φανῆαι*.—*ἔπειτρόφοντο*, bethought them (impf.) of caring for: *Dem. or.* 10 § 9 *οὐδὲν ἐφροντίσατε οὐδ' ἐπειτρόφητε οὐδὲν τοῦτων*. Cp. *O. T.* 134 *πρὸ τοῦ θανόντος τῆρδ' ἔθειθ' ἐπιστροφῆν*.—*ἔγαν οὕτω*, with *ἔπειτρόφοντο*: *El.* 884 *ὡδε πιστεύεις ἄγαν*.

The order of the words is remarkable, not only because *τίνος* is so far from *πράγματος*, but also because it is closely followed by *τοῦδ'*, so that, when the ear catches the first words, the sense expected might naturally be, 'Who was for this man for whom' etc. (cp. 441). The motive has been the wish to emphasise the pron. referring to Philoctetes (τοῦδ').

ὄν *γ' εἶχον ἤδη χρόνιον ἐκβεβληκότας; 600
 τίς ὁ πόθος αὐτοῦς ἴκετ', ἢ θεῶν βία
 καὶ νέμεσις, οἵπερ ἔργ' ἀμύνουσιν κακά;
 EM. ἐγὼ σε τοῦτ', ἴσως γὰρ οὐκ ἀκήκοας,
 πᾶν ἐκδιδάξω. μάντις ἦν τις εὐγενής,
 Πριάμου μὲν υἱός, ὄνομα δ' ἀνομάζετο 605
 Ἕλενος, ὃν οὗτος νυκτὸς ἐξελθὼν μόνος,
 ὁ πάντ' ἀκούων αἰσυχρὰ καὶ λωβήτ' ἔπη
 δόλιος Ὀδυσσεὺς εἶλε· δέσμμιόν τ' ἄγων
 ἔδειξ' Ἀχαιοῖς ἐς μέσον, θήραν καλήν·
 ὃς δὴ τὰ τ' ἄλλ' αὐτοῖσι πάντ' ἐθέσπισεν, 610
 καὶ τὰπὶ Τροίᾳ πέραμ' ὡς οὐ μὴ ποτε
 πέρσοιεν, εἰ μὴ τόνδε πείσαντες λόγῳ
 ἀγουντο νήσου τῆσδ' ἐφ' ἧς ναίει τὰ νῦν.

600 ὄν γ' Heath and Erfurd: ὄν τ' mss.

601 β[α] Above this word L has the gl. φθόνος. Nauck conj. δίκη; Pallis, the same, or βλάβη; Mekler, ἀρά.

602 ὡπερ ἦπερ (for ἦπερ?) Harl.—Pallis conj. ἀπερ. 607 λωβήτ' λωβήτ' L, with a further dot on the τ. Dindorf (ed. 1860) treats this dot as the accent, written over τ instead of η; but η is accented (η). 608 δέσμμιόν τ' L, and most mss.: δέσμμιον δ' A, Harl. 609 ἐς μέσον] Blaydes conj. ἐν μέσοις

A somewhat similar instance is *Ant.* 944 *ἔλα καὶ Δανάας οὐράνιον φῶς | ἀλλάξει δέμας ἐν χαλκοδέτοις αὐλαῖς.*

600 εἶχον... ἐκβεβληκότας: cp. *El.* 500 *ἐκβαλοῦσ' ἔχας.* The perf. part. (*O.* 7. 701) is much rarer than the aor. part. in mere periphrasis. When joined to the perf. partic., ἔχω has usu. a separate force; as *Xen. An.* 1. 3. 14 *πολλὰ χρήματα ἔχουεν ἀνηρακότες* ('have carried off, and hold'). So *ib.* 4. 7. 1 *ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα ἀνακακομμένοι* (had carried up, and kept).—*χρόνιον* (masc.): *O. C.* 441 n.

601 ε τίς ὁ πόθος: cp. *O. C.* 205 *τίς ὁ πολύπονος ἄγει;* (n.)—*ἴκετ'*: *Il.* 1. 240 *ἢ ποτ' Ἀχιλλῆος ποθὴ ἴσταται υἱας Ἀχαιῶν.*—θεῶν βία, constraint imposed by the gods; an unusual phrase, but suitable here, where spontaneous yearning (*πόθος*) is opposed to the external pressure of destiny. Cp. fr. adesp. 424 *ὄβ γὰρ πρὸ μοίρας τί τύχη βιάσεται* (i. e., one does not die before one's appointed time). *Ant.* 1140 *βιαίας... ὄσον.*—*νέμεσις*: cp. 518.—*ἀμύνουσιν*, requite, punish: *O. C.* 1128.

608 ὄνομα δ' ἀνομάζετο: *Eur. Ion* 800 *ὄνομα δὲ ποῖον αὐτὸν ἀνομάζει πατήρ;*

Symmetry with *Πριάμου μὲν υἱός* required *ἀνομαζόμενος*: cp. 215 n. (β[α] for β[α]ων).

608 Ἕλενος.—distinguished as Πριάμῃδης from Helenus son of Oenops, a Greek hero slain by Hector (*Il.* 5. 707),—figures in the *Iliad* as at once a seer and a warrior. He gives counsel at critical moments to his brother Hector (*Il.* 6. 76, 7. 44); with his brother Deiphobus, he leads a third of the Trojan host in the attack on the Greek camp (*Il.* 12. 94). The story of his capture by Odysseus does not belong to the *Iliad*, but was probably included in the *Ἰλιάς Μικρὰ* of Lesches (c. 700 B.C.),—the epic which contained the return of Philoctetes to Troy (see *Introd.*). Ovid associates this exploit with two other similar feats of Odysseus,—the capture of the horses of Rhesus, when their master, and the Trojan spy Dolon, were slain (*Il.* 10),—and the theft of the Palladium: *Met.* 13. 99 *Conferat his Ithacus Rhesum imbellemque Dolona, | Priamidemque Helenum raptum cum Pallade captum.* In *Verg. Aen.* 3. 346 ff., Helenus, then settled in Epeirus, prophesies to Aeneas.

The statement of the *ἑταῖρος* is only part of the truth. Helenus had indeed

whom long since they had cast forth? What was the yearning that came to them,—what compulsion, or what vengeance, from gods who requite evil deeds?

ME. I can expound all that to thee,—since it seems that thou hast not heard it. There was a seer of noble birth, a son of Priam,—by name Helenus; whom this man, going forth by night,—this guileful Odysseus, of whom all shameful and dishonouring words are spoken,—made his prisoner; and, leading him in bonds, showed him publicly to the Achaeans, a goodly prize: who then prophesied to them whatso else they asked, and that they should never sack the towers of Troy, unless by winning words they should bring this man from the island whereon he now dwells.

(cp. 630). §10 ἑθίσκωεν Triclinius: ἑθίσκωε L, A, etc. §11 ε ὡς οὐ μὴ] ὡς οὐ δὴ Harl.—πέρσειεν L and most MSS.: πέρσειεν r.—Elmsley conj. ὡς οὐ μήποτε | πέρσειαν: Blaydes, ὡς οὐκ ἂν ποτε | πέρσειεν. Nauck would prefer to read (taking δὴ from the Harleian Ms.) ὡς οὐ δὴ ποτε | πέρσειεν.—Mekler conj. ὡς οὐ μή ποτε | ἔλαιεν. §12 ἀγοῦτο MSS. Blaydes reads ἀγάγοῦτο: he also conj. ἔξοῦτο.

been captured, and had said that Troy could not be taken without Philoctetes. But he had also said that Troy was destined to be taken that summer,—as if he knew that fate had decreed the return of Philoctetes,—who was then to be healed by the Asclepiadae, and to share with Neoptolemus the glory of the victory (1319—1342). Odysseus, however, believed that Philoctetes would not listen to persuasion, but must be brought back by a stratagem (103). And so the object of the ἔμπορος in referring to Helenus is merely to convince Philoctetes that Odysseus is coming, in order that the sufferer may become still more anxious to depart with Neoptolemus for Greece, as he supposes.

§07 ἀκούων, with ref. to general repute, as 1313.—λαβητὰ ἔπη, insulting, contumelious words: for the act. sense, cp. 77. 538 λαβητὸν ἐμπόλημα, a bargain that ruins one.

§08 ἐς μέσον with εἰεῖς, rather than with δέσμων... ἄγων: cp. Pind. fr. 42 καλῶν μὲν ὡν μοιῶν τε τερπνῶν ἐς μέσον χρῆ παρτὶ λαῷ | δεικνύναι.

§10 τὰ τ' ἄλλα... πάντα, including the command to bring Neopt. from Scyros (cp. 346). This phrase serves to emphasise the statement introduced by καί: cp. *Ant.* 506 ἀλλ' ἡ τυραννίς πολλά τ' ἀλλ' αὐδαίμωνεῖ, | κλέσσει αὐτῇ κ.τ.λ.

§11 ε τάτ' ἦτορ εἰ πέργαιμ': cp. 353

n.—οὐ μὴ ποτε πέρσειεν. Helenus said, οὐ μὴ πέρσειε. It is certain that οὐ μὴ was used with the 1st or 3rd pers. of the fut. indic. in strong denial,—having then the same force as οὐ μὴ with the subjunctive, which was the commoner construction. There is no need, then, for changing οὐ μὴ πέρσειεν into οὐ μὴ πέρσειαν (as though he had said οὐ μὴ πέρσειε). In oratio obliqua after a secondary tense this fut. indic. with οὐ μὴ could be retained (as if here we had πέρσειον): or it could be represented by a fut. inf. (as if we had ἔφη αὐτοῖς οὐ μήποτε πέρσειω). See the examples in n. on *O. C.* 177.—οὐ δὴποτε πέρσειον would be a weaker reading.

§12 ἀγοῦτο: he said, ἐὰν μὴ ἀγῆσθε, if ye shall not bring. Blaydes places his conjecture ἀγάγοῦτο in the text, and also suggests ἔξοῦτο. Either would serve; but ἀγοῦτο is right also. In a conditional sentence, the pres. subj. can have either of two meanings: (1) ἐὰν ἀγῆσθε, καλῶς ἔχει,—‘if ye shall bring, it will be well’—a particular supposition referring to the future: or (2) ἐὰν ἀγῆσθε, καλῶς ἔχει,—‘if ye (ever) bring, it is (always) well,’—a general supposition referring to the present. Here, of course, ἀγοῦτο represents (1). Cp. *Xen. Cyr.* 3. 2. 13 ἦν μὲν πόλεμον αἰρήσθε, μηκέτι ἦκατε δαῦρο ἀνευ ὀπλων... ἦν δὲ εἰρήνης δοκῆτε δεῖσθαι, ἀνευ ὀπλων ἦκατε: ἰδ.

- καὶ ταῦθ' ὅπως ἦκουσ' ὁ Λαέρτου τόκος
 τὸν μάντιν εἰπόντ', εὐθέως ὑπέσχετο 615
 τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων·
 οἴοιτο μὲν μάλισθ' ἑκούσιον λαβῶν,
 εἰ μὴ θέλοι δ', ἄκοντα· καὶ τούτων κάρα
 τέμνειν ἐφέετο τῷ θέλοντι μὴ τυχῶν.
 ἦκουσας, ὦ παῖ, πάντα· τὸ σπεύδειν δέ σοι 620
 καὶ τῷ παραινῶ κεί τινος κήδει πέρι.
 ΦΙ. οἴμοι τάλας· ἦ κείνος, ἦ πάσα βλάβη,
 ἔμ' εἰς Ἀχαιοὺς ὤμοσεν πείσας στελεῖν;
 πεισθήσομαι γὰρ ὧδε καὶ Ἄιδου θανῶν
 πρὸς φῶς ἀνελθεῖν, ὥσπερ οὐκείνου πατῆρ. 625
 ΕΜ. οὐκ οἶδ' ἐγὼ ταῦτ'· ἀλλ' ἐγὼ μὲν εἰμ' ἐπὶ
 ναῦν, σφῶγ' δ' ὅπως ἄριστα συμφέροι θεός.
 ΦΙ. οὐκ οἶδ' ἐγὼ ταῦτ', ὦ παῖ, δεινά, τὸν Λαερτίου
 ἔμ' ἐλπίσαι ποτ' ἂν λόγοισι μαλθακοῖς
 δεῖξαι νεὼς ἄγοντ' ἐν Ἀργείοις μέσοις; 630
 οὐ· θαῶσον ἂν τῆς πλείστον ἐχθίστης ἐμοῖ

©14 ἦκουσ' γ: ἦκουσεν L.—τόκος L, A, and most MSS.: γόνος B, R, Lc.

©15 εἰπόντ' from εἰπόνθ' in L.

©18 ε Nauck conj. καὶ καρατομαῖν | ἐφέετο τῷ

θέλοντι τῶνδε μὴ τυχῶν.

©21 κήδει L.—F. W. Schmidt conj. κήδαι' ἐτι.

5. 3. 27 εἰν ὄν εἰς νῦν, τότε εἶσι οἴκοι;
 For similar instances of this pres. subj.
 (referring to the future) represented by
 the optative in oratio obliqua, cp. Dem.
 or. 18 § 148 εἰ μὲν τολῶν τοῦτο...τῶν
 ἐκείνου συμμάχων εἰσηγησάτο τις (repre-
 senting εἰν εἰσηγήται τις), ὑπόψεσθαι τὸ
 πρᾶγμα ἐνόμιζε (πάντας). Xen. Anab. 6.
 1. 25 ἰδοὶκε δὴλον εἶναι ὅτι ἀλρήσονται
 αὐτόν, εἰ τις ἐπιψηφίξοι (=εἰν τις ἐπι-
 ψηφίξῃ).—νήσου, gen. after a verb of
 motion: 630, El. 324 δόμενον...ἐντάφια...
 φέρουσαν: O. T. 142 n.

©17 The words οἴοιτο μὲν μάλιστα
 are parenthetical, just as if we had εἰκό-
 τως μὲν ἑκούσιον λαβῶν; and the optat. is
 used as if εἶπεν ὅτι δηλώσει had preceded.
 Cp. Lys. or. 13 § 19 λέγει ὅτι, εἰν αὐτόν
 ἐλησθε περὶ τῆς εἰρήνης προσβεντήν αὐτο-
 κράτορα, ποιήσῃεν [irreg. for ποιήσει or
 σοι] ὥστε μήτε τῶν τευχῶν διαλεῖν μήτε
 ἄλλο τῆν πόλιν ἐλαττώσαι μηδέν· οἴοιτο
 δὲ καὶ ἄλλο τι ἀγαθὸν...εἰρησασθαι. Simi-
 larly a clause with γάρ can take the
 optat. in oratio obliqua: Xen. H. 7. 1.
 23 λέγων ὡς μόνους μὲν αὐτοῖς πατρις

Πελοπόννησος εἴη, μόνου γὰρ αὐτόχθωνος
 ἐν αὐτῇ οἰκοῖεν.—μάλιστα with οἴοιτο,
 indicating what he thought most likely:
 cp. El. 932 οἴμαι μάλιστ' ἔγωγε, and O. C.
 1298 n.

©18 ε. τούτων with μὴ τυχῶν (=εἰ
 μὴ τύχοι): the place of the pron. is
 emphatic; cp. 598 n.—κάρα τέμνειν=
 κεφαλῆν ἀποτέμνειν (or poet. καρατομαῖν).
 The Homeric Odysseus twice uses this
 expression: Il. 2. 259 μηκέτ' ἔπειτ' Ὀδυ-
 σῆι κάρη ὄμοισιν ἐτείη—if he does not
 chastise Thersites; and Od. 16. 102 αὐτίς
 ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἄλλότρισ φῶς
 —if he should not punish the suitors.—
 ἐφέετο, usu. 'commanded' or 'enjoined';
 here rather, 'gave leave.' [In Xen. An.
 6. 6. 31 ἡ στρατιὰ σοι ὑφέετο δ τι ἐβούλον
 ποιῆσαι, ἐφέετο is only a doubtful v. l.]

©20 ε. τὸ σπεύδειν: for the super-
 fluous art., cp. O. C. 47 (τοῦξαναίταται)
 n.—σοι καὶ τῷ: the καὶ='both,' yet can
 follow σοι because the thought is, 'I re-
 commend haste to you, both in your own
 interest and in that of your friends.'—
 πέρι: a very rare addition to the gen.

And the son of Laertes, when he heard the seer speak thus, straightway promised that he would bring this man and show him to the Achaeans,—most likely, he thought, as a willing captive,—but, if reluctant, then by force; adding that, should he fail in this, whoso wished might have his head.—Thou hast heard all, my son; and I commend speed to thee, and to any man for whom thou carest.

PH. Hapless that I am! Hath he, that utter pest, sworn to bring me by persuasion to the Achaeans? As soon shall I be persuaded, when I am dead, to come up from Hades to the light, as his father came!

ME. I know nothing about that:—but I must go to ship, and may Heaven be with you both for all good.

[Exit Merchant.

PH. Now is not this wondrous, my son, that the offspring of Laertes should have hoped, by means of soft words, to lead me forth from his ship and show me amidst the Greeks? No! sooner would I hearken to that deadliest of my foes,

©22 η] ἡ L. ©25 πρὸς φῶς ἀελθεῖν] Nauck writes εἰς φῶς ἀν ἔλθειν.
 ©30 ἄγοντ' from ἄγονθ' L. ©31 οὐ] οὐ' 1st hand in L: S added the accent, but in front of the breathing. Seyffert, at the margin of Turnebus, gives οὐ

with κηδομαι: as a general rule, however, verbs of 'caring' can take either the simple gen. or gen. with prep. (as φροντίζω, μέλει, etc.).

©22 ἡ πᾶσα βλάβη, that utter pest. In this phrase πᾶσα is justified by the figurative application; i.e., when a man is called a βλάβη, instead of saying ὁ πᾶς βλάβη ὤν, he who is altogether a bane, we can say ἡ πᾶσα βλάβη, the bane which is altogether such. The tendency is the same which appears, e.g., in λέγει...εἶναι ταύτην (instead of τοῦτο) ὀρθότητα ὀνόματος (Plat. Crat. 443 E: O. C. 88 n.).—So Aegisthus is ὁ πᾶντ' ἀνακίς οὐτός, ἡ πᾶσα βλάβη, El. 301. Cp. 927 πᾶν δαίμα.

©24 ε. πεισθήσομαι. No entreaties can recall the dead to the upper world; and no entreaties will recall him to Troy. We need not object to πεισθήσομαι that a Greek would think of the departed as glad to revisit the sunlight. The point is that the dead are deaf to the voice that would bring them back.—γάρ implies the suppressed thought, οὔτοι στείλει.—ἄρα= 'at this rate' (= 'if I go to Troy'): so oft. οὔτω.—πρὸς φῶς ἀελθεῖν. Nauck writes ἀν ἔλθειν, taking the sense to be: 'I shall be made to believe that I could return, = ὅτι ἔλθοιμι ἀν. But (a) ἀελ-

θεῖν is confirmed by the context: cp. Ar. Pax 445 εἰς φῶς ἀελθεῖν, etc.: and (b) it gives a more direct and forcible sense.—οὐκείνου πατήρ, Sisyphus. The scholiast gives the story as it was told (probably) by the logographer Pherecydes (Flor. 470 B.C.?), who is quoted in ref. to Sisyphus by the schol. on Il. 6. 153. Sisyphus had directed his wife to leave him unburied. On reaching the shades, he denounced her impiety to Pluto, and obtained leave to go back and punish her. Having thus returned to earth, he stayed there,—θεῖς (adds the scholiast) μετ' ἀνάγκης καθήλθεν. Theognis (v. 702) is the earliest witness:—Σισύφου Διολίδου, | θεῖ τε καὶ ἐξ' Αἰδου πολυῶπρον ἀνήλθεν, | πείσας Περσεφόνην αἰμυλλοῖσι λόγοις.

©27 συμφέροι, be your helper: a sense derived from the idea of sharing a burden: El. 946 ξυνοῖσω πᾶν ὄνονερ ἀν σθένω. Not, 'be in accord with you' (υπόσικτον conspiciat, Herm.: Ar. Lys. 166 ἀτήρ, ἐάν μὴ τῇ γυναικὶ συμφέρη).

©28 τάδε: for the plur. cp. 524 n.

©29 ε. ἀν with δεῖξαι.—νεὸς ἄγοντ', leading him ashore from his ship: cp. 613 n.

©31 οὐ' is clearly right: cp. 993, 997, Tr. 415. Welcker's οὐ (= 'whereas') is

- κλύοιμ' ἐχίδνης ἢ μ' ἔθηκεν ὧδ' ἄπουν.
 ἀλλ' ἔστ' ἐκείνῳ πάντα λεκτά, πάντα δὲ
 τολμητά· καὶ νῦν οἶδ' ὀθούνεχ' ἴζεται.
 ἀλλ', ὦ τέκνον, χωρῶμεν, ὡς ἡμᾶς πολλὸν
 πέλαγος ὀρίζη τῆς Ὀδυσσέως νεώς.
 ἴωμεν· ἢ τοι καίριος σπουδὴ πόνου
 λήξαντος ὑπνον κἀνάπαυλαν ἤγαγεν.
- NE. σὺκοῦν ἐπειδὰν πνεῦμα τοῦκ πρόφραξ ἀνῆ,
 τότε στελοῦμεν· νῦν γὰρ ἀντιοστατέι. 635
- ΦΙ. αἰεὶ καλὸς πλοῦς ἔσθ', ὅταν φεύγῃς κακά.
 NE. οὐκ, ἀλλὰ κἀκείνοισι ταῦτ' ἐναντία. 640
- ΦΙ. οὐκ ἔστι λησταῖς πνεῦμ' ἐναντιούμενον,
 ὅταν παρῆ κλέψαι τε χάρπάσαι βία.
 NE. ἀλλ' εἰ δοκεῖ, χωρῶμεν, ἐνδοθεν λαβῶν 645
 ὅτου σε χρεῖα καὶ πύθος μάλιστ' ἔχει.
- ΦΙ. ἀλλ' ἔστιν ὦν δεῖ, καίπερ οὐ πολλῶν ἄπο.
 NE. τί τοῦθ' ὁ μὴ νεὼς γε τῆς ἐμῆς *ἔπι;
 ΦΙ. φύλλον τί μοι πάρεστιν, ᾧ μάλιστ' αἰεὶ
 κοιμῶ τὸδ' ἔλκος, ὥστε πρᾶννευ πάνυ. 650

θάσσω...; Welcker conj. οὐ θάσσω, and so Dind., Wunder, Hartung, Blaydes, Wecklein.—Schneidewin conj. ἢ θάσσω. 633 πάντα δέ] Wakefield conj. πάντα γε. 636 ὀρίζη Reiske, Brunck: ὀρίζαι MSS. (χωρίζαι Hal.): marg. gl. in L, δόστην.—Buttmann retained ὡς (as = 'since') ὀρίζαι: Hermann gave ἔως... ὀρίζαι. 637 ζ Hermann would assign these two vv. to the Chorus. Blaydes follows Bergk in rejecting them. 639 τοῦκ r: τοῦ L.—ἀνῆ Pierson: ἀνι L, with gl. παρῆ: ἀγῆ A (with gl. πέση, θραυσθῆ, showing that the annotator took it from ἐάγην.—'be broken,' i.e. 'fall'!). 642 οὐκ' ἀλλὰ (sic) L.—Seyffert reads, οὐκ αὐτὰ...; Meineke, οὐκ ἀρα...; (and so Cavallin): Wecklein (*Ars* p. 40)

much weaker: so, too, is ἢ θάσσω, or οὐ θάσσω...ἄπουν;—πλάστον ἐχθίστης: cp. *O. C.* 743 πλάστον... | κάκιστος, π.

632 ἄπουν, deprived of the use of one's feet, χυλόν: cp. Arist. *Metaphys.* 4. 22 λέγεται...ἄπουν καὶ τῷ μὴ ἔχειν δῶκε πόδας καὶ τῷ φαύλους.

633 πάντα λεκτά, κ.τ.λ. For the omission of μέν in the epanaphora cp. 779: *Ani.* 806 π.

635 ζ ὡς...ὀρίζη. The ms. ὀρίζαι cannot be defended here, either with ὡς as = 'since,' or with the conjecture ἔως as = 'while yet.' The words clearly express the eagerness of Ph. to put a space of sea between himself and his pursuer. And he has no reason to believe that his pursuer is still distant.

639 ζ τοῦκ πρόφραξ: cp. 1451 κατὰ πρόμην.—ἀνῆ, as in 764; and so 705 ἐφανείη. Cp. Her. 2. 113 οὐ γὰρ αἰεὶ (pres.) τὰ πνεύματα.—στελοῦμεν: 571 π.

642 οὐκ, ἀλλὰ κ.τ.λ. The tone of this idiomatic phrase would be nearly rendered (here, at least) by 'nay, but.' The οὐκ refers to *δεῖ καλὸς πλοῦς κ.τ.λ.*: 'This is not a case of flight from imminent peril; but (on the contrary) our pursuers also are being delayed.' Cp. Plat. *Euthyd.* 277 A ἀρα σὺ οὐ μανθάνεις; ...οὐκ, ἀλλ', ἢ δ' ὅς, μανθάνω.—I do not think, then, that any alteration is necessary. Of the conjectures (see cr. n.) Doederlein's οὐδ' is perhaps the best. O. Heine's ἀλλ' οὐχ... is also possible.

646 ἀλλ', followed by ἀλλ' in 647:

the viper which made me the cripple that I am! But there is nothing that *he* would not say, or dare; and now I know that he will be here. Come, my son, let us be moving, that a wide sea may part us from the ship of Odysseus. Let us go: good speed in good season brings sleep and rest, when toil is o'er.

NE. We will sail, then, as soon as the head-wind falls; at present it is adverse.

PH. 'Tis ever fair sailing, when thou fleest from evil.

NE. Nay, but this weather is against them also.

PH. No wind comes amiss to pirates, when there is a chance to steal, or to rob by force.

NE. Well, let us be going, if thou wilt,—when thou hast taken from within whatever thou needest or desirest most.

PH. Aye, there are some things that I need,—though the choice is not large.

NE. What is there that will not be found on board my ship?

PH. I keep by me a certain herb, wherewith I can always best assuage this wound, till it is wholly soothed.

ὄκ ἀρ' ἄμα...; O. Heine, ἀλλ' οὐχι...; Schneidewin (formerly), ἀλλ' ἐστὶ...: Döderlein, οὐδ' ἀλλὰ (and so Nauck); Mekler, εὐ γ' ἀλλὰ.—Paley would justify *ὄκ* by a transposition, arranging the vv. thus: 643, 644, 642, 641. 644 κλέψαι τε] Bergk conj. κλέψαι τι. 645 λαβῶν] Dobree conj. λαβόνθ', and so Hartung. 647 ἀπο] Reiske conj. ἄγαν; Burges, οὐ πολλῶν γε, καί. 648 τί τοῦθ'] Blaydes conj. τί θ' ἐσθ'.—*ἐν* MSS.: *ἐν* is conject. by London ed. (1747), Heath, Wakefield, etc.: *ἀπο* by Hartung. 649 μάλιστα' αἶ] Hense conj. μάλιστα, καί; Tournier, τάχιστ' αἶ. 650 πάνυ] πόνου R (16th cent.), which Hartung adopts. Reiske conj. πόνου; Wecklein, πόδα; Nauck, πάλω; Hense, πολῶ; Meineke, τάχῶ.

n. on 524 f.—χωρῶμεν...λαβῶν. The subject to the plur. verb being ἐγὼ καὶ σύ, the sing. partic. agrees with σύ,—a constr. harsher in form than in reality. Cp. Ar. *Av.* 202 δευρὶ γὰρ ἐσβάς... | ἔπειτ' ἀνεγείρας τὴν ἐμὴν ἀήδονα, | καλοῦμεν αὐτούς. Aesch. *Eum.* 141 ἀνίστω, κάπο-λακτίσασ' ἔννοι | ἰδύμαθ'. Eur. *Med.* 564 καὶ ἐνωσθήσας γένος | εὐδαιμονοῦμαι (so Elms., for -άην). Dem. or. 14 § 15 ἀπεβλάψατε πρὸς ἀλλήλους, ὡς αὐτὸς μὲν ἕκαστος οὐ ποιήσων.—Dobree's conjecture, λαβόνθ', was suggested by O. C. 1164, where the MSS. give μολόντ' at the end of the v.: but, that should prob. be μόνου.

647 καίπερ οὐ πολλῶν ἀπο: and so it will not take long to choose them out. For the use of the prep., cp. Thuc. 1. 110 ὀλίγοι ἀπὸ πολλῶν.

648 νεὺς γε τῆς ἡμῆς ἐνι. The correction of the MS. ἐνι to ἐνι is necessary and certain. Of ἐνι (= ἐνεστ.) only three

explanations are possible. (1) Some hold that the gen. νεὺς depends on the idea of *ἔσω* or *ἐνδον* implied in ἐνι: 'is contained in my ship.' Cp. *Al.* 1274 ἐρκέω... ἐγκεκλημένους: Eur. *Ph.* 451 τὸνδ' εἰσεδίξω τευχέω. But there the notion 'within' is implied far more clearly than by ἐνι here. (2) Or νεὺς is an absolute local gen., 'in the ship'; cp. *El.* 900 ὀρχάτης δ' ὄρω πυρᾶς...βόστρυχον. (3) Others take ἐνι with λαβεῖν supplied from λαβῶν in 645: 'what is there which it is not possible to obtain from my ship?' No one of these views is tenable.

650 πάνυ is fitting enough, where he is dwelling on the value of the herb to him; and it certainly is not weaker than the substitutes which have been proposed for it (see cr. n.). Meineke (*Analecta Soph.* p. 317) makes the arbitrary assumption that πάνυ was not used by Soph. in dialogue; though it is certainly used by him in anapaests (O. C. 144).

- NE. ἀλλ' ἔκφερ' αὐτό. τί γὰρ ἐτ' ἀλλ' ἔρας λαβεῖν;
 ΦΙ. εἴ μοί τι τόξων τῶνδ' ἀπημελημένον
 παρερρήκηκεν, ὡς λίπω μὴ τῷ λαβεῖν.
 NE. ἢ ταῦτα γὰρ τὰ κλεινὰ τόξ' ἃ νῦν ἔχεις;
 ΦΙ. ταῦτ', οὐ γὰρ ἀλλ' ἔστ', ἀλλ' ἃ βαστάζω χεροῖν. 655
 NE. ἄρ' ἔστιν ὥστε καγγύθεν θεῶν λαβεῖν,
 καὶ βαστάσαι με προσκύσει θ' ὥσπερ θεόν;
 ΦΙ. σοί γ', ὦ τέκνον, καὶ τοῦτο κἄλλο τῶν ἐμῶν
 ὁποῖον ἂν σοι ξυμφέρῃ γενήσεται.
 NE. καὶ μὴν ἐρῶ γε· τὸν δ' ἐρωθ' οὕτως ἔχω· 660
 εἴ μοι θέμις, θέλοιμ' ἂν· εἰ δὲ μὴ, πάρες
 ΦΙ. ὄσια τέ φωνεῖς ἔστι τ', ὦ τέκνον, θέμις,
 ὅς γ' ἠλίου τόδ' εἰσορᾶν ἐμοὶ φάος
 μόνος δέδωκας, ὅς χθόν' Οἰταίαν ἰδεῖν,
 ὅς πατέρα πρέσβυν, ὅς φίλους, ὅς τῶν ἐμῶν 665
 ἐχθρῶν μ' ἔνερθεν ὄντ' ἀνέστησας πέρα.

654 τόξ' ἃ] τόξα Ald., with A.

655 ταῦτ' οὐ γὰρ ἀλλ' (sic, not ἀλλ') ἐστ' ἢ βαστάζω χεροῖν L. Two modes of completing the v. appear in other mss.: (1) A, οὐ γὰρ ἄλλα γ' ἐστ': (2) Γ, ἀλλ' ἐστ' ἀλλ'.—Hartung conj. ταῦτ', οὐ γὰρ ἔστιν ἀλλ': Hense, ταῦτ', οὐ γὰρ ἀλλ' ἐτ' ἐστ': Mekler, ταῦτ', οὐ γὰρ ἀλλ', ἐξισθ'.

651 τί γὰρ ἐτ': 'Now what else...?' —γάρ introduces the question, as oft., when a speaker turns to a new point: cp. 1405: Αἰ. 101 εἰεν· τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου, | ποῦ σοι τόχης ἔστηκεν;

652 εἴ μοί τι τόξων ('I fain would fetch) any of these arrows that may have been overlooked and may have slipped away from me.' The vaguer interpretation, 'any appurtenance of this bow,' is not the best here. Philoctetes, who has been afield in quest of game, carries his bow and his quiver (cp. 291 n.); but he is afraid that one or more of the arrows may have been accidentally left behind in the cave. τόξα, in poetry, can mean either (1) bow, (2) bow and arrows, or (3) arrows. For sense (2), cp. *Il.* 21. 502: Leto picks up the arrows which had dropped from the quiver of Artemis (492 ταχέες δ' ἐκπιπτον διστά):—συναί- νυτο καμπύλα τόξα | πεπτόν' Ἀλλυδῖς ἄλλα μετὰ στροφάλιγγι κοίτης (where καμπύλα is the epithet of the bow only). For (3), Eur. *Ion* 524 εἶσω τόξα πνευμόνων λαβεῖν. —ἀπημελημένον, a rare compound, of which this perf. partic. occurs in Her. 3. 129.—παερρήκηκεν, has slipped aside (as

by dropping from the quiver); not, 'has slipped from my memory.' Cp. Xen. *An.* 4. 4 ἀλευρόν ἦν ἡ χιὼν ἐπιπεπτωκία, ὄψω μὴ παρερρήκη (slip off). Plato has the word in a fig. sense, *Legg.* 781 A πολλὰ ὑμῶν παρέρρει, πολὺ ἄμεινον ἂν ἔχοντα εἰ νόμῳ ἐτυχεν ἢ τὰ νῦν (escaped your care).—ὡς λίπω μὴ = ὡς μὴ λ.: cp. 67 n.: λαβεῖν: cp. 81.

655 οὐ γὰρ ἀλλ' ἐστ', ἀλλ' & κ.τ.λ. L's reading, οὐ γὰρ ἀλλ' (sic) ἐστ' & clearly points to the reading in the text, since ἀλλ' might easily have been omitted by a scribe who mistook it for a repetition of ἀλλ'. And Γ confirms this. For ἄλλος closely followed by ἀλλά, Seyffert cp. *Od.* 8. 311 ἀτὰρ οὐ τι μοι αἰτίος ἄλλος, | ἀλλὰ τοῦτ' ἐδῶν (cp. *ib.* 11. 558). Remark that this reading is further corroborated by the form of the statement. It is peculiarly Sophoclean to have three clauses, in which the second is opposed to the first, and the third repeats the sense of the first,—as here & βαστάζω = ταῦτ': see on *Ani.* 465.—A's reading ἄλλα γ' ἐστ' & is weaker, and also less likely to have generated L's.

656 εἴ τι after ἔστιν, as sometimes

NE. Fetch it, then. Now, what else wouldst thou take ?

PH. Any of these arrows that may have been forgotten, and may have slipped away from me,—lest I leave it to be another's prize.

NE. Is that indeed the famous bow which thou art holding ?

PH. This, and no other, that I carry in my hand.

NE. Is it lawful for me to have a nearer view of it,—to handle it and to salute it as a god ?

PH. To thee, my son, this shall be granted, and anything else in my power that is for thy good.

NE. I certainly long to touch it,—but my longing is on this wise;—if it be lawful, I should be glad; if not, think no more of it.

PH. Thy words are reverent, and thy wish, my son, is lawful; for thou alone hast given to mine eyes the light of life,—the hope to see the Oetean land,—to see mine aged father and my friends,—thou who, when I lay beneath the feet of my foes, hast lifted me beyond their reach.

656 ἀρ'] ἀρ' L. 657 με] Blaydes gives σφε. 658 ξυμφέρη] συμφέρον G.
651 εἰ μοι] Reiske conj. εἰ μὲν.—πάρες] Nauck and Blaydes conj. οὐ θέλω.
658 τὸδ' ἰ: τὸν' L. 658 πέρας L. Burges conj. μ' ὕπερ: Blaydes, the same, or πάλω, or χερσί: Cavallin, κέρα.

after *δυνατόν, θέλω, δέομαι, πείθω*, etc.: cp. *O. C.* 969 n.—*θεόν*. So the Arcadian Parthenopaeus swears by his spear-head (*αἰχμῆ*), *ἢν ἔχει μᾶλλον θεοῦ | σέβειν πεποιθώς* (Aesch. *Theb.* 529). Idas, one of the Argonauts, says, *οὐδ' ἐμ' ὀφέλλει | Ζεὺς ἴσον, δασάτιον περ ἐμὸν ὄρον* (Apoll. Rhod. i. 468). Mezentius: *Dextra mihi deus et telum, quod missile libro, | Nunc adsint* (Verg. *Aen.* 10. 773). Capaneus: *Ades O mihi dextera tantum: Tu praesens bellis et inevitabile numen; | Te voco, te solam, superum contemptor, adoro* (Stattius 9. 548). Here, however, Neoptolemus regards the bow as a 'god,' not so much because it is invincible, as because it had belonged to Heracles.—For the fig. use of *θεός*, cp. *O. T.* 27 n.

659 ξυμφέρη cannot mean, 'what is pleasing to you' (as Nauck takes it, 'was genchm ist'), but only, 'what is profitable for you.' The latter sense, however, is quite consistent with *ἔρω* in 660.

660 εἰ καὶ μήν...γῆ: *Ant.* 221 n.—*πάρες*, 'let it go,' 'think no more about it.' There is no real ground for thinking this word corrupt. *παρέσαι* can mean *omitere* no less than *concedere*. Cp.

Ant. 1193 *κοδὲν παρήσω...ἔπος*. Plat. *Legg.* 754 A *μὴ τοῖσιν γιγνώσκουτές γῆ παρῶμεν αὐτὸ ἀρρητον*. Pind. *P.* i. 86 *μὴ παρτεῖ καλά*.

662 δόξα...θέμις: cp. *El.* 432 *οὐ γὰρ σοι θέμις | οὐδ' ὄσιον* (n.).

663 ε. δῆ γ', as 1215, *O. T.* 35, etc. The relative, with this causal force, refers to an antecedent (*σολ*) which is understood: *O. C.* 263 n.—*φάος*, life, in place of imminent death.—*δέδωκας*, followed by an aor. (666): cp. 928 f.—*χθὸν' Οἰτάλαν*: 490 n.—The repetition of the pron. *δῆ* has much the same rhetorical effect as the repetition of the verb (*δέδωκας*) would have with us.

666 ἀνίστησας πέρα. If *πέρα* is genuine, the sense is:—'When I was under the feet of my foes, thou hast lifted me up, (placing me) *beyond their reach*.' *πέρα* could be either prep. with *ἐχθρῶν*, or adv.: the former is best for contrast with *ἔνεσθον*. While suffering in Lemnos, Ph. was *ἔνεσθον τῶν ἐχθρῶν*. If he is restored to his home in Greece (and he assumes that this is certain), then they can touch him no more. Thus *πέρα* blends the thought of conveyance across

θάρσει, παρέσται ταῦτά σοι καὶ θιγγάνει
καὶ δόντι δοῦναι κάζεπεύξασθαι βροτῶν
ἀρετῆς ἕκατι τῶνδ' ἐπιπαύσαι μόνον·
εὐεργετῶν γὰρ καὐτὸς αὐτ' ἐκτησάμην.

670

NE. οὐκ ἄχθομαί σ' ἰδῶν τε καὶ λαβῶν φίλον·
ὅστις γὰρ εὖ δρᾶν εὖ παθῶν ἐπίσταται,
παντὸς γένοιτ' ἂν κτήματος κρείστων φίλος.
χωροῖς ἂν εἴσω. ΦΙ. καὶ σέ γ' εἰσάξω· τὸ γὰρ
νοσοῦν ποθεῖ σε ξυμπαραστάτην λαβεῖν·

675

στρ. α'. ΧΟ. λόγῳ μὲν ἐξήκουσ', ὅπωπα δ' οὐ μάλα.

667 ε. Hense would omit from ταῦτά σοι to δοῦναι inclusive. 668 καὶ δόντι δοῦναι] Musgrave conj. καὶ στόματι δοῦναι (as Blaydes reads): Herwerden, κάχομαι δοῦναι. 669 μόνον] Nauck conj. μόνω. 670 αὐτ'] αὐτ' (sic) L: cp. on 607. 671—678 οὐκ ἄχθομαι... φίλος. The mss. give these three vv. to Philoctetes. Doederlein first restored them to Neoptolemus. They are rejected as spurious by Dindorf and Wunder, whom Nauck and Campbell follow. 674 ε. L rightly gives χωροῖς ἂν εἴσω to Neoptolemus (the words forming a line by themselves), and

the sea with the image of 'uplifting' which is expressed by ἀνάσθησας. The very fact of such a blending seems in favour of πέρα. Sophocles not seldom admits a partial fusion of the figurative with the literal: see on O. 7. 886, 1300 ff., *Ant.* 117.—No emendation is satisfactory. If we read ἐχθρῶν ἐνεργεῖν ὅτ' ἀνάσθησας μ' ἔπερ, we should have to suppose that the loss of the letters μ' ε had led to the expansion of περ into πέρα (πέρας in L). But such a loss is not very likely. In *Ant.* 1301, where πέρειε prob. arose from περὶ ξίφει, the lost letters were the last of the verse. I had thought of ἀνασθησας πέρα: but prefer to retain πέρα.—Cp. *El.* 1090 ἴψου μοι καθύπερθε | χειρὶ καὶ πλούτῳ τούτῳ ἐχθρῶν, ὅσω | νῦν ὑπὸ χειρὶ ναυαῖς.

667 ταῦτα (nom.). παρέσται σοι, (ὥστε) καὶ θιγγάνειν (αὐτῶν). θιγγάνω never takes an accus. in class. Greek: *Ant.* 546 n.

668 καὶ δόντι δοῦναι. These words are not only genuine, but mark a delicate turn of phrase. Instead of saying, 'You shall be allowed to handle the bow, on condition of returning it,' he says, 'You shall be allowed to handle the bow and to return it.' The clause καὶ δόντι δοῦναι coheres closely with θιγγάνειν. The condition which *qualifies* the boon

is thus lightly and courteously hinted,—being inserted between the words (θιγγάνειν, κάζεπεύξασθαι) which express the privileges conceded. Cp. 774 οὐ δοθήσεται | πληρὸν σοὶ τε κάμου.—The aorist δοῦναι expresses the moment of giving, and ἐπιπαύσασθαι the moment of vaunting; while the pres. θιγγάνειν denotes the continuing act of touching. Cp. *Dem.* or. 2 § 26 πολλὰ γὰρ ῥῆον ἔχοντας φυλάττειν ἢ κτήσασθαι πάντα πέφυκεν.

669 The acc. μόνον is correct; it represents the nom. of the direct form, εσχει ἐπιπαύσαι μόνον. Here, however, after δόντι, it is slightly awkward. Nauck wishes to read μόνω. I should prefer to keep μόνον and insert σ' after ἀρετῆς. The direct form implied would then be, εσχει σ' ἐπιπαύσαι μόνον. Cp. *Plat. Gorg.* 474 B ἐγὼ γὰρ δὴ οἶμαι καὶ ἐμὲ καὶ σέ... ἡγγίσθαι.

670 εὐεργετῶν, by kindling the pyre for Heracles: cp. 801 ff.

671—678 These three verses, called 'manifesto spuri' by Dindorf, are clearly genuine. If they are rejected, then Neoptolemus deigns no reply beyond χωροῖς ἂν εἴσω to the gracious and cordial speech of Philoctetes. In proof that the verses are pointless, Dindorf says:—'Neque enim quidquam beneficii a Philocteta accepit Neoptolemus, ut εὖ παθῶν dici

Be of good cheer; the bow shall be thine, to handle, and to return to the hand that gave it; thou shalt be able to vaunt that, in reward of thy kindness, thou, alone of mortals, hast touched it; for 'twas by a good deed that I myself won it.

NE. I rejoice to have found thee, and to have gained thy friendship; for whosoever knows how to render benefit for benefit must prove a friend above price.—Go in, I pray thee. PH. Yes, and I will lead thee in; for my sick estate craves the comfort of thy presence. [*They enter the cave.*]

CH. I have heard in story, but seen not with mine eyes, 1st stropi

καὶ σὲ γ' εἰσάξω to Philoctetes. Bergk reverses this attribution. Cavallin gives the whole two vv. to Philoctetes. Hermann, following L as to the persons, places vv. 674 f. before vv. 671—673.—καὶ σὲ γ' εἰσάξω] Tournier conj. καὶ σ' ἐπεισάξω.

676—690 L divides the vv. thus:—λόγω μὲν—| τὸν—| ποτὲ—| θρουάδα—| εἰλαβ'—| ἄλλον—| γ' οἶδα—| τοῦδ'—| δὲ οὐδ'—| ἀλλ'—| ἀλλυθ'—| τῶδε—| πῶς ποτε—| βοήθω—| ἄρα—| βιωτὰν κατέσχευ. 676 ἐξήκουσ' ἐξήκουσ' L.

possit.' Blaydes, though he does not bracket the verses, assents to this argument:—'Certainly εἰ παθὼν cannot well apply to Neoptolemus.' But εἰ παθὼν refers, of course, to Philoctetes. Neoptolemus means:—'I am not sorry that chance drove me to Lemnos, and thus enabled me to gain your friendship. One who is ready to requite a benefit (viz., conveyance to Greece) by such a kindness as this (the promised loan of the bow), must indeed prove to be a priceless friend.'

672 εἰ εὖ δρᾶν εὖ παθὼν: O. C. 1202 (οὐ καλὸν) αὐτὸν μὲν εἰ | πᾶσχευ παθόντα δ' οὐκ ἐπίστασθαι τίνας. Thuc. 2. 40 εὖ γὰρ πᾶσχοιτες εἰ ἀλλὰ δρώντες κτώμεθα τοὺς φίλους.—So, of injury, O. C. 271 παθὼν μὲν ἀντιδρῶν.—κτήματος: cp. *Ani.* 701 ἐμοὶ δὲ σοῦ πρᾶσσοτος ἐντυχῶν, πάτερ, | οὐκ ἔστιν οὐδὲν κτήμα τιμώτερον.

674 εἰ χερσὶς ἐν εἴσω: Tr. 624 στείχοις ἐν ἤδη. Cavallin gives these words, as well as the following, to Philoctetes, because the invitation to enter the cave ought to come from him, whose home it is. But then the words καὶ σὲ γ' εἰσάξω lose their proper force; for we have to understand Ph. as saying,—'Pray enter:—or rather—I will lead you in.' But γὰρ can only emphasise σὲ; and therefore χερσὶς ἐν εἴσω must be said to Philoctetes. In these words Neoptolemus reverts to the wish which

he had already expressed (645, 651) that Ph. should fetch from the cave anything that he needed for the voyage.—τὸ γὰρ νοσοῦν: for the art. as penult. word of the v., cp. O. T. 231; O. C. 265, 351: *Ani.* 67, 78. τὰ... νοσοῦν, my sick estate: cp. Thuc. 1. 36 τὸ μὲν δεδιὼς αὐτοῦ... τὰ δὲ θαρσοῦν (his mood of fear or courage).

676—729 The only proper στάσιμον of the play. 1st strophe (676—690) = 1st antistrophe (691—705); 2nd str. (706—717) = 2nd antistr. (718—729). For the metres see Metrical Analysis.

We have already had two short choral songs,—strophe and antistrophe,—in which the Chorus sought to aid Neoptolemus by confirming the story of his quarrel with the Atreidae (391—402), and by affecting to believe that Greece is indeed the goal of his voyage (507—518). We need not suppose that the pity which they expressed in vv. 507 ff. was wholly feigned; still, that particular expression of it belonged to the part which they were acting.

It is otherwise now. The Chorus are alone. Down to the end of the 2nd strophe (717) they are simply uttering what they feel. Then at v. 718 Philoctetes and Neoptolemus reappear from the cave; and in the 2nd antistrophe the Chorus once more seek to help their master's design.

676 ἐξήκουσ', as if by rumour from a far-off place: cp. Aesch. *Eum.* 397

- 2 τὸν πελάταν λέκτρων ποτὲ τῶν Διὸς
 3 κατὰ δρομάδ' ἀμπυκα δέσμιον ὡς ἔβαλεν παγκρατῆς
 Κρόνου παῖς· 680
 4 ἄλλον δ' οὐτιν' ἔγωγ' οἶδα κλύων οὐδ' ἐσιδῶν μοίρα
 5 τοῦδ' ἐχθίοιι συντυχόντα
 6 θνατῶν, ὅς οὐτ' ἔρξας τιν', *οὐ τι νοσφίσας,
 7 ἀλλ' ἴσος *ὦν ἴσοις ἀνήρ, 685

678 ποτὲ τῶν Διὸς] ποτὲ διδὸς MSS.: Triclinius inserted τοῦ (and so Buttman): Porson (on Eur. *Phoen.* 145), τῶν. 679 ε. ἰξίονα κατ' ἀμπυκα δὴ | δρομάδα δέσμιον ὡς | ελαβ' ὁ παγκρατῆς κρόνου παῖς· L. So the other MSS., except that, for κατ' ἀμπυκα, Harl. has κάμπυκα: for ελαβ', Vat. has ἔβαλεν: and T (with Triclinius) omits δὴ. For the conjectures see comment. and Appendix. 682 ἐσιδῶν] The 1st hand in L wrote ἐσιδῶν: the corrector has made ἐσιδῶν by erasing the second limb of ω.—μοίραι made from μοῖραι in L, with gl. τύχη above. 684 δι οὐτ' ἔρξας τιν'

πρόσωθεν ἐξήκουσα κληδόνος βοήν. Above, in 378 and 472, this compound was merely a strengthened ἀκούω.—δρωμάδα δ' οὐ μάλα. Cp. Xen. *Hieron* 1. 12 οἱ δὲ τύραννοι οὐ μάλα (περὶμαρτυρεῖται) ἀμφὶ θεωρίας ἔχουσι. The emphasis contrasts the sufferings known only by hearsay with those which have just been so vividly placed before their eyes.

677 ε. τὸν πελάταν. Ixion treacherously murdered his father-in-law, *Δηϊονεύς*, and, when no mortal would minister the rites of purification to him, was cleansed of his crime by Zeus. He requited this grace by attempting the bed of Hera; and Zeus then commanded Hermes to bind him on a wheel of fire in the lower world.

The comparison with Ixion is the more forcible here, since reference has just been made to the gratitude shown by Philoctetes (672). Ixion was the great example of ingratitude. Cp. Pind. *P.* 2. 21 θεῶν δ' ἔφερμαῖς Ἰξίονα φαντί ταῦτα βροτοῖς | λέγειν ἐν περὶ τῆς τροχῆ | παντὶ κλυδιδέσμιον· | τὸν εὐεργέταν ἀγαθαῖς ἀμοιβαῖς ἐποιχομένους τίνεσθαι.

λέκτρων.. τῶν Διὸς: cp. 1406 βλεψοῖ τοῖς Ἡρακλέους. Buttman preferred the Triclinian τῶν Διὸς,—which is admissible (cp. *Ant.* 10 n.),—as emphasising the proper name; but τῶν is clearly right.

679 ε. κατὰ δρομάδ' ἀμπυκα...Κρόνου παῖς. As given in the MSS. (see cr. n.), these verses are longer than the corresponding vv. of the antistrophe, 693 f., κατ' ὑπὸ τὸν...αἰματηρόν. If both Ἰξίονα

and δέσμιον are to be kept here, the antistrophic verses must be expanded. But those verses appear to be sound as they stand. The question is, then, whether Ἰξίονα or δέσμιον should be omitted here. I prefer to omit Ἰξίονα, for two reasons.

(1) The poet's tendency to omit the proper name in mythical allusion, when the context made his meaning clear, might be illustrated from *Ant.* 133, where Capaneus is described, yet not named; and from 966—987 of the same play, where Cleopatra—whose fate is being compared with Antigone's—is only indicated as the mother of the Phineidae (980) and the daughter of Boreas (985).

(2) δέσμιον is not, indeed, necessary to the sense. As in prose we have ἀναβιβάξω ἐπὶ τὸν τροχόν (*Andoc. or.* 1 § 43), so, here, the sense would be adequately given by κατ' ἀμπυκα... ἔβαλεν. And it might fairly be suggested that δέσμιον had crept into the text from the schol., κατ' ἀμπυκα δὴ] κατὰ τὸν τροχόν (which should be τροχόν, see *Ant.* 1065 n.) δεδεμένον. Then, omitting δέσμιον, we might keep the order of the MS. words, merely changing κατ' to ἀν':—Ἰξίον' ἀν' ἀμπυκα δὴ δρομάδ' ὡς ἔβαλεν (where δὴ = 'as men say'). But, on the other hand, poetical considerations seem in favour of δέσμιον. It adds force to the picture of a terrible doom imposed by an irresistible power.—Other views are discussed in the Appendix.

how he who once came near the bed of Zeus was bound upon a swift wheel by the almighty son of Cronus; but of no other mortal know I, by hearsay or by sight, that hath encountered a doom so dreadful as this man's; who, though he had wronged none by force or fraud, but lived at peace with his fellow-men,

MSS. (Erasmus Harl.): Musgrave conj. *δε οὐτιν' ἔρξας*: Erfurdt, *δε οὐ φίλσας τιν'*: Cavallin (after Blaydes), *δε οὐτε κλέψας*: Bergk, *δε οὐ τι βέξας*.—*οὐ τι νοσφίσας* Schneidewin: *οὐτε νοσφίσας* MSS. Bergk would insert *οὐτιν'* before *οὐτε νοσφίσας*, and in 699 read *ἢ ἐλ τις ἔρξας* instead of *ἐλ τις*. 685 *ἴσως ὡν ἴσως* [*ἴσως* (*sic*) *ἐν ἴσως* L: *ἴσως ἐν ἴσως* r. Bothe conj. *ἴσως εἰν ἴσως*: F. Schultz and Lachmann, *ἴσως ὡν ἴσως*: Hermann, *ἴσως ἐν γ' ἴσως*: Burges, *ἴσως, ἐλ τις, ὡν ἀνὴρ* (and so Blaydes in text).

ἄμυκα, here, the rim of the wheel; elsewhere always 'head-band.' But its etymology (*ἀμύ*=*ἀμφί*) might easily suggest this poet. use, esp. as *δρωμάδα* (peri. suggested by *τροχός*) helps it out. The schol. seems to have read *ἄμυκα*.

Cp. Hesych., *ἄμυκες, τροχοί' οὐτω Σοφοκλῆς ἐν Φιλοκτῆτι*. Musgrave's *ἀντυγα* is certainly tempting, and may be right; but it does not seem necessary.

682 *τοῦδ' = ἢ τόνδ'*: cp. 597 *θατέρου, n*.

684 *οὐτ' ἔρξας τιν'*, *οὐ τι νοσφίσας*. A partial reminiscence of *Od.* 4. 690 *οὐτε τινά βέξας ἐξαίσιον οὐτε τι εἰπών*, as Eustathius saw (p. 763, 2): *Ὁμηρικόν δέ τι καὶ παρὰ Σοφοκλεῖ ἐν Φιλοκτῆτι τὸ οὐτε τι βέξας, κακὸν θηλαδῆ' οὐτω γὰρ νοεῖται, ἐλ καὶ παρτελῶς ἐκεῖ σιωπᾶται τὸ βεχθέν*. Here the last three words prove two things,—viz., that Eustath. read *οὐτε νοσφίσας*, and that *οὐτε τι βέξας* in his citation of Sophocles was a mere slip for *οὐτ' ἔρξας τιν'*: since, if his text of our verse had really contained *τι*, he could not have said, *σιωπᾶται τὸ βεχθέν*. (He has other such slips: see Appendix on *Ani.* 292.) Schneidewin's emendation, *οὐ τι* for *οὐτε*, appears certain. *ἔρξεν τινά τι* can mean, 'to do a wrong to a man': *ἔρξεν τινά*, without *τι*, could not possibly mean it. Ought we, then, to write *οὐκ* (for *οὐτ'*) *ἔρξας*? Probably not. Cp. *Ani.* 249 *οὐτε του γενῆδος ἦν | πλήγμ', οὐ δικέλλης ἐβολή, and O. C.* 972 n.—*νοσφίσας*, robbed, defrauded. We find not only *νοσφίξεν τινά τινος*, but also *νοσφίξεν τινά τι* (as Pind. *N.* 6. 64 *σέ τ' ἐνόσφισε... | κλέρος... ἀθε' Ὀλυμπίδος*); and this is the constr. here. The antithesis is between *βία* (*ἔρξας*) and *δέλος* (*νοσφίσας*): Ixion had murdered his

father-in-law, and had sought to steal the love of Hera.

685 *ἴσως ὡν ἴσως*, lit. 'equitable towards the equitable' (*ἴσως* dat. of relation),—respecting the rights of others, as they respected his. In describing a man of peaceful and estimable character, the Greek tendency is to say, 'he neither did nor suffered wrong'; i.e., he was not aggressive, nor was he forced into unpleasant relations with his fellow-men by their action,—since he provoked no enmities. See, e.g., Lysias or. 12 § 4 *οὐδενὶ πρότερον οὐτε ἡμεῖς οὐτε ἐκεῖνος δίκην οὐτε ἐδικασάμεθα οὐτε ἐφύγομεν, ἀλλ' οὕτως ψικόμεν δημοκρατούμενοι ὥστε μήτε εἰς τοὺς ἄλλους ἐξαμαρτάνειν μήτε ὑπὸ τῶν ἄλλων δίκεισθαι*. This is the Athenian ideal of the *χρηστός, ἐπιεικής, ἀπράγμων*. And this is what *ἴσως ὡν ἴσως* expresses here. It does not imply that he dealt with *ἴσως* in one way, and with *ἄδικος* in another, but merely denotes that reciprocity of fair dealing which his fairness caused. Hence the version, 'living at peace with his fellow-men,' is truer to the sense than (*e.g.*), 'just among the just.' Cp. *As.* 267 *κοινὸς κοινῶσι λυπεῖσθαι*, to share the grief of friends who grieve. For *ἴσως* as = *aequus*, said of persons, cp. *O. T.* 677 n.

L has *ἴσως* (*sic*) *ἐν ἴσως*. The objection to reading *ἐν γ'* is twofold. (1) The idea suggested would then be the same as in Eur. fr. 693 (quoted by Schneidewin), *τοῖς μὲν δίκαιοις ἐνδίκος, τοῖς δ' ἀδικοῖς | ...πολέμος*. Here, however, the point is the generally inoffensive life of Ph.,—not the distinction between his conduct towards just and unjust men respectively. (2) The participle *ὡν*, though not indispensable, is very desirable. It is possible

8 ἄλλυθ' ᾧδ' ἀναξίως

9 τόδε <τοι> θαυμά μ' ἔχει,

10 πῶς ποτε πῶς ποτ' ἀμφιπλάκτων ῥοθίων μόνος κλύων,
πῶς ἄρα πανδάκρυτον οὕτω βιοτᾶν κατέσχεν· 690

ἀντ. α'.

ἢν αὐτὸς ἦν πρόσωπος, οἶκ ἔχων βάσιν,

2 οὐδέ τιν' ἐγχώρων κακογείτονα,

3 παρ' ᾧ στόνονον ἀντίτυπον βαρυβρῶτ' ἀποκλαύσειεν
αἱματηρόν· 694

690 ἄλλυθ' ᾧδ' ἀναξίως | τόδε θαῦμα' ἔχει με L. For the conjectures here and in the antiast. (701), see comment. and Appendix. 691 ἀμφιπλάκτων MSS.: ἀμφιπλάκτων Erfurd. — κλύων γ: κλύων L (with A and others). 692 κατέσχεν | Nauck conj. ἀνέτλα. 691—705 L divides the vv. thus: ἢν αὐτὸς — | οὐδέ τιν' — | κακογείτονα — | βαρυβρῶτ' ἀποκλαύσειεν — | τᾶν θερμάτων | αἱμάδα — | ἐσθῆρου — | κατενύσειεν — | φορβάδος — | ἔρπει — | τὸτ' ἄν — | παῖς — | ἔθεν — | πόρου — | δακέθμου ἀτα.

that the blunder *ἴσω* in L may be connected with the original presence of ἦν in the text.

690 ε. ἄλλυθ': for the impf., cp. 252 διωλλόμεν.

The ms. text here is ἄλλυθ' ᾧδ' ἀναξίως· τόδε θαῦμα' ἔχει με. A comparison with the antistrophe (701 f.) strongly confirms Erfurd's transposition, θαῦμα μ' ἔχει, and Dindorf's insertion of *τοι* after *τόδε*, since *τόδε τοι θαῦμα μ' ἔχει* then corresponds with the certainly genuine words in 702, *τότ' ἄν εἰλυμένος*. The next question is how ἄλλυθ' ᾧδ' ἀναξίως should be reconciled with the ms. words *ἔρπει γὰρ ἄλλοτ' ἄλλε* in v. 701. Hermann's change of *εἴρπει γὰρ* to *εἴρπει θ'* has been generally received; it is gentler than that of ἄλλυθ' to ἀλέκθ' (Dindorf), or to ἄλλυτο τῆθ' (Campbell). It is less easy to decide whether ἀναξίως or ἄλλε should be altered. Keeping ἄλλε, Dindorf changes ἀναξίως to ἀτίμως, and Wecklein to ἀεικῶς: Linwood proposed ἀνοίκτως. We must then suppose that ἀναξίως was a gloss, since such a corruption of the letters would be difficult. But it seems better to keep ἀναξίως, and to suppose, with Campbell, that ἄλλε has come from ἄλλ(α)ξ. — See Appendix.

691 ἀμφιπλάκτων: the Doric form is clearly required in a strophe which contains *πελάταν, μοῖρα, θναῶν, βιοτᾶν*. Cp. *At.* 597 ἀλίπλακτος, *El.* 484 χαλκόπλακτος. For the active sense, cp. *O. T.* 969 n. The ἀμφιπλάκτα ῥόθια are those which beat around the rocky promontory

near his cave (1455). Hesych. defines ῥόθιον as *κύμα μετὰ ψόφου γυρόμενον*: cp. *An.* 259 n. — The corrupt κλύων in L (for κλύων), which violates both sense and metre, was taken by the schol. as = *ελυόμενος*. (Buttmann strangely accepted this, comparing, for the gen., the Homeric *λούσθαι... ποταμῶα*.)

692 βιοτᾶν κατέσχεν, *odtinnit*, 'kept his hold upon' the life which might well have slipped from him. This is a common sense of *κατέσχε*, though a bold application of it. Not, *sustinnit*, 'endured,' as Dindorf renders.

691 ἢν αὐτὸς ἦν πρόσωπος, where he was his own sole neighbour. So when a man sends no ἀγγελία before him, he is said to arrive as his own ἔργηλος: when no herald precedes him, he is *αὐτὸς κήρυξ* (n. on 500). Cp. Aesch. *Cho.* 866 *μόνος ὦν ἐφεδρος* | *δισσοῖ*, 'his own sole supporter against two foes,' i.e., there is no ἐφεδρος at his back, to fight the man who vanquishes him. Lucian *Timon* 43 *θεοῖς θυέτω καὶ εὐχεσθῆθαι, μόνος ἐαντιῶ γέλιων καὶ θυμοῖ* (where *θυμοῖ* strongly suggests that Lucian was thinking of our passage). Martial 5. 24. 8 *Hermes* (the gladiator) *suppositicius sibi ipse*, 'his own substitute,' i.e., never requiring one, because never defeated. Seneca *Herc. Fur.* act 1 sc. 1 *Quaeris Alcidae parem?* | *Nemo est nisi ipse*. Massinger, *Duke of Milan* act 4 sc. 3, 'And, but herself, admits no parallel.' — Remark that *ἐαντιῶ* (which Meineke sought to represent by changing ἦν to εἶ) is not needed, since *πρόσωπος* = 'near the borders,' i.e., 'neighbour to the place'

was left to perish thus cruelly.

Verily I marvel how, as he listened in his solitude to the surges that beat around him, he kept his hold upon a life so full of woe;

where he was neighbour to himself alone,—powerless to walk,—^{1st anti-strophe.} with no one in the land to be near him while he suffered, in whose ear he could pour forth the lament, awaking response, for the plague that gnawed his flesh and drained his blood;

©©1 Ἐ' αὐτὸς ἦ πρόσωπος MSS. Meineke conj. Ἐ' αὐτὸς αἱ πρόσωποι: Bothe, Ἐ' αὐτὸς ἦν, πρόσωπον: Seyffert, Ἐ' αὐτὸς ἦν, πρόβουλον: Blaydes, Ἐ' αὐτὸς ἦν οἰκουρὸς: Cavallin, Ἐ' οὗτος ἦν πρόσωπος.—βάσις] Oberdick conj. κάσι.

©©2 ἐγγύρων made from ἐγγυρίων in L. Vauvilliers conj. ἐγγυρον, and so Blaydes. Cavallin, after Bugge and Hartung, gives οὕτω ἐς ἐγγυρον, taking it with βάσις.—κακογείτονα] Seyffert reads ἀπο γείτονα. ©©3 ε' παρ' ᾧ...αἱματηρόν. For conjectural insertions here, see Appendix on 678 f.

(in which Ph. was), and thus represents, not γείτω simply, but γείτω τῇ χώρῃ. For the Ionic form cp. δμουρος, ξίνουρος, τηλουρός (O. T. 194 n.).—οὐκ ἔχω βάσις, without the power to walk; cp. 632 ἀουσις.—Bothe's πρόσωπον οὐκ ἔχω βάσις ('hearing no footstep of neighbour') is plausible at first sight. Then αὐτὸς ἦν = 'he was alone' (O. C. 1650 n.). But the vulgate is far more forcible. By his πρόβουλον...βάσις Seyff' jeant, 'having no foot to serve him'—The conjecture, οὐκ ἔχω βάσις | οὕτω ἐς ἐγγυρον ('having access to no neighbour') is very weak. Those who adopt it (cp. cr. n.) join κακογείτονα with στόνος: see next n.

©©2 κακογείτονα = κακῶν (or κακοῖς) γείτονα, a neighbour to his sufferings: i.e., one to be near him while he suffers. The word does not imply (as some have objected), 'a neighbour in (i.e., sharing in) his sufferings.' Nor is there any ground for saying that κακογείτω could mean only κακὸς γείτω.

Compounds to which κακός gives the first part are of two classes, according as the κακο- element is (1) adj. or (2) subst. In class (1) there are again two types. (a) The commonest is that of κακόβιος, = κακὸν βίωσ ἔχω: i.e., the compound denotes 'possessing' the subst. as qualified by κακός. (b) A rarer, chiefly poet., type is that of Κακοῖλιος as simply = κακὴ ἴλιος. In class (2) (a) the κακο- is most often equiv. to the subst. κακόν or κακά in the acc., governed by a verb: as κακοποιός = κακά ποιῶν. (b) But sometimes this κακο- represents a gen. or dat., de-

pending on another noun: thus κακόμαντις, 'prophet of evil' (Aesch. Pers. 10 etc.) = κακῶν μάντις. Cratinus used κακόδουλος as = κακὸς δοῦλος ('cruel to slaves'), Θράστια fr. 7. And so κακογείτω could belong either to (1) ὅ, = κακὸς γείτω: or, as it actually does here, to (2) ὅ, κακῶν γείτω. Cp. ἀλιγείτω, ἀστρογείτω, ἀστρυγείτω.

The schol. joined κακογείτονα as epithet with στόνος: παρ' ᾧ δὴ τὸν κακὸν γείτονα, τὸν αἱματηρὸν στόνον, ἀποκλαύσει. And so Cavallin. Bugge, again, takes κακογείτονα as a subst., 'his evil neighbour' (i.e. 'his disease'),—governed by στόνος...ἀποκλαύσει: comparing *El.* 123 τάκεισ...οἰμωγῶν | ...Ἀγαμέμνονα.

©©3 ε' παρ' ᾧ: in the negative statement παρ' ᾧ would be more usu.: cp. *Ant.* 220 n. For the optat. ἀποκλαύσειαν see on 281 ἀρέσειεν.—ἀντίτυπον: Lucian *De domo* 3 τῆς φωτῆς ἐκαιοῦσης κατὰ τὸ ἀντίτυπον καὶ πρὸς αὐτὴν ἀναστρεφούσης. The force of the epithet here is proleptic,—'so as to excite a responsive lament.' It reminds us that the cries of Ph. were answered by Echo alone (cp. 1459).

βαρυβρότα...αἱματηρόν: the epithets of the νόσος are given to the στόνος prompted by it: 'a lament for a plague that gnawed his flesh and drained his blood.' This is not too bold for the style of tragic lyrics; and the boldness was perhaps somewhat softened to a Greek ear by the fact that στόνος was in the acc. For, though this acc. is really 'cognate' to ἀποκλαύσει, yet the

- 4 ὃς τὰν θερμοτάταν αἰμάδα κηκλιόμεναν ἐλκέων
 5 ἐνθήρου ποδὸς ἥπιοισι
 6 φύλλοις κατεινάσειεν, εἴ τις ἐμπέσοι,
 7 φορβάδος ἐκ *γαίας *ἐλών.
 8 εἶρπε *δ' ἄλλοτ' *ἀλλαχᾶ
 9 τότ' ἂν εἰλυόμενος,
 10 παῖς ἄτερ ὡς φίλας τιθήνας, ὅθεν εὐμάρει' ὑπάρχοι
 πόρου, ἀνικ' ἐξανείη δακέθυμος ἄτα.
 700
 705

στρ. β.

οὐ φορβὰν ἱερᾶς γᾶς σπόρον, οὐκ ἄλλων
 2 αἶρων τῶν νεμόμεσθ' ἀνέρες ἀλφησταί,

695 οὐδ' ὃς τὰν MSS.: Hermann omits οὐδ': Erfurd, τὰν. 696 αἰμάδα] Reiske conj. ἰκμάδα. 697 ἐνθήρου] Vauvilliers conj. ἐμπήρου.—φύλλοις γ, φύλλοις L. 698 εἴ τις ἐμπέσοι MSS.: Brunck conj. εἴ τιν' ἐμπέσοι: Dindorf εἴ τις ἐμπέσοι (assuming hiatus alter τι to be permissible; cp. his n. on v. 100): Seyffert, εἴ τις συμπέσοι: Gleditsch, εἴ τε συμπέσοι: Hartung, εἴ τ' ἐμπέσοι, as in 684 he reads οὐ (φοῖ οὐτε) νοσφίσει. 700 ἔκ τε γᾶς MSS.: Turnebus conj., ἔκ γε γᾶς, and so Seyffert: Hartung, ἔκ τι γᾶς: Dindorf, ἔκ γαίας: Brunck, ὥστε γᾶς.—For εἰλεῖν, Schneidewin, after Reiske, gave ἐλών (reading εἴ τις ἐμπέσοι, sc. αἰμάς): and so Nauck. Paley, *ἔλοι*. Wecklein writes φορβάδος ἐκτέμει τι γᾶς. 701 ἔρπει γὰρ ἄλλοτ' ἄλλα | τόν' ἂν εἰλυόμενος MSS. (ἔρπει V: ἄλλοτ' ἄλλᾶ L.) Bothe restored εἶρπε: Campbell, ἀλλαχᾶ. For conjectures see comment., with Appendix on 686. 702 ὡς] ὡς L. 703 ὑπάρχοι

case itself might help to suggest that βαρυβρότα and αἱματηρὸν described the object of the κλαυθμός. With βαρυβρώς cp. διαβρός (v. 7, n.). Cp. 208 ἀδᾶ | τρωσάνωρ. Schneidewin cites also Aesch. *Theb.* 348 βλαχαὶ δ' αἱματόεσσα | τῶν ἐπιμαστιδίω | ἀριτρεφεῖς βρέμονται. It seems possible that this may have been in Soph.'s mind: but it is less bold, since βλαχαὶ αἱματόεσσα τῶν ἐπιμ. merely = βλαχαὶ τῶν αἱματοέντων ἐπιμ. (like νεῖκος ἀνδρῶν ξύναμων, etc.). A truer parallel is [Eur.] *Rhes.* 260 κακοῦγαμβρῶν | ... γόνος, = γόνος περὶ κακοῦ λαμβροῦ. We might add Eur. *El.* 752 φόνιον αἰωγήν κλύω. The conjectural insertions which have been made in these vv. are noticed in the Appendix on vv. 678 f.

695 κ. ὃς τὰν. The ms. text has οὐδ' ὃς τὰν,—a syllable too much. οὐδ' may have been conjecturally added, to link this clause to the last; while τὰν is not so likely to have been inserted. And ὃς τὰν is intrinsically better here than οὐδ' ὃς.—αἰμάδα: schol. τὴν τοῦ αἵματος ῥέου. The word is found only here.—κηκλιόμεναν is usu. called passive. But it is surely rather a poet. middle form. A transitive κηκίω occurs first in post-

class. Gr. (Ap. Rh. 4. 600 βαρὸν ἀνακηκίε δ while Plat. *Phaedr.* 251 β εἰς / show that the intrans. κηκίω was familiar in Attic. There is no other example of κηκίωμα. Cp. 784 κηκίω. The κ is short in Homer (*Il.* 7. 262 ἀνακηκίω, *Od.* 5. 455 κηκίε).—ἐλκέων, a disyll. by synizesis.—ἐνθήρου refers to the angry appearance of the ulcer, which has not been assuaged (ἡμερώθη) by proper treatment; cp. Aesch. *Ag.* 562 ἐνθήρου τρήχα: Dioscorides 3. 11. 1 τερηρωμένον ἔλκος. Plin. *H. N.* 26. 14 *efferrantia se ulcera.*

698 εἴ τις ἐμπέσοι, sc. αἰμάς. This, the ms. reading, is plainly right. The verb ἐμπέτω was regularly used with regard to an attack of disease: cp. *Th.* 1253 πρὶν ἐμπέσειν σπαραγμῶν: Thuc. 2. 48 (ὁ λομδὸς) ἐν τῇ 'Αθηναίων πόλει ἐξαιπάλως ἐπέπεσε: *ib.* 49 ἀργὸς τοῖς πλείστον ἐπέπιπτε κερή. Cp. below, 808 (the disease) ἀεὶα φοιτᾶ καὶ ταχεῖ ἀπέρχεται. In the next v. Schneidewin rightly gave ἐλών for the ms. εἰλεῖν. For the constr. κατεινάσειεν φύλλοις, ἐλών (αὐτᾶ), cp. *O. C.* 475 (ἔρπον) νεοπέκω μάλῳ λαβῶν (n.).

Some read εἴ τιν' ἐμπέσοι, or εἴ τι

—no one to assuage the burning flux, oozing from the ulcers of his envenomed foot, with healing herbs gathered from the bounteous earth, so often as the torment came upon him.

Then would he creep this way or that, with painful steps, like a child without kindly nurse, to any place whence his need might be supplied, whenever the devouring anguish abated;

gathering not for food the fruit of holy Earth, nor aught^{and} else that we mortals gain by toil;^{strophe.}

I.: *ὑπάρχει* τ. 704 *πόρον* L: *πόρων* A, with most of the later mss.: *πόρου* Wakefield. Gleditsch conj. *πόρου*: Seyffert, *κόπου*.—*ἐξαιεῖ* Hermann: *ἐξαιεῖ* ησι L (*σιε*), with space for two or three letters in the erasure. Dübner thinks that the 1st hand had written *ἐξαιεῖ* ησι, with perh. λ after *ει*. But I rather suspect that it was *ἐξαιεῖ* σθησι, for the *ι* does not seem to have been touched. There is a marg. gl., *ἐνδιδωσω*. A and most of the later mss. have *ἐξαιεῖ* ησι: the only variants seem to be *ἐξαιεῖ* (V), *ἐξαιεῖ* (T, i.e. *ἐξαιεῖ*), *ἐξαιεῖ* (K). 705 *δακτύλιος*] Seyffert writes *δακτύλιος* (*serae mordacis animos habens*). 706—717 L divides the vv. thus:—*οὐ φορβάν*— | *γαῶν*— | *αἶρων*—*νεμυεῖσθ'*— | *τλήν*— | *πτανῶν*— | *ὦ μάλα*— | *θε*—*ἤσθη*— | *λευσέων δ'*— | *δεῖ προσενώμα*. 707 *σπόρον* τ: *πόρον* from *σπόρον* L, with gl. *σίτων* above.

συμπέσει, keeping *ἄλειν*: 'if any leaf should fall in his way, to pluck,' or, 'if it should be his fortune to pluck any leaf.' But *ἐμπίπτειν* ought to be said of the wanderer, not of a stationary object which he finds. And *συμπέσει* is too suggestive of a 'coincidence' to be a fitting word here.—Campbell, reading *φορβάδος ἐκ τε γὰρ ἄλειν*, takes the const. to be (*οὐκ ἦν*) *δοτις κατενώσειεν ἄλειν τε* (instead of *ἔλοι τε*). This is as if one said, *οὐχ εἶχεν δοτις ἔλθαι καὶ βοηθεῖν*.—*φορβάδος*: cp. 391 *παυβῶτι*: fr. 279 *ἐξ Ὀλέου γῆς φορβάδος κομίζομαι*.

701 ε. *εἶργε κ.τ.λ.* Join *ἐν* with *εἶργε*: cp. 290 n.: for *εἰλυμένος*, *id.* As to the reading in these verses, see on 686 f. The phrase *ἄλλοτε ἀλλαχῆ* occurs in Xen. *Mem.* 1. 4. 12.

708 *παῖς...δὲ*: like a child that cannot yet walk firmly without the help of its nurse. Cp. Aesch. *Eum.* 38, where the aged priestess, tottering with fear, is said to be *ἀσπίταις*.

704 ε. *ἴδεν*—*ἐκέῖσε ἴδεν*: cp. Xen. *An.* 1. 3 § 17 *μη ἡμᾶς ἀγάγη ἴδεν οὐχ εἶδεν τε ἔσται ἐξελεῖν*. *ἴδεν* *ὑπάρχει*, after *εἶργε ἐν*, answers to *ἴδεν ἐν ὑπάρχει* after a primary tense: cp. 289 n.—*εὐμάριος*... *πόρου*, 'facility of resource,'—i.e., the means of supplying his needs. For *εὐμάριος* cp. 284; for *πόρου*, Eur. *Alc.* 213 *τίς ἐν πόρῳ κακῶν γένοιτο*...; He had to find food, water, fuel, and the medicinal

herb (285 ff., 649).—Not, 'ease on his path' (ease in movement), as if the search for the herb alone were meant. Some read *πόρων* as = 'resources': but, in this sense, the associations of the plur. would have been too prosaic for an Attic poet. For the theory that *πόρον* should be read, and taken with *εἶργε*, see Appendix on 695 f.—*ἐξαιεῖ*, remit its violence: 639 n.—*δακτύλιος*, like *δηξίθυμος*, *θυμοδακῆς*, *θυμοβίρος*, etc.

706 ε. *ιερὰς*: cp. 391.—*αἶρων* denotes the simple act of lifting, and is thus more picturesque than *αἰρόμενος*. Cp. Ar. *Ran.* 1339 *κάλπτιστ' ἐκ ποταμῶν δρόσον ἔρατε*.—*ἄλλων*, such as fruits, milk, etc.: from *αἶρων* we supply a word of more general sense. The gen. is partitive (Xen. *Cyr.* 1. 4. 20 *λαβῶν τῶν...εἰπων τε καὶ ἀνδρῶν*). This is better than to repeat *φορβάν* with it ('food consisting in other things'). Such a const. would be awkward when *φορβάν* is in apposition with *σπόρον*: *τῶν*, relat. (14) = *τούτων* ἄ.

ἐλφισταί. The popular deriv., from *ἐλφι* and *ἔδ* ('meal-eating'), may possibly have been in the poet's mind here; though this inference would be stronger if he had placed the word in closer connection with *σπόρον*. Curtius, on the other hand, can fairly cite Aesch. *Th.* 771 *ἀνδρῶν ἐλφιστῶν δάβος ἕγαν παχυθεῖς*, in support of the sense 'workers,'

8 πλὴν ἐξ ἠκυβόλων εἴ ποτε τύξω 71C
 4 πτανοῖς *ιοῖς ἀνύσει γαστρὶ φορβάν. ὦ μελέα ψυχά, ^{no}
 5 ὅς μῆδ' οἰνοχύτου πάματος ἦσθη δεκάτη χρόνῳ. 715 ^{no}
 6 λεύσσω δ' ὅπου γνοίη στατὸν εἰς ὕδωρ αἰεὶ προσε-
 νόμα.

ἀν. β.

νῦν δ' ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας
 2 εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων. 720
 3 ὅς νιν ποντοπόρῳ δούρατι, πλήθει
 4 πολλῶν μῆνῶν, *πατρίαν ἄγει πρὸς αὐλὰν Μαλιαδῶν
 νυμφᾶν, 725

711 πτανῶν ἀνύσει πτανοῖς γαστρὶ φορβάν. L. The other mss. have either this, or (as A) πτανῶν πτανοῖς ἀνύσει γαστρὶ φορβάν. (ἀνύσει Γ.) Brunck restored πτανοῖς ἰοῖς. Wecklein (*Ars* p. 80) suggests πτανῶν ἰοῖς ἀνύσει...φορβάν ('food from birds,' as opposed to φορβάν...γὰρ σπόρον in 706). L has ἀρτοῖς as a gl. on πτανοῖς.—For ἀνύσει Blaydes conj. πορίσει. 715 πάματος L, with ω above ὁ from 1st hand.—δεκῆτι L. The acute accent is from the 1st hand; the circumflex, from S. There was a special cause for this confusion of accents, which I may notice. Adjectives in -ετης were paroxytone in Attic (as δεκῆτης), but oxytone in the common dialect (as δεκετης): see Chandler § 703 (2nd ed.).

'earners,' men who eat their bread in the sweat of their brow (rt ἀλω, Lat. *lab-or*).—ἀνέρας, with epic α, as *Tr.* 1010, *O. T.* 869 ἀνέρων. There is a reminiscence of *Od.* 13. 261 ἀνέρας ἀλφειστάς, as well as of *ib.* 9. 89 ὄτρυνε ἀνέρες εἰς ἐπι χθονὶ εἶτων ἑσσαντες.

711 πτανοῖς is a purely poetical image for speed, while the Homeric πτερόεντες ἀσπὸν more readily suggests the actual feathers on the arrow (*Tr.* 567 κομήτην ἰών: Aesch. fr. 135 μηχανῆν πτερώματος: Eur. *Or.* 274 τόξων πτερωτάς γλυφίδας).—ἰοῖς (restored by Brunck) was evidently lost through the likeness of ending in πτανοῖς. Then the gap was filled by inserting πτανῶν (to agree with τόξων), and πτανοῖς was explained as, 'with birds' (*Ai.* 168 πτηνῶν ἐγέλαι).

712 ψυχά, 8s: cp. *Il.* 18. 177 οὐδὲ γὰρ οὐδὲ βλη Ἡρακλῆος φύγε Κῆρα, | δεπερ φιλτατος ἔσκε Διὶ Κρονίωι ἀνακτι. Cp. *Ani.* 341 n.—ὅς μῆδ', 'οὐκ ἔτι οὐκ ἔτι...': the generic μή with causal force: cp. 170 n.—ἦσθη, with a gen., such as follows verbs of enjoying, ἀπολαύω, σύνοχομαι, etc.: *Il.* 11. 780 αὐτὰρ ἐπεὶ τάρπημεν ἐθητός ἦδὲ ποτήτος.—οἰνοχύτου: οἰνόχ. πῶμα=οἴνου κεχυμένον π.: cp. 208 n., Eur. *Cycl.* 66 κρήναις παρ' ὕδροχύτου.

δεκῆτι χρόνῳ. The simple dat. here denotes the time *within* which a thing has

not happened (cp. 769). For this sense ἐν is usu. added. But, as ἐν χρόνῳ μακρῷ (235), and χρόνῳ μακρῷ simply (598 n.), can alike mean 'after a time,' so the use of the simple dat. is extended to that sense for which ἐν is more specially needed,—'within a time.' The acc., δεκῆτι χρόνον, which Blaydes reads, is less suitable here. The point is that, for ten years, Ph. has not once tasted wine. A prose-writer would usu. express this by δέκα ἐτών: cp. Plat. *Gorg.* 448 A οὐδεὶς μὲ πω ἠρώτηκε πικρὸν οὐδὲν πολλῶν ἐτών. In our v., the acc. would rather suggest that Ph. had not had ten years continuous enjoyment of wine. Cp. *Lyn.* or. 19 § 60 δλίγον μὲν χρόνον δύναται ἂν τις πλάσσειαι τὸν τρήσον τὸν αὐτοῦ (the dissimulation being continuous): ἐν ἑβδομήκοντα δὲ ἔτεσιν οὐδ' ἂν εἰς λαθοῖ ποτηρὸς ὦν (i.e., at some moment or other *within* the 70 years he will be found out).

716 λεύσσω, absol., looking about him, ἔβου γνοίη (to see) where he could perceive (stagnant water), προσενύμα, he used to bend his way towards it. εἰς στατὸν ἔβου is joined with προσενύμα, instead of standing (without εἰς) as object to γνοίη. The latter is oblique for ὅπου γνῶ (delib. subjunct.). Cp. *Ai.* 890 δευρα μὴ λεύσσειν δευον: *O. C.* 135 δε ἐγὼ

save when haply he found wherewith to stay his hunger by winged shafts from his swift-smiting bow. Ah, joyless was his life, who for ten years never knew the gladness of the wine-cup, but still bent his way towards any stagnant pool that he could descry as he gazed around him.

But now, after those troubles, he shall be happy and mighty at the last; for he hath met with the son of a noble race, who in the fulness of many months bears him on sea-cleaving ship to his home, haunt of Malian nymphs, ^{2nd anti-strophe.}

The scribe found *δεσφαι*, and copied it: the corrector (S) wished for the later *δεκεται*, and omitted (as elsewhere) to delete the other accent. *χρόνου* L. *δεκήτη* *χρόνου* A, which Nauck prefers: and so Blaydes. 716 *λείσσω* δ' ε: *λείσσειν* δ' L.—*Wakefield* ε] *του* Musgrave, Brunck. 717 *αεί* Triclinius: *δει* L.—*προσεσώμα*] *δασφαι* conj. *πρόδ' ενώμα*. 716—720 L divides the vv. thus:—*νῦν δ'—| και-δός—| εὐδαίμων—| και μέγας—| δσ νῦ—| πολλῶν—| μηλιάδων—| σπερχεῖοῦ γε—| χάλκασπις—| πλάθει—| οφρας.. δχθων.* 719 *παιδὸς ὑπαντήσας* MSS.: *παιδὶ συνατήσας* Froehlich and Meineke. 720 *ἀνύσει*] Cavallin conj. *ἀνέχει*. 724 *πατρῶν* Porson: *πατρῶν* MSS. 726 *Μαλιάδων* Erfurd: *Μηλιάδων* MSS.

λείσσω *περὶ πάντων ὕδων* | *δίναμαι τέμενος γρῶνας ποῦ μοί | ποτε ναίει* (n.). *προσεσώμα* intrans.: cp. 168 n.—The usage of *λείσσειν* in Soph. makes this constr. preferable to the other, which is possible: *λείσσειν εἰς στατὸν ὕδωρ* (fixing his gaze on it), *ἔπου γροῖη, ὑληέσσω* he might perceive it (oblique of *ἔπου ἂν γρῶ*).—*στατὸν... ὕδωρ*, water collected in stagnant pools: cp. Arist. fr. 207 (Berl. ed. p. 1515 b 25) *πρόσφατον ἔστι και νέον ὕδωρ τὸ ὕμενον, ἔωλον δὲ και παλαιὸν τὸ λιμναῖον*. Her. 2. 108 *πλατυτέροιςι ἐχρήστω τοῖσι πόμασι, ἐκ φρεάτων χρεώμενοι* ('somewhat brackish'). Odysseus remembered a spring near the cave (21), and Ph. speaks of *κρήναι* (1461): but the imagination of the Chorus *ἐπὶ τὸ μείζον πάντα δευροῖ*.

718 ε *ἀνδρῶν ἀγ.*, Peleus and Achilles; cp. 384.—*ὑπαντήσας* in prose would mean, 'having come to meet,' and would take a dat. A poet might feel that the gen. was sufficiently warranted by the Homeric *ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος* (Il. 16. 423), etc.: indeed, the gen. differs from the dat. only by its more vivid suggestion of the idea, 'face to face' (*δρῆσις τῶνός*). Cp. 320 n. Here the phrase, 'having come face to face' with him, suggests not merely the good fortune of the meeting, but the intercourse,—frank on the side of Philoctetes,—which had followed it.—As Ph. and Neoptolemus are now seen to be leaving the cave, the

Chorus once more speaks language designed to support N.'s plan.

720 ε *ἀνύσει εὐδαίμων* (sc. *δν*, cp. *Ant.* 177), will finish his course in happiness; = *τελευτῶν εὐδαιμονήσει*. (Not, I think, 'will succeed in becoming happy,' sc. *γε-νέσθαι*.)—*ἐκ κένων* (neut.) after those troubles: cp. 271.

722 *γοντοπόρῳ*: epith. of *νατ* in *At.* 250.—*δούρατι*: the only example of this epic form in Soph. (for *δορι* and *δδρει* cp. *O. C.* 1304). Aesch. has *δουρικλυτος*, *δουρίπληκτος*, and Eur. *δούρατα*. Cp. Pind. *P.* 4. 27 *εινάλιον δδρυ* (*trabs*), Aesch. *Pers.* 411 *ἐπ' ἄλλην* (sc. *ναῦν*) *ἄλλοι ἠθδυνεν δδρυ*.—*πλήθει... μνηῶν*, after the ten years at Lemnos: 598 n.

724 ε *πατρῶν* is prob. a true correction of *πατρῶν*. There is no other instance in Soph. of *πατρῶν* with the 2nd syll. short (though he often shortens *αι* before a vowel, *Ant.* 1310). In Eur. there are a few such instances, but in all of them *πατρῶν* should be restored, as by Porson in *Eccl.* 78 (= 82 Dind.). As to the sense, either word would serve here: properly, *πατρῶν* = ancestral; *πατρῶν*, belonging to one's father: but Tragedy does not always observe the distinction (cp. 398 n.: conversely, *O. C.* 736 *θεῶν πατρῶν* = *πατρῶν*).

Μαλιάδων: the Ionic form (cp. 4 n.), which the mss. give, can hardly be kept here: cp. 688 *ἀμφιπλάκτων*. *Μαλ. νυμφῶν* is more naturally joined with *αἰλῶν* than

δ Σπερχειοῦ τε παρ' ἔχθας, ἢ ὁ χάλκασπις ἀνὴρ θεοῖς
 ε πλάθει *πατρὸς θείῳ πυρὶ παμφαῆς, Οἴτας ὑπὲρ ὄχθων.

NE. ἔρπ', εἰ θέλεις. τί δὴ ποθ' ὦδ' ἐξ οὐδενὸς 730
 λόγου σιωπᾶς κάποπληκτος ὦδ' ἔχει;

ΦΙ. ᾶ ᾶ ᾶ ᾶ.

726 ἔχθας Γ, as Hermann and Dindorf proposed: ἔχθας L. Blaydes, keeping the dat., changes Σπερχειοῦ τε to Σπερχειοῖο. 727 ε θεοῖς | πλάθει πάσι: L. (It has not been corrected to πᾶσιν.) πᾶσιν Triclinius and schol. Herm. conj. θεοῖς | πλάθει πλάσι: afterwards (*Retract.* p. 11) θεοῖς | πλάθει θεός: Schneidewin, θεός | πλάθει θεοῖς: Seyffert,

(as Cavallin prefers) with ἔχθας: 'his ancestral abode, haunt of the Malian nymphs,' is a phrase which suggests the hills, woods and streams of Malis. So the nymphs of Helicon (*O. T.* 1109). Parnassus (*Ant.* 1128), and Lemnos (below, 1454) are associated with the rural scenery of those places. For αἰλή in the general sense, 'abode,' cp. *Ant.* 786 ἀγρονόμοις αἰλαῖς: *Eur. Alc.* 259 νεκίων ἐς αἰλάν.—παρ' ἔχθας. Unless, with Blaydes, we change Σπερχειοῦ τε to Σπερχειοῖο, the acc. is necessary here. The mss. give ἔχθας. For other instances in which the case of the noun after παρὰ has prob. been corrupted, cp. nn. on *Ant.* 966, 1123 f. As to the topography, cp. 490 n.

727 ὁ χάλκασπις ἀνὴρ, Heracles. The epithet has an archaeological interest. In the Homeric poems, when reference is made to the exploits of Heracles, his weapon is the bow (*Il.* 5. 395; *Od.* 8. 224, 11. 607). Some ancient writers, however, expressly say that the equipment of Heracles with bow, club, and lion's skin was a comparatively late invention of the poets, and that in the oldest works of art he was represented with the armour of the ordinary Homeric warrior. According to Strabo (15. 688), the innovation could be traced back to the epic Ἡράκλεια, ascribed to Peisander (*circa.* 650 B.C.): καὶ ἡ τοῦ Ἡρακλέους δὲ στολὴ τοιαύτη πολὺ νεώτερα τῆς Τρωικῆς μνήμης ἐστὶ, πλάσμα τῶν τῆν Ἡράκλειαν ποησάντων, ἃτε Πεισανδρὸς ἦν, ἃτ' ἄλλοις τις· τὰ δ' ἀρχαῖα εἶδανα οὐχ οὕτω διεσεύασται (implying that he had seen old images or statues in which Heracles had armour). Athenaeus (12. 512 F) quotes Megacles (who wrote περὶ Ὀμήρου, prob. in the 4th cent. B.C.), as referring the invention to Stesichorus (*c.* 620 B.C.), and adding that Xanthus,

an earlier lyric poet, had clad Heracles in the Homeric armour:—ταῦτα πλάσαι πρῶτον Στήσιχρον τὸν Ἱμεραῖον. καὶ Ξάνθος δ' ὁ μελοποιός, πρῶτον ἄν Στήσιχρον, ... οὐ ταῦτη ἀντὶ περιτῆσαι τὴν στολήν, ἀλλὰ τὴν Ὀμηρικῆν. Strabo and Megacles, then, agree thus far,—that the invention was not older than the 7th cent. B.C.

In this play Heracles figures especially as the former possessor of the invincible bow. Why, then, has Soph. here chosen an epithet, χάλκασπις, which suggests the hoplite type of Heracles? The answer seems to turn on two points. (1) A compromise between the hoplite and the archer type of Heracles can sometimes be traced in ancient art. Thus a statue belonging to the east pediment of the Aeginetan temple gives Heracles a helmet (or bonnet) of lion's skin, a bow, and a θώραξ (Baumeister, *Denkm.* p. 335: cp. *ib.* p. 652 a). Sophocles himself makes a similar compromise when in *Tr.* 510 ff. he arms Heracles with bow, club, and two spears. (2) The Heracles of this play is associated with the legends of Oeta and Trachis. In them, as in those of Boeotia, Heracles was pre-eminently the warrior, who sacked Oechalia 'with the spear' (*Tr.* 478), and for whom Hephaestus had wrought the δαρκίς described in the Hesiodic poem.

728 πλάθει. The aor. ἐπλάθει is used by Aesch. and Eur.; and πλάθει (Bergk) is tempting here: but the historic pres. seems confirmed by such examples as *O. T.* 113 (συμπύπτει), *ib.* 560 (ἔρρει). Heracles was burned alive, by his own command, on the top of Mount Oeta. As the flames rose, a storm broke forth; and, amid thunder and lightning, the hero was taken up to heaven. Apollod. 2. 7. 14 καιομένης δὲ τῆς πυρᾶς λέγεται

and to the banks of the Spercheius; where, above Oeta's heights, the lord of the brazen shield ~~drew near~~ to the gods, amid the splendour of the lightnings of his sire.

NE. I pray thee, come on. Why art thou so silent? Why dost thou halt, as if dismayed, without a cause?

PH. Alas, alas!

θεοί | πλάθει βάσω, and so Cavallin: L. D. Barnett, θεοί | πλάθει στάσω: Bergk, θεοί | πλάθει [=επλάθει], bracketing πᾶσω, as he brackets γνοίη in the corresponding v. of the strophe (716). Wecklein (*Art* p. 78) suggests πλάθει, θέμας κ.τ.λ.; θέ might have dropped out after θη, and μάς have become πᾶσω. 720 ὄχθων] ὄχθας Γ: cp. 726. 720 εἰ θέλεις] Lond. ed. of 1747 conj. εἰ σθέεις. 721 ἔχει] ἔχει L.

νέφος ὑποστὰν μετὰ βροντῆς αὐτὸν εἰς οὐρανὸν ἀναπέμψαι. Diod. 4. 38. 4 κεραυνῶν ἐκ τοῦ περιέχοτος πεδόντων ἢ πυρὰ πᾶσα κατεφλέχθη. By θέω *πυρὶ παμφαῆς* the poet probably meant to suggest both the flaming pyre and the splendour of the lightnings.

*πατρός is my emendation of the corrupt πᾶσι. In the str., 716, ὄπου is clearly sound; and a long syllable is metrically impossible here. Nor can we save πᾶσι by transposition: both πλάθει and θέω are plainly genuine. Hermann's conjecture, θεοί | πλάθει θεός, presupposes that πᾶσι was either a gloss, or an arbitrary substitute for a lost word; but it was more probably a corruption of the true word. Now we might certainly expect here some reference to Zeus. Oeta was sacred to him; his were the lightnings (cp. *Tr.* 436 τοῦ κατ' ἄκρον Οἰταίου πάγον | Ζηρός καταστράπτωντος); and it was as his son that Heracles entered Olympus. At this moment, above all others, there is a poetical fitness in some allusion to the hero's divine parentage, which is elsewhere made so prominent in the play (802, 943, 1415). πατρός supplies this touch.

The burning of Heracles, and his apotheosis, are combined in some vase paintings. (1) A bowl (*κρατήρ*) of the 4th cent. B.C., now in the Collegio Rainone at S. Agata dei Goti: Milani, *Mito di Filottete*, p. 65: Baumeister, *Denkm.*, p. 307, fig. 322. In the lower part of the picture is the still burning pyre, which a Nymph on the left is trying to quench by pouring water from a jug. The trunk of the hero's mortal body lies on the pyre. On the right, a bearded figure in a peaked cap is hastily receding.

This is either Poes or Philoctetes: at his side is the quiver given him by the hero for kindling the pyre. Above, a Doric portal represents the entrance to Olympus. Apollo, laurel-crowned, sits on the left of it; a four-horse chariot approaches him, preceded by Hermes. It is driven by a winged goddess (a Νίκη): on her left sits Heracles, crowned with laurel, his club in his left hand; a light garment (a sort of chlamys) floats round his shoulders. (2) A Lucanian vase, now at Munich: Baumeister, p. 669, fig. 734. Below is the pyre, with the trunk of Heracles on it: the fire is being quenched by two Nymphs on the right ΔΡΕΘΟΣΑ and ΠΡΕΜΝΟΣΙΑ (an Attic fountain). On the left are two Satyr figures. Above, Athena Nikē, with helmet, lance, and chequered aegis worn as a corslet, is driving Heracles to Olympus; his left hand holds the club, and round his left arm is wound his chlamys.—We notice how the participation of Nymphs in these scenes illustrates the poet's *Μαλίδων νυμφῶν* (v. 725).

720 ὄχθων (ὄχθας), not ὄχθων (ὄχθη): cp. *Ant.* 1132 n.

720—220 Second *ἔπεισόδιον*. Philoctetes is attacked by sharp pain, and hands his bow to Neoptolemus, asking him to keep it till the spasms pass off. Presently the sufferer falls asleep,—though not before he has received the youth's promise to remain by him.

720 εἰ θέλεις, 'if you please,' like εἰ δοκεῖ (526). But εἰ βούλει usu. = 'if you prefer it' (*Xen. An.* 3. 4. 41).

721 ἀπόπληκτος ἔχει. *atomitus haeret*: for ἀπόπλ., cp. *Ant.* 1189: for the pass. ἔχομαι, *ib.* 1140.

NE. τί <δ'> ἔστιν; ΦΙ. οὐδὲν δεινόν. ἀλλ' ἰθ', ὃ τέκνον.

NE. μῶν ἄλγος ἰσχεις τῆς παρεστῶσης νόσου;

ΦΙ. οὐ δῆτ' ἔγωγ', ἀλλ' ἄρτι κουφίζειν δοκῶ. 735
 ἰὼ θεοί.

NE. τί τοὺς θεοὺς οὕτως ἀναστένων καλεῖς;

ΦΙ. σωτήρας αὐτοὺς ἠπίους ἦ ἡμῖν μολεῖν.
 ᾄ ᾄ ᾄ ᾄ.

NE. τί ποτε πέποιθας; οὐκ ἐρεῖς, ἀλλ' ὦδ' ἔσει 740
 σιγηλός; ἐν κακῷ δέ τῳ φαίνει κυρῶν.

ΦΙ. ἀπόλωλα, τέκνον, κοῦ δυνήσομαι κακὸν
 κρύψαι παρ' ὑμῖν, ἀτταταῖ· διέρχεται,
 διέρχεται. δύστηνος, ὦ τάλας ἐγώ.

ἀπόλωλα, τέκνον· βρύκομαι, τέκνον· παπαῖ, 745
 ἀπαππαπαῖ, πάπαππαππαππαππαπαῖ.

πρὸς θεῶν, πρόχειρον εἶ τί σοι, τέκνον, πάρα
 ξίφος χεροῖν, πάταξον εἰς ἄκρον πόδα·
 ἀπάμμησον ὡς τάχιστα· μὴ φείσῃ βίου.
 ἰθ' ὦ παῖ. 750

NE. τί δ' ἔστιν οὕτω νεοχμὲν ἐξαίφνης, ὅτου
 τοσῆνδ' ἰνγῆν καὶ στόνον σαυτοῦ *ποιεῖ;

733 τί δ' ἔστιν; Erfurd, as in 753: τί ἔστιν MSS. 734 ἰσχεις] ἰσχει
 Γ, perh. a trace of a v. l. μῶν σ' ἄλγος ἰσχει. 736 ἰὼ θεοί | τί τοὺς
 θεοὺς ἀναστένων καλεῖς: L. A has οὕτως after θεοῖς, thus completing the tri-
 meter. The other later MSS. are divided between these two types. Modern edd.
 have usu. given one of four readings. (1) A's, without change: as Herm.,
 Schneidewin. (Bergk, however, who follows A, alters ἰὼ to ὦ.) (2) L's, with ὦ
 θεοί instead of ἰὼ θεοί, thus making only one v.: so Dind., Campb. (3) ὦ θεοί.
 N. τί τοὺς θεοὺς <ὦδ'> ἀναστένων καλεῖς;—the conject. of a writer in Lond. *Class.*
Journal, vol. I. p. 337, and of Seidler on *J. T.* 762 (=780 Dind.). So Blaydes,

733 τί δ' ἔστιν; cp. 753, 917, *O. T.*
 319. It does not seem likely that Soph.
 would have preferred to write τί ἔστιν
 (with hiatus), though several recent editors
 give this: cp. 100 n.

734 τῆς παρεστῶσης, not, 'which is
 upon thee at this moment' (765 τὸ πῆμα
 ...τὸ εἶναι παρόν), but rather, 'which is
 habitual to thee': hence the word is not
 superfluous. Often, however, παρεστῶς, is
 nearly synonymous with παρόν: cp. 1340,
O. T. 633.

736 The intrans. κουφίζειν is rare in
 Attic: in Eur. *Helen*. 1555 κουφίζοντα,
 'treading lightly,' seems (as Paley says)
 to imply an ellipse of πόδας. But in this
 application (to illness) the phrase may
 have been familiar, as Hippocr. *Epid.*

2. 10 (quoted by Musgrave) has ἐκούφισεν
 ὄλιγον, 'he became a little better.'

736 2 I follow A here (see cr. n.),
 for a reason which was felt by Hermann,
 but which has not been sufficiently con-
 sidered by some other editors,—viz., that
 ἰὼ θεοί (scanned as a bacchius, ---) does
 not receive sufficient emphasis or promi-
 nence unless it stands *extra metrum*.
 Cp. 750 ἰθ' ὦ παῖ, and 219. Eur. *J. T.*
 780 has been compared: OP. ὦ θεοί.
 14. τί τοὺς θεοὺς ἀνακαλεῖς ἐν τοῖς ἑμοῖς;
 But there, as Herm. says, the ὦ θεοί is
 quite unlike the ἰὼ θεοί here: it is the
 rapid utterance of one who fears to
 betray himself, not a cry of anguish
 extorted by physical torment. For the
 absence of caesura, cp. 101. Cavallin

NE. What is the matter? PH. Nothing serious:—go on, my son.

NE. Art thou in pain from the disease that vexes thee?

PH. No indeed,—no, I think I am better just now.—Ye gods!

NE. Why groanest thou thus, and callest on the gods?

PH. That they may come to us with power to save and soothe.—Ah me!—ah me!

NE. What ails thee? Speak,—persist not in this silence:—'tis plain that something is amiss with thee.

PH. I am lost, my son—I can never hide my trouble from you:—ah, it pierces me, it pierces! O misery,—O wretched that I am! I am undone, my son,—it devours me.—Oh, for the gods' love, if thou hast a sword ready to thy hand, strike at my heel,—shear it off straightway—heed not my life! Quick, quick, my son!

NE. And what new thing hath come on thee so suddenly, that thou bewailest thyself with such loud laments?

Seyffert, Wecklein: and Nauck approves, though he prints A's reading, with *ὄτρως* in brackets. (4) Cavallin: *ὡ θεοί. Ν. τί θεοὶ ἀναστίνων καλεῖς;* (omitting *τοῖς*).

730 *αἰ ἀδ L*, from *ἀδ ἀδ*. 740 *ἔστι L*. 741 *δέ τῳ] δέ τῷ L*.

742 *ἀπόλωλα* from *ἀπόλωλα L*; *ὄλωλα* Turnebus.

743 *ε* Nauck conj.

δοίχομαι | διοίχομαι L. 745 *βρούκομαι γ*; *βρύχομαι L*. 746 The above is Herm.'s mode of writing the exclamations. L has *ἀγα· πατᾶ· πατᾶ· πατᾶ· πατᾶπαταῖ*.

751—754 Schenkel would place these four vv. immediately after 739.

751 *τί δ' ἔστιν ὄτρως] τί δ' ἔστι τούτο Γ*.

reads *ὡ θεοί.—τί θεοὶ ἀναστίνων καλεῖς*; Cp. *Αἰ. 1129 μὴ οὖν ἀτίμα θεοῦ, θεοῖς σεσωσμένος*. But the art. before *θεοῖς*, in which L and A agree, seems genuine here.

741 *κυρῶν*: cp. 544 n.

743 *ε*. *διάρχεται*. In 758 the disease is personified as *ἀσθη*, in 807 as *ἦδε*: here the subject might be simply *κακόν* from 742.—*βρούκομαι*: cp. 7: *ἴτ. 987 ἡ δ' αὖ μαρὰ βρούκει* (the *νόσοι*).

746 Written as above, the exclamations represent three successive cries of pain, each longer than the last, as the agony becomes sharper; they seem to suggest the convulsive movement of the lips from which the sounds are wrung.

747 *ε* *τί σοι ξίφος πρόχειρον* (= *πᾶρεστι*) *χεροῖν*, if you have any sword ready in your hands. *πρόχειρος* can be combined with *χεροῖν* (as in Eur. *El. 696 πρόχειρον ἔγχος χερὶ βαστάσου' ἐμῇ*) without seeming pleonastic, since the derived sense of the compound adj. (*promptus*) is prominent. Cp. 407 n.:

Plat. *Theaet. 200 C* *ὅταν μὴ προχείρους ἔχῃ* (*ἐπιστήμας*) *ἐν τῇ ψυχῇ*.

πάταξον εἰς ἄκρον πόδα. The ulcered heel is to be severed from the foot. *ἄκρος ποῦς* seems to mean simply, 'the end of the foot,' i.e. the heel (*πτέρνα*), the seat of the ulcer. Cp. 824. The phrase could also mean, 'the foot at the end of the leg,' as in *Il. 16. 640 ἐκ κεφαλῆς ἐλυτο διαμπερές ἐς πόδας ἄκρους* (= simply 'from head to foot'): but this is less fitting here.

750 *ἴθ' ὦ παῖ*, an earnest entreaty: cp. *O. T. 1468 ἴθ' ὦναξ, | ἴθ' ὦ γονῆ γυνναῖε*.

751 *ε*. *νεοχμὸν ἐξάλφης*: cp. *Tr. 1130 ἀπίως νεοφαγῆς*, and *Ant. 1283.—ἔστω*, causal, with the whole sentence: 327 n.: *σπαντοῦ* with *λυγῆν*, etc.; object. gen.—I give *σοεῖ*, instead of the vulg. *ποιεῖς*. *ποιεῖσθαι* (midd.) *στένον* = *στένω*: whereas *ποιῶν στένων* could mean only, 'to cause, or excite, it.' We cannot defend *ποιεῖς* here by *Il. 15. 363 ποιήσῃ* (act.) *ἀθύρματα*, which is not a mere

- ΦΙ. οἶσθ', ὦ τέκνον. ΝΕ. τί <δ'> ἔστιν; ΦΙ. οἶσθ', ὦ παῖ.
 ΝΕ. τί σοί;
 οὐκ οἶδα. ΦΙ. πῶς οὐκ οἶσθα; παππαπαππαπαῖ.
 ΝΕ. δεινὸν γε τοῦπίσαγμα τοῦ νοσήματος. 755
 ΦΙ. δεινὸν γὰρ οὐδὲ ῥητόν· ἀλλ' οἰκτιρέ με.
 ΝΕ. τί δῆτα δράσω; ΦΙ. μή με ταρβήσας προδῶς·
 ἦκει γὰρ αὕτη διὰ χρόνου, πλάνοις ἴσως
 ὡς ἐξεπλήσθη. ΝΕ. ἰὼ ἰὼ δίστηνε σύ,
 δύστηνε δῆτα διὰ πόνων πάντων φανεῖς. 760

755 ε. τί δ' ἔστιν; Γ: τί ἔστιν; Λ.—Λ distributes the persons thus: ΝΕ. τί σοί. ΦΙ. οὐκ οἶδα | Ν. πῶς οὐκ οἶσθα | Φ. πᾶππα κ.τ.λ. The distribution in the text is Bothe's.—πᾶππα πᾶππαπαῖ Λ. (The accent on the third α is crossed out. The ππ in both places is cramped, as if made from π.) 755 τοῦπίσαγμα Λ. Dindorf (on the authority of Dübner's collation says, 'τοῦπεισαγμα, sed ex τοῦπίσαγμα factum, quod librarius scribere coeperat.' I cannot perceive any ground for this belief. The letters ei after τ are here written in the compendious form ς. The curve at the bottom should be noted as distinguishing this part of the character from the simple ι, which, when it follows π, is usually in L a straight stroke. There is no trace of erasure or re-touching. *ἐπεισαγμα*

periphrasis for *ἀθύρειν*, but = 'making playthings' in the sand,—houses, dykes, etc. Nor can *δεινὰ ποῖω* be cited, which is not an equiv. for *δεινὸν ποιῶμαι*, but means 'to do dreadful things,' referring to the outward display of horror or grief by gestures or cries. (Cp. my n. on *Andoc. or. i* § 41.) In *Ai.* 75, where *ἀποι* (midd.) is now read by most edd., L has *ἀποιω*.

755 τί σοί; These words clearly belong to Neopt., and mean, 'What is the matter with thee?' The phrase is not a usual one; but it is clear enough here, esp. as *ἔστιν* can easily be carried on. Hermann, giving *τί σοί* to Philoctetes, took it as meaning 'What is that to thee?' (*quid tua refert?*)—a protest against closer questioning.

755 τοῦπίσαγμα. *ἐπισάττειν* is classical as = 'to put a load on' a baggage-animal, or 'to saddle' a horse (Her., Xen., etc.): and *ἐπίσαγμα* was a common word, at least in later Greek, as may be inferred from the schol. on *Ar. Nub.* 450 (*ἐπίσαγμα τῶν δυνῶν*), and from its use by the LXX. (Lev. xv. 9). In the marg. of L the gl. is, ἢ ἐπεΐσδος· ἢ προσθήκη. The second word suits *τοῦπίσαγμα*: the first refers to the *v. l.* *τοῦπεισαγμα*, in the sense of 'access.' But such a word is neither extant nor conceivable. Bergk's *τοῦπίσαγμα* (*ἐπιώϊσω*), 'hounding on,'

would mean here, 'exasperation,'—as if some Fury were stimulating the νόσημα. The word was used by Soph. in his *Athamas*, acc. to an amended gloss in Hesychius (Soph. fr. 8).

755 ε. γὰρ = 'indeed,' in assent; cp. *O. T.* 1117 n.—*δρασο*: aor. subj.

755 ε. ἦκει...ἐξεπλήσθη. Ph. fears that the sight of his horrible sufferings may deter Neopt. from taking him on board. He says,—'Do not be scared into abandoning me. For this tormentor (*αἰτή*, the personified νόσος) comes only now and then (*διὰ χρόνου*),—when she has been sated, haply, with her roamings.' And so—since the voyage to Greece will take less than one whole day (480)—he is not likely to have an attack while at sea. Three points deserve notice.

(1) ἦκει = 'is wont to come,'—a sense which is as fitting for it as for a regular perfect tense used in the 'gnomic' manner (*ὄπωκε*, *Ani.* 1126). So in *Plat. Symp.* 188 A ἦκει is joined to the gnomic aor. *ἠδίκησεν*: and in *Xen. Oec.* 21. 3 *ἐβαίνουσιν...ἦκουσι* denotes a repeated occurrence. (2) *διὰ χρόνου*, 'after an interval of time,' implies here, as it usually does, that the interval is a considerable one: cp. 285 n., where *Lys. or. i* § 12 is cited. (3) *πλάνοις* is contrasted with ἦκει. The word was suggested by the fact that intermittent fevers

PH. Thou knowest, my son. NE. What is it? PH. Thou knowest, boy. NE. What is the matter with thee? I know not. PH. How canst thou help knowing? Oh, oh!

NE. Dread, indeed, is the burden of the malady.

PH. Aye, dread beyond telling. Oh, pity me!

NE. What shall I do? PH. Forsake me not in fear. This visitant comes but now and then,—when she hath been sated, haply, with her roamings.

NE. Ah, hapless one! Hapless, indeed, art thou found in all manner of woe!

is also in A, B, Γ: while Harl. has *ἐπίσπασμα*. Bergk conj. *τοῦπίσπασμα*. 758z ἦκει γὰρ αὐτὴ διὰ χρόνου πλάνοσ ἴσως | ὡς ἐξεπλήσθη L (the *e* of ὡς added by S). Instead of πλάνοσ, Γ and Harl. give πλάνης. For ἦκει, Heimsoeth conj. *ἔκει*. F. W. Schmidt, *λήγει γὰρ αὐτὴ διὰ χρόνου πλάνοσ νόσος* | ὡς ἐξεπλήσθη. Following the MSS. in the rest, Bothe conj. *ἴσως* for *ἴσως*: Arndt adds *φλέψ* after *ἐξεπλήσθη*, deleting the first *ἴω*. Nauck would write, *πλανωμένη*, | *ταχέως δ' ἐπλήσθη*, *οἱ γὰρ δ' ἐξεπλήσθη*. 758 ὡς ἐξεπλήσθη. NE. *ἴω ἴω, δύστηνε σύ*] Triclinius wrote *ὡς ἐξεπλήσθη*. φεῦ. NE. *ἴω δύστηνε σύ*. Hermann, *ὡς ἐξεπλήσθη*. NE. φεῦ. *ἴω δύστηνε σύ*. 760 *πόνων*] Blaydes reads *βροτῶν*.—*πάντων φανεῖς*] Wakefield conj. *πολλῶν φθαρείς*.

(etc.) were called *πλάνητες* (Hippocr. *Epid.* i. 944). The term implied that the intervals were irregular: cp. Erotian *Gloss.* p. 306 (quoted by Arndt) *πλάνητες πυρετοὶ λέγονται οἱ μὴ κατὰ τάξιν φοιτῶντες*. This may be illustrated by the use of *πλανᾶσθαι* in Her. 6. 52, ἢ δὲ πλανᾶται...ἐναλλάξ ποιῆσα ('if she is capricious, varying the order'—opp. to κατὰ ταῦτὰ αἰεὶ ποιῆσα). So id. 7. 16. 2 *ἐνύπνια...τὰ ἐς ἀνθρώπους πεπλανημένα* ('the dreams which are wont at times to visit men'). It was easy, then, for the poet to imagine the fitful *νόσος* as a personified wanderer, who, when sated with wandering, comes back to her abode:—much as Aesch. (*P. V.* 275) speaks of calamity 'roaming' among men: *πλανωμένη | πρὸς ἄλλοι' ἄλλω πημοσῇ προσίσταται*. Cp. below, 808 *ἄξια φατέ' καὶ ταχεῖ' ἀπέρχεται*. So the school, who explains πλάνοσ by *ὀδοιπορίας*:—*ἦκει ἡ νόσος, ἴσως ὅτε ἐκορέσθη πλανωμένη' ὡς ἐπὶ θηροῖ δὲ ποιεῖται τὸν λόγον*. This is clearly better than to understand,—'when it has once been sated, it returns only after a long interval,—in wandering fashion, seemingly' (πλάνοσ being then a modal dat.).—For conjectures, see Appendix.

ἐξεπλήσθη.—*ἴω*. There is no other example of such a hiatus in a tragic trimeter. (As to lyrics, cp. 832, 851.)

Probably, however, the text is sound. The verse is divided between two speakers, there is a full stop after *ἐξεπλήσθη*, and the second speaker begins with an interjection. Thus the hiatus has an exceptional excuse. On the other hand no emendation is probable. φεῦ (instead of the first *ἴω*) is certainly not so, whether it be given to Ph. or Neoptolemus. Gaisford says, '*ἐξέπλησ'*, ut videtur, conj. Elmsleius.' This would require us to read πλάνοσ, or (keeping πλάνοσ) to understand *αὐτοῦς*. But the context strongly confirms *ἐξεπλήσθη*.

760 There is an error in the traditional numbering here, as the fourth verse after this is called 765. The origin of this error is explained in the Appendix. To avoid changing the usual numeration throughout the rest of the play, I designate the next verse as 762.—*δῆτα*. Cp. *El.* 1163 *ὡς μ' ἀπόλεσας, | ἀπόλεσας δῆτ'*.—*δύστηνε...φανεῖς*: the predicative adj. is assimilated to the vocative partic. Cp. 828 n.: Aesch. *Pers.* *ὦ πολὺκλιαντὴ φίλοισι θανῶν*. Eur. *Tro.* 1221 *σύ τ' ὦ ποτ' ὄσα καλλίκεκ μυρίων | μήτηρ τροταίων*. Propert. 2. 15. 2 *Lectule deliciis facte beate meis*.

διὰ πόνων πάντων, 'in all manner of troubles,'—*i.e.*, 'in the course' of them: *O. T.* 773 *διὰ τύχης τοιαῦσ' ἴων*. Eur. *I. T.* 988 *διὰ πόνων τ' ἔγει* (*sc. ὁ δαίμων*).

- βούλει λάβωμαι δῆτα καὶ θίγω τί σου;
- ΦΙ. μὴ δῆτα τοῦτό γ'· ἀλλὰ μοι τὰ τόξ' ἐλὼν
 τὰδ', ὥσπερ ἦτον μ' ἀρτίως, ἕως ἀνῆ
 τὸ πῆμα τοῦτο τῆς νόσου τὸ νῦν παρὼν, 765
 σφῆζ' αὐτὰ καὶ φύλασσε. λαμβάνει γὰρ οὖν
 ὕπνος μ', ὅταν περ τὸ κακὸν ἐξίη τόδε·
 κοῖκ' ἔστι λῆξαι πρότερον· ἀλλ' εἴαν χρεῶν
 ἔκηλον εὔδειν. ἦν δὲ τῶδε τῶ χρόνῳ
 μὲλῶσ' ἐκεῖνοι, πρὸς θεῶν, ἐφίεμαι 770
 ἐκόντα μῆτ' ἄκοντα μῆτε τῷ τεχνῷ
 κείνοις μεθεῖναι ταῦτα, μὴ σαυτὸν θ' ἄμα
 κάμ', ὄντα σαυτοῦ πρόστροπον, κτείνας γένη—
- NE. θάρσει προνοίας οὐνεκ'· οὐ δοθήσεται
 πλὴν σοί τε κάμοι· ξὺν τύχῃ δὲ πρόσφερε. 775
- ΦΙ. ἰδοῦ, δέχου, παῖ· τὸν φθύνου δὲ πρόσκυσον,

762 λάβωμαι δῆτα] In L δῆτα was omitted by the 1st hand, but has been inserted by S. It is in A and the other later MSS. Mollweide conj. λάβω τὰ τόξα. 767 ἐξίη: L: ἐξίη A: ἐξίη Γ: ἐξίη B, and so Brunck. Schneidewin formerly conj. ἐξάνη.

762 βούλει λάβωμαι...; *El.* 80 θέλει | μείνωμεν...; This idiom is a parataxis of two questions originally distinct: βούλει; λάβωμαι; Where the subjunctive stands first, as in Dem. or. 17 § 27 θῶ βούλεσθε...; the verb of wishing might seem to be parenthetical. But such an example as Plat. *Rep.* 372 C, εἰ...βούλεσθε... θεωρήσωμεν, οὐδὲν ἀποκωλύει, shows that the subjunctive had come to be felt as depending on the verb of wishing. In classical Greek no conjunction could be used to link the verbs, since βούλωμαι and θέλω took only the inf. In later Greek we still have θέλω ποιῆσαι; (St Luke xviii. 41:) but also θέλω ἴνα θῆς (St Mark vi. 25). δῆτα has been suspected here, because it occurs in 757, 760, 763. Nauck would remove it by rewriting the passage thus:—βούλει λάβωμαι καὶ θίγω; ΦΙΔ. μὴ τοῦτό γε, | ἀλλ' ὥσπερ ἦτον μ' ἀρτίως, τὰ τόξ' ἐλὼν, | ἕως ἀνῆ τὸ πῆμα τοῦτο τῆς νόσου, | σφῆζ' αὐτὰ καὶ φύλασσε. But here, as in 757, it is interrogative, while in 760 and 763 it is otherwise used; and this difference of usage palliates the iteration. Cp. the threefold ἀλλά in 645, 647, 651: also *O. T.* 517 φέρον, 519 φέροντα, 520 φέρε, where the excuse is the same as here, viz. that, in the 1st and 3rd places the word means 'tend,' but in the 2nd, 'bear.' No weight attaches to the fact that the

1st hand in L accidentally omitted δῆτα, which the reviser added. In 772 L lacks ταῦτα altogether; and yet that word is certainly sound.

763 μοι: ethic dat.: *O. C.* 1475 n.

764 ἕως without *ἄν*, as *Tr.* 148, *Ai.* 555. Cp. 917. ἀνῆ: 639 n.

765 τὸ πῆμα...τῆς νόσου: *Ai.* 363 τὸ πῆμα τῆς ἀτης: Aesch. *Ag.* 850 πῆμα ἀποστρέψαι νόσου.

766 εἰ γὰρ οὖν: 'for indeed' (prefacing an explanation); *Ani.* 489. —ἐξίη, draw to an end: *Her.* 2. 139 ὡς οὖν ὁ χρόνος οὐτος ἐξίη.

768 λῆξαι. The subject to the inf. is τὸ κακόν. When the pain is subsiding (ἐξίη), the patient falls asleep; and it is only by sleep that the pain can be wholly allayed (λῆξαι). The schol. explains λῆξαι by τῆς ὀδύνης ταύσασθαι, as if the subject were *με*; but where λῆγω is so used the gen. is commonly added, as in *Ai.* 274 ἐλῆξε...τῆς νόσου.

769 εἰ ἐκηλον εὔδειν. *με* is easily supplied from 767; the omission is thus less bold than that in 801 (*ἐμπερσον*).—τῶδε τῶ χρόνῳ, within it; cp. 715 δεκτέα χρόνῳ, π.—ἐκείνου: Odysseus and Diomedes (570).

771 ἐκόντα μῆτ' ἄκοντα. *Α* μῆτε is understood before ἐκόντα: cp. Aesch. *Ag.* 532 Πάρις γὰρ οὕτε συνελήθε πόλις:

Shall I take hold of thee, or lend thee a helping hand?

PH. No, no:—but take this bow of mine, I pray thee,—as thou didst ask of me just now,—and keep it safe till this present access of my disease is past. For indeed sleep falls on me when this plague is passing away, nor can the pain cease sooner; but ye must allow me to slumber in peace. And if meanwhile those men come, I charge thee by Heaven that in no wise, willingly or unwillingly, thou give up this bow to them,—lest thou bring destruction at once on thyself and on me, who am thy suppliant.

NE. Have no fears as to my caution. The bow shall pass into no hands but thine and mine.—Give it to me, and may good luck come with it!

PH. There it is, my son:—and pray the jealous gods that

760 ἐκλον] ἐκλονῶ μ' B. 771 μήτ' ἄκοιτα L: μηδ' ἄκοιτα Dindorf.—μήτε τῷ] μή (from μῆ) τέτω L. μηδέ τῷ Dind. 772 μεθεῖναι ταῦτα] μεθεῖνε L, omitting ταῦτα, which is absent also from R and K, but present in A and the rest. 774 B adds γ' to προνομίας, and so Blaydes.—ὄνεκ' εἶνεκ' Nauck.

and O. T. 236ff. (n.): *Ant.* 267. Dindorf changes μήτ' to μηδ'. This is, of course, admissible. When a single οὐδέ (or μηδέ) connects two words, the negative force is more often, indeed, confined to the second, as in 756 δεῦνός γάρ οὐδέ βῆτων. But there are also many examples in which οὐδέ negatives the preceding word also: as *Thuc.* 8. 90 αἱ Φοινισσαὶ νῆες οὐδέ οἱ Τιρσαφῆρης... ἦκαν. *Ar. Av.* 694 γῆ δ' οὐδ' ἀήρ οὐδ' οὐρανὸς ἦν. Where, however, οὐδέ is thus retrospective, another negative (such as οὐδέν) is usu. joined to the verb: *Her.* 1. 215 σιδήρω δὲ οὐδ' ἀργύρω χρώμενται οὐδέν: *Thuc.* 6. 55 Θεσσαλοῦ μὲν οὐδ' Ἰππάρχου οὐδέεις παῖς γέγραπται (add id. 5. 47 cited below): *Dem.* or. 22 § 4 ἀπλοῦν μὲν οὐδέ δίκαιον οὐδέν ἂν εἰπεῖν ἔχοι.—μήτε τῷ τέχνῃ. Here again Dindorf writes μηδέ. Note that, whether μήτε or μηδέ be read, it does not here balance the preceding μήτε (or μηδέ), since ἐκ. μήτ' ἄκ. = (μήθ') ἐκ. μήτ' ἄκ.: hence we might read μήτ' ἄκοιτα, and yet μηδέ τῷ τέχνῃ. *Cp. Plat. Rep.* 426 B οὐτε φάρμακα οὐτε καύσεις οὐτε τομαὶ οὐδ' ἀδ' ἐπιφθαί. But it is needless to alter μήτε.—For τέχνῃ, *cp. Ai.* 752 παντοῖα τέχνῃ: *Thuc.* 5. 47 ὅσα μὴ ἐξέστω ἐπιφέρειν... τέχνῃ μηδέ μηχανῇ μηδεμιᾷ: *Xen. Anab.* 4. 5. 16 εἰδοῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπεσθαι.

778 πρόστροπον: in this sense only here and in O. T. 41. *Cp.* 470 ἰκέτης ἰνοῦμαι: 930: τὸν προστρόπιον, τὸν ἰκέτην.—κτείνες γένῃ: *cp.* 1067: *Ai.* 588

μὴ προδοῦς ἡμᾶς γένῃ. *Plat. Soph.* 217 C μὴ... ἀπαρηθῆεις γένῃ.

774 ε. προνομίας οὐνεκ'. One ms. (B) adds γ' to προνομίας. Where οὐνεκα or ενεκα has this sense ('so far as' a thing 'is concerned'), γε is certainly frequent: *cp. O. T.* 857 ε. μαρτυρίας γ'... οὐνεκ': *El.* 387 and 605 τοῦδ' γ' οὐνεκ'. In O. C. 22 χρόνου μὲν οὐνεκ', the μὲν is equiv. to γε. On the other hand in *El.* 787 τῶν τῆσδ' ἀπειλῶν οὐνεκ', no MS. has ἀπειλῶν γ'. And here the emphasis of γε is not required.—πλήν σοὶ τε κἀμοί: i.e., as I receive them from thee, so to thee alone will I give them up. They shall pass between no hands save thine and mine. *Cp.* 668 καὶ δόττι δοῦνα, n.—ξὺν τύχῃ, a poet. equiv. for the familiar τύχῃ ἀγαθῇ (*quod bene vertat*): *Plat. Sym.* 177 E τύχῃ ἀγαθῇ καταρχέτω Φαίδρος. *Cp. Aesch. Ch.* 138 εὐθαῖε δ' Ὀρίστην δεῦρο σὺν τύχῃ τῷ | κατείχομαι σοι: *Ar. Av.* 1723 περιπέτεσθε μάκαρα | μάκαρι σὺν τύχῃ.

776 τὸν φθόνον δὲ πρόσκυσον, do reverence (cp. 657) to the divine jealousy, i.e., propitiate it by some gesture or word showing that you fear it. To hold the bow—though only as a temporary loan—was an honour so high that it might well excite that φθόνος θεῶν which resents too great εὐτυχία in men. *Pind.* I. 6. 39 δ' ἀθανάτων μὴ θρασέτω· φθόνος | δ' τι τερπνὸν ἐφάμερον. *Aesch. Ag.* 904 φθόνος δ' ἀπέστω· πολλὰ γὰρ τὰ πρὶν κακὰ | ἤραχόμεσθα: id. *P. V.* 936 οἱ προσκυνοῦντες τῆν' Ἀδράστειαν σοφοὶ (i.e. Νέμεω). *Plat. Rep.* 451 A προσκυνῶ δὲ Ἀδράστειαν... χάριν

- μή σοι γενέσθαι πολύπον' αὐτά, μηδ' ὄπως
 ἐμοί τε καὶ τῷ πρόσθ' ἐμοῦ κεκτημένῳ.
- NE. ὦ θεοί, γένοιτο ταῦτα νῦν· γένοιτο δὲ
 πλοῦς αὐριάς τε κεύσταλῆς, ὅποι ποτὲ 780
 θεὸς δικαιοῖ χῶ στόλος ποροῦνται.
- ΦΙ. ἀλλ' *ὄκνος, ὦ παῖ, μὴ *ἀτέλεστ' εὐχη <μ' ἔχει>·
στάλει γὰρ αὐ μοι φοῖνιον τόδ' ἐκ βυθοῦ
κηκίον αἶμα, καὶ τι προσδοκῶ νέον.
 παπαῖ, φεῦ. 785
 παπαῖ μάλ', ὦ πούς, οἶά μ' ἐργάσει κακά.
 προσέρπει,
 προσέρχεται τόδ' ἐγγύς. οἶμοι μοι τάλας.
 ἔχετε τὸ πρᾶγμα· μὴ φύγητε μηδαμῆ.
 ἀτταταῖ. 790
 ὦ ξένε Κεφαλλήν, εἶθε σοῦ διαμπερὲς
 στέρνων ἔχοιτ' ἀληθις ἦδε. φεῦ, παπαῖ,
 παπαῖ μάλ' αὖθις. ὦ διπλοῖ στρατηλάται,
 Ἀγάμεμνον, ὦ Μενέλαε, πῶς ἂν ἀντ' ἐμοῦ

777 μηδ' ὄπως] Herwerden conj. μήποθ' ὡς: Heimsoeth, μηδέμ' ὡς: Tournier, μηδ' ὄποι': Blaydes, ἀθ' οὐτωι ὄπως. 780 κεύσταλῆς] καὶ εὐσταλῆς L. 782 ἀλλα (sic) δέδοικ' ὦ παῖ μὴ μ' ἀτελής εὐχή' L. The only variants are ἀλλ' ὄ in B, and the reading of Triclinius (prob. his own conjecture) ἀλλ' ὄν δέδοικα μὴ μ' ἀτελής εὐχῆς, τέκνον (with the v. l. μὴ σ' ἀτελής written above). For emendations see comment. and Appendix. 788 φοῖνιον A, φόνιον L. 784 προσδοκέ L, with 'ω' written above

οῦ μᾶλλον λέγειν. I do not write Φθόνον, since it seems unnecessary to assume a definite personification: cp. 436 πόλεμος, p.

777 ε. μή...γενέσθαι depends on πρόσκων as on a verb of praying. (This is simpler than to make the inf. epexegetic 'so that,' etc.)—πολύπωνα. Ph. speaks as if his own sufferings in Lemnos, and the various trials of Heracles, were due to the bow, once Apollo's: i.e., as if its mortal owners had been punished by jealous gods for the excessive good-fortune of possessing it.—μηδ' ὄπως, sc. ἐγένετο, in the sense of συνήρακε, turn out as they did for me. For ὄπως instead of οἶα, cp. O. C. 1124 καὶ σοι θεοὶ πόροισιν ὡς ἐγὼ θέλω (n.).

778 ε. θεοί: for the synzesis cp. 196.—γένοιτο...γένονται δέ: cp. 633 n.—ταῦτα νῦν: the vague phrase covers his secret prayer,—that, sharing the possession of the bow with Ph., he may also share the victory over Troy (115).—κεύ-

σταλῆς, well-sped, expeditious: cp. 516 n.—ὄποι ποτὲ κ.τ.λ.: with the same ambiguity as in 529.

782 ἀλλ' *ὄκνος κ.τ.λ. The mss. have ἀλλὰ δέδοικ', ὦ παῖ, μὴ μ' ἀτελής εὐχή. Camerarius conjectured ἀλλ' ὄν δέδοικα μὴ μάτην εὐχη, τέκνον, which Cavallin prints. Wecklein gives δέδοικα δ', ὦ παῖ, μὴ μάτην εὐχη τάδε, ... in which τάδε is his own, and δέδοικα δ' (instead of ἀλλὰ δέδοικ') is Neue's. The conjecture in the text is my own. I differ from Camerarius in holding that the traditional ὦ παῖ is genuine, and from Neue in holding that the ἀλλὰ is genuine also. The spurious word is δέδοικ', a gloss upon some rarer expression in the same sense, as Hermann saw; who wrote, ἀλλ' ὄ τι σοι, καί, μὴ 'τελής εὐχή τέλη. First, as to metre. The words ἀλλὰ δέδοικ', ὦ παῖ, μὴ μ' ἀτελής εὐχή can be read as a dochmiac dimeter, though of an unusual type (cp. J. H. Heinrich Schmidt, *Rhythmik und Metrik*, p. 77). But they cannot be

it may not bring thee troubles, such as it brought to me and to him who was its lord before me.

NE. Ye gods, grant this to us twain! Grant us a voyage prosperous and swift, whithersoever the god approves and our purpose tends!

PH. Nay, my son, I fear that thy prayers are vain; for lo, once more the dark blood oozes drop by drop from the depths, and I look for worse to come. Ah me, oh, oh! Thou hapless foot, what torment wilt thou work for me! It creeps on me,—it is drawing near! Woe, woe is me! Ye know it now:—flee not, I pray you!

O Cephallenian friend, would that this anguish might cleave to thee, and transfix thy breast! Ah me! Ah me! O ye chieftains twain, Agamemnon, Menelaus, would that ye, instead of me,

by 1st hand. 788 ὦ ποῦσι] αἰθῆς B.—ἐργάσῃ L. Wecklein gives ἐργάζει: Hense conj. ἐργασαί. 789 ὁ μοι μοι τάλας L (with A and others): ὁμοι τάλας B: ὁμοι τάλας Γ. 790 φύγητε A: φύγοιτε L. 790 ἀττατᾶ L: ἀττατᾶ A. Holding that a bacchius rather than a cretic is required, Nauck conj. δροττοί: Dind., παπᾶ, φεῦ. 791 ἐνε] ξείνε Eustath., p. 1396. 7.—εὐ θέ σου L: εἰθε σοῦ Hermann. 792 εἴχοι] Wakefield conj. ἰκοῖτ', and so Blaydes. 794 Ἀγάμεμνον, ὦ Μενέλαε] Blaydes conj. Μενέλαε τ' Ἀγάμεμνῶν τε. and so Nauck.

construed: μ' can be only με; and, though we read εὐχῆ, μὴ μ' ἀτελής (or ἀτέλεις) εὐχῆ could not mean, 'lest thou pray vainly on my behalf.' An iambic trimeter is required here. On this point recent edd. and critics are practically unanimous. In the whole passage from 730 to 826 the series of trimeters is otherwise unbroken, save by those brief cries of Ph. which occur 'extra metrum' (785, 787, 790, 796, 804). A solitary dochmiac dimeter is here inconceivable. The corruption of the trimeter began with the loss of the last word, as in *Ani.* 1301 the ms. πέραξ came from περὶ ξίφει. Among the words suggested are πέλην, τόχη, κυρη, μών, τᾶδ' ἦ, τᾶδε, τέκνον. Of these, τόχη alone has any resemblance to εὐχῆ: but εἴχε might easily have dropped out after εὐχη. For the phrase cp. *O. C.* 652 τοῦ μάλιστ' ἔκτος ε' εἴχε; Next, as to ἀτέλεισ'. An ellipse of ἦ with μὴ ἀτελής εὐχῆ would be too harsh: we must read εὐχη. Again, μὴ ἀτελής εὐχη could not mean, 'lest thou pray in vain.' In Pind. *Pyth.* 5. 83 ἀτελής ... μαντεύμασιν is said of the god. On the other hand cp. *Od.* 8. 570 τὰ θεῶν θεός ἢ τελέσειεν | ἦ κ' ἀτέλεισ' εἴη. And when ΕΥΧΗ had become εὐχῆ, ΑΤΕΛΕΣΤ would easily become ἀτελής, the τ' being taken for an intruded τε.—See Appendix.

J. S. IV.

For μὴ followed by ε, cp. 933: *O. T.* 1388 τὸ μὴ ἀποκληῖσαι: *El.* 1169 μὴ ἀπολείπασθαι: *Aesch. Eum.* 85 τὸ μὴ ἀδικεῖν: *Eur. Tro.* 981 μὴ ἀμαθῆς ποιεῖ θεός. Most edd. now write μὴ ἀδικεῖν, etc., assuming synizesis, rather than μαδικεῖν (crasis), or μὴ ἴδικεῖν.

784 κηκίον: cp. 696 κηκιόμενον, n.—νέον with a sinister sense: cp. 554 νέα, 560 νεώτερον, 751 νεοχμῶν.

786 ε ἐργάσει = μέλλει ἐργάσασθαι: cp. 441 εἶπει, 581 λέξει. The fut. is better suited than ἐργάζει to the presentment of agony (προσέειπαι). For the latter cp. *Tr.* 1010 ἦνται μου... ἦδ' αἰθ' ἔπει.

788 ε τάλας, nom.; cp. *O. C.* 753 ὦ τάλας ἐγὼ (n.).—ἔχου, 'know,' as *Ani.* 9 εἴχουσι τι κείσθηκον;—μηδαμῆ is supported by L here, and is not less fitting than μηδᾶμῶς, which Blaydes desires. Cp. *O. C.* 1104 n.

791 Κεφαλλήν: cp. 263 f., n.—σοῦ with εἴχοιτο, cleave to thee, διαμπερές στέρνον, piercing thy breast (and not merely thy foot). σοῦ, not σου, is needed here, where there is a contrast between the actual sufferer and the man to whom he wishes the plague transferred. If we read σου, the chief emphasis would fall on διαμπερές στέρνον.

793 ε μάλ' αἰθῆς: cp. *O. T.* 1316 ὁμοι, | ὁμοι μάλ' αἰθῆς.—ὦ διπλοῖ στρ.: cp. 264.—Ἀγάμεμνον, ὦ Μενέλαε. A

τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον; 795
ᾧμοι μοι.

ὦ Θάνατε Θάνατε, πῶς αἰεὶ καλούμενος
οὕτω κατ' ἡμᾶρ οὐ δύνα μολεῖν ποτε;
ὦ τέκνον, ὦ γενναῖον, ἀλλὰ συλλαβὴν
τῷ Δημνίῳ τῷδ' ἀνακαλουμένῳ πυρὶ 800
ἐμπρησον, ὦ γενναῖε· καγὼ τοι ποτὲ
τὸν τοῦ Διὸς παῖδ' ἀντὶ τῶνδε τῶν ὀπλων,
ἂ νῦν σὺ σφίξεις, τοῦτ' ἐπηξίωσα δρᾶν.
τί φῆς, παῖ;

τί φῆς; τί σιγᾶς; ποῦ ποτ' ὦν, τέκνον, κυρεῖς; 805

NE. ἀλγῶ πάλαι δὴ τὰπὶ σοὶ στένων κακά.

ΦΙ. ἀλλ', ὦ τέκνον, καὶ θάρσος ἴσχ'· ὡς ἦδε μοι

796 ᾧμοι μοι MSS. (Γ places the words after 798): *ἴω μοι* Nauck. 798 *δύνη* MSS.: *δύνα* Porson. 800 ἀνακαλουμένῳ MSS. Meineke conj. ἀγκαλοόμενος or ἀγκαλούμενος: Tourp, ἀνακλουμένῳ; Blaydes, ἀνακλουμένῳ. Tournier would reject the v. 805 ποῦ ποτ' ὦν, τέκνον L, A, etc.: ποῦ ποτ', ὦ τέκνον Γ, K. 806 ἀλγῶ]

proper name excuses an anapaest in any foot except the 6th (cp. *O. C. 1*). The fact that this licence has been used in the 1st foot is no reason why it should not recur in the same v., if, as here, a second proper name requires it. We need not assume, then, with Hermann, that the second anapaest marks a laxity peculiar to the later period of tragedy. Blaydes conjectures, and Nauck adopts, *Μενέλαϊ τ' Ἀγάμεινόν τε*—to the detriment, surely, of the verse.—For *πῶς ἐν* with optat., cp. 551 n.: for *τρέφουσι*, *Αἰ. 503 λατρείας...τρέφει*.

τὸν ἴσον χρόνον. Here, again, the anapaest has been impugned, on the ground that it ought to be contained in a single word. But, as a prep. and its case are excepted from this rule (*Eur. Or. 898 ἐπὶ τῷδε δ' ἠγόρευε Διομήδης ἀεὶ*), so also are an art. and its noun.

797 *ὦ Θάνατε*. So Aeschylus, too, made Philoctetes invoke Death: fr. 250 *ὦ Θάνατε παιῶν, μή μ' ἀνιμώσῃ μολεῖν | μόνος γὰρ εἰ σὺ τῶν ἀνηκέστων κακῶν | λατρός*. Cp. *O. C. 1220* (Death as the last *ἐπικούριος*), and *Αἰ. 854*.—*ἀλ... κατ' ἡμᾶρ*: cp. *O. C. 681 θάλλει...κατ' ἡμᾶρ αἰεὶ | νάρκισσος*.—*δύνη*, admitted in Attic verse as an equiv. for *δύναμις* (Porson *Hec. 153*): in prose it is post-classical. Cp. 849.

799 *ὦ τέκνον, ὦ γενναῖον*. Cp. *Il. 6. 55 ὦ τέκνον ὦ Μενέλαε*: *Ar. Av. 1271*

ὦ Πισσθέταρ', ὦ μακάρι', ὦ σοφώτατε. *Eur. Cycl. 166 ὦ κάλλιστον ὦ Κυκλώπιον*.—ἀλλὰ, hortative: cp. 230, 950.

800 *τῷ Δ. τῷδ' ἀνακ. πυρὶ*: *yon fire, famed as Lemnian*; *ἦρ δ' Ἀθηνίων ἀνακαλοῦσι*:—the volcano *Mosychlus*, which was always associated with Lemnos, and which had given rise to the proverb *Ἀθηνίων πῦρ*. One meaning of *ἀνακαλῶ* is 'to call to' a person by his name: *Thuc. 7. 70 § 8 ἀνακαλοῦντες ὀνομαστί τὸν τριήραρχον*. Hence the verb is sometimes joined with appellatives, as *Thuc. 1. 3 Δαναοὺς...ἐν τοῖς ἑσσι...ἀνακαλεῖ* (*Homer designates the Greeks as Danaï*): *Soph. El. 693 Ἀργείος μὲν ἀνακαλούμενος*.—Not: 'Yon Lemnian fire, which is so famous' (as if *ἀνακαλουμένῳ*, by itself, could mean 'celebrated'): nor, 'yon Lemnian fire which is invoked by me.' There is thus no difficulty in *ἀνακαλουμένῳ* when rightly understood, while the proposed substitutes (cr. n.) are all unsatisfactory.

The volcanic mountain called *Μόνυχλος* appears to have been on the east coast of Lemnos, south of the rocky promontory (*Ἐρμαίων ὄρος*, v. 1459) to which the cave of Philoctetes was adjacent. No volcanic crater can now be traced in Lemnos; and it is probable that the ancient *Mosychlus* has been submerged. See Appendix. *Ἀθηνίων πῦρ* was proverbial for 'a fierce fire' (*Ar. Lys. 299*). *Lycophron (227)* has

might have this malady upon you, and for as long! Ah me, ah me! O Death, Death, when I am thus ever calling thee, day by day, why canst thou never come? O my son, generous youth, come, seize me, burn me up, true-hearted friend, in yonder fire, famed as Lemnian:—I, too, once deemed it lawful to do the same unto the son of Zeus, for the meed of these same arms, which are now in thy keeping. What sayest thou, boy,—what sayest thou? Why art thou silent? Where are thy thoughts, my son?

NE. I have long been grieving in my heart for thy load of pain.

PH. Nay, my son, have good hope withal; this visitor comes

Mollweide conj. σγῶ.—τάπει σοί] Blaydes conj. τέμφι σοί. 307 ἀλλ' ὦ τέκνον, καὶ MSS.: Nauck writes ἀλλ' ὦ τέκνον μοι: and so Cavallin. The 1st hand in L had omitted this v., and has inserted it in smaller writing between the lines.

τεφρώσας γυῖα Ἀημιῶν πυρί in this sense, and calls Ajax ὁ Ἀημιῶν | πρῆστῆρ' Ἐνυόως (462), 'Lemnian thunderbolt of war.' Cp. Hesych. Ἀημιῶν βλάπτειν' ἐπαυθὴ τὸ πῦρ Ἀημιῶν. The legendary association of Lemnos with fierce crime (Ἀημιῶν κακά) may have helped to suggest such phrases.

301 Ἐμνήσον: the omission of *με* is somewhat bold here: but cp. 769, 1368: *Αἰ. 496 ἀφῆς, O. T. 461 λάβης (sc. με)*. If we read *πυρί μ'*, the *ἐπισυναλοφή* might be defended by the elision of *δ, τ*, and once *ταῦτ'* (*O. T. 332*) at the end of a verse (*O. T. 39 n.*). But the fact seems to be that *συλλαβῶν* in 799, which at once suggests *με*, excuses the absence of the pron. here.

302 εὖ τὸν τοῦ Διὸς παῖδ', Heracles: cp. 727 f. n.—σῆψαι, as their temporary guardian: cp. 766.—τοῦτ': i.e. ἔμνήσαι, cp. 670. Heracles was conveyed to the summit of Oeta by his son Hyllus, who helped to make the pyre, but refused to kindle it (*T. 1214*). It was kindled, acc. to one account, by Philoctetes; acc. to another, by his father Poes. The former version was naturally preferred where the aim of the legend was to honour Philoctetes, since thus he inherited the bow directly from Heracles: and, since Philoctetes was a more important figure than Poes, this was the prevailing account. The other version, which made Poes the kinder, had a recommendation of a different kind in the eyes of mythologists who aimed at a strict chronology,—viz., that the episode was thus confined to the generation

before the Trojan war. Tzetzes, in his scholia on Lycophron, gives the first version in one place (on vv. 914 ff.), and the second in another (on v. 50).—Cp. *On. V. Met. 9. 229 At tu, Iovis inclitya proles, | Arboribus caesis quas ardua gesserat Oeta | Inque pyram structis, arcus pharetramque capaxem | Regnaque visuras iterum Troiana sagittas | Ferre iubet Pocante satum; quo flamma ministro | Subdita.* ἐπῆΐσας, brought myself to do it, here almost = ἐτόλμησα. Cp. *El. 1273 φιλτάτων | ὄδον ἐπαξιώσασα... φανῆναι.*—*δρῶν* with double acc., as 315, 918, 924, 940.

304 εὖ τί φῆς, παῖ; Neopt. has no answer for the prayer, ἔμνήσον. A genuine pity for the sufferer is beginning to move him; and he knows that, if the plot succeeds, this wretched man will be carried to the place which he most dreads. He remains silent.—*ποῦ ποτ' ἔν*, mentally: cp. *Ant. 42 ποῦ γρόμη ποτ' εἰ; (n.)*

306 πάλαι δῆ: cp. 589.—τάπει σοί... κακά, the ills which lie on thee: cp. *T. 981 ἀλλ' ἐπί μοι μελέω | βῆρος ἀπλεγόν' ἐμμέμωσεν φρήν.* Not, 'the ills which have come upon thee,' as though *ἥματα* could be understood (*O. C. 1472 ἦκει τῶδ' ἐπ' ἀνδρῶν...τελευτή*). Nor, 'the ills in thy case.'

307 εὖ καὶ θέρος ἴσχε, have good hope also (as well as *ἀλγος*): for, as the access of the malady is sharp, so it will also be transient.—Nauck enebles the sense by changing *καὶ* to *μοι*.—*φοιτῶ*, of periodical visitations: *Hes. Op. 103 νοθοῖο... | αὐτόματοι φοιτῶσι*: *Arist. An. Hist. 7. 3 (p. 583 a 26 Berl. ed.) αἰ...*

ὄξεια φοιτᾷ καὶ ταχεῖ ἀπέρχεται.
ἀλλ' ἀντιάζω, μὴ με καταλίπης μόνον.

NE. θάρσει, μενούμεν. ΦΙ. ἦ μενεῖς; NE. σαφῶς
φρόνευ. 810

ΦΙ. οὐ μὴν σ' ἐνορκὸν γ' ἀξιῶ θέσθαι, τέκνον.

NE. ὡς οὐ θέμις γ' ἐμουστί σοῦ μολεῖν ἄτερ.

ΦΙ. ἔμβαλλε χειρὸς πίστιν. NE. ἐμβάλλω μενεῖν.

ΦΙ. ἐκέισε νῦν μ', ἐκέισε NE. ποῖ λέγεις; ΦΙ. ἄνω

NE. τί παραφρονεῖς αὖ; τί τὸν ἄνω λείσσεις κύκλον; 815

ΦΙ. μέθες μέθες με. NE. ποῖ μεθῶ; ΦΙ. μέθες ποτέ.

NE. οὐ φήμ' εἰσευ. ΦΙ. ἀπὸ μ' ὀλεῖς, ἣν προσθίγης.

NE. καὶ δὴ μεθίμ', εἴ τι δὴ πλεον φρονεῖς.

ΦΙ. ὦ γαῖα, δέξαι θανάσιμόν μ' ὅπως ἔχω.

τὸ γὰρ κακὸν τόδ' οὐκέτ' ὀρθοῦσθαί μ' ἔα. 820

NE. τὸν ἄνδρ' εἰκεν ὕπνος οὐ μακροῦ χρόνου

809 καταλίπης] καταλείπης L, with ῖ above α from 1st hand. 812 θέμις γ']

Wunder writes θεμιστ'.—ἐμουστί Herm.: ἐμοί'στί L. 813 μενεῖν A: μένειν L.

814 ἐκέισε νῦν μ'] μ' is in L (added in an erasure by S) and A: it is absent from

some of the later mss., as Γ, B, K. 815 τί παραφρονεῖς] Meineke conj. ἦ for τί.

—λείσσεις made from λείσσης in L. Cp. 1068. 817 ἣν προσθίγης] Burges conj.

μη for ἦρ. 818 καὶ δὴ μεθίμ' [from μεθίμην]: τί δὴ πλεον φρονεῖς: L. καὶ δὴ

καθάρσει φοιτῶσι.—ὄξεια, ταχεῖα adverbally: cp. 526, 1080.

811 οὐ μὴν. In this formula, as in καὶ μὴν, ἀλλὰ μὴν, μὴν is properly adverbative ('however'): cp. *O. T.* 810 οὐ μὴν ἴσθην γ' ἔρασαν. Here μὴν is like 'nay,' or 'well': i.e., the thought implied is, 'I should prefer a promise on oath; however, I do not like to ask for it.—ἐνορκὸν...θέσθαι, = δοκῶ πιστώσαι: cp. *O. T.* 276 ὡς περ μ' ἀράων ελαβες. So Oed. to Theseus, in a like case: *O. C.* 650 οἶτοι σ' ὑπ' ὀρκου γ' ὡς κακὸν πιστώσομαι, where see n.

812 ὡς, (be sure) that: 117 n.—θέμις receives a slight emphasis from γαί: 'it is needless for me to take an oath: even if I wished to leave thee, it is not *lawful* for me to do so.' By θέμις Philoctetes understands the youth's sense of duty towards a suppliant (773): the spectators know that Neopt. is thinking of the oracle (841).—ἐμουστί: so *At.* 1225 μοῦστί (μοί'στί L).

813 ἐμβάλλε κ.τ.λ. Here Philoctetes receives this pledge in place of an oath.

In *Tr.* 1181 ff. the intense anxiety of Heracles is marked by the fact that he exacts from Hyllus, first the δεξιά, and then the δοκῶσι:—ἐμβαλλε χεῖρα δεξιᾶν πρώτιστά μοι:—δῶκεν Διὸς νῦν τοῦ με φέσαντος κάρη. When belligerents had taken oaths to a treaty, the hand-pledge followed, as the seal of mutual confidence: it was the moral sanction added to the religious. Xen. *Anab.* 2. 3. 28 ὡμοσαν καὶ δεξιὰς ἔδωσαν.

814—818 ἐκέισε νῦν μ'. On leaving the cave with Neopt., Ph. had moved a few steps on the path leading down the cliffs to the shore. When the first attack of the disease came on (732), he stopped. The second attack (782) found him stationary in the same spot. A third is now beginning; and he begs Neopt. to take him ἐκέισε, i.e., up to the cave, where he will at least have the couch of leaves (33) to rest upon. Neopt. does not understand that ἐκέισε means, to the cave: so Ph. adds, ἄνω. Neopt. has meanwhile taken hold of Ph., fearing that he may fall, or throw himself, from

sharply, but goes quickly. Only, I beseech thee, leave me not alone.

NE. Fear not, we will remain. PH. Thou wilt remain?

NE. Be sure of it.

PH. Well, I do not ask to put thee on thy oath, my son.

NE. Rest satisfied: 'tis not lawful for me to go without thee.

PH. Thy hand for pledge! NE. I give it—to stay.

PH. Now take me yonder, yonder—NE. Whither meanest thou? PH. Up yonder—

NE. What is this new frenzy? Why gazest thou on the vault above us?

PH. Let me go, let me go! NE. Whither? PH. Let me go, I say!

NE. I will not. PH. Thou wilt kill me, if thou touch me.

NE. There, then—I release thee, since thou art calmer.

PH. O Earth, receive me as I die, here and now! This pain no longer suffers me to stand upright.

NE. Methinks sleep will come to him ere long:

μεθίημι· τί δὲ δὴ πλέον φρονεῖς; A (and so Brunck). Triclinius wrote *καὶ δὴ μεθίημι σε· τί δὴ πλέον φρονεῖς*; Erfurdt, *μεθίημι· ἢ τί δὴ* etc.: Hermann, *εἰ τι δὴ*, which has been generally received. Blaydes, however, writes *καὶ δὴ μεθίημαι*. τί δὴ πλέον φρονεῖς;—F. W. Schmidt conj. *εἰ τι δὴ πλέον φρονεῖς*: Cavallin, *εἰ τι δὴ ἐς πλέον φρονεῖς*: Nauck, *εἰ τι δὴ τόδ' ἔστ' ἄκος*. §20 τῶδ' τοῦτ' Ἰ.

the cliffs (1001): his speech and manner show a fresh frenzy of agony (*παρὰ φρονεῖς αἰ*), and his rolling eyes are upturned to the sky (*τὸν ἄνω λέβυσσος κύκλον*). The mere touch of the youth's hands is torture to the sufferer (817): and Neopt. releases him the moment that he seems to be recovering self-mastery (*εἰ τι δὴ πλέον φρονεῖς*).

§18 αἰ, as at 732 ff., 782 ff.—*τὸν ἄνω κύκλον*, the vault of the sky (*τὸν κύκλον πάντα τοῦ οὐρανοῦ*, Her. 1. 131): cp. Ar. Av. 1715 *ὁσμὴ δ' ἀνωρύμαστος ἐς βάθος κύκλου* | *χωρεῖ*.—Not, 'the orb of the sun' (*ἥλιου κύκλος*, Ant. 416, fr. 668).

§19 εἰ ποτέ, *tandem aliquando*: 1041, O. T. 335.—*ἀπό μ' ὀλίγης*: cp. 1177. Such tmesis, though frequent in tragic lyrics, is rarer in dialogue: Ant. 432 *σὺν δὲ νῦν* | *θηρώμεθ'*: Eur. Or. 1047 *ἐκ τοῖ με τήξεις*: perh. parodied by Ar. Vesp. 784 *ἀνὰ τοῖ με πείθεις*: id. Ach. 295 *κατὰ σε χάσσομεν*: Plut. 65 *ἀπό σ' ὀλίω κακῶς κακῶς*.

§20 *καὶ δὴ μεθίημι*. I do release thee: O. C. 31 n.—*εἰ τι δὴ*: here *δὴ* nearly =

ἤδη: cp. O. T. 968 n.—*πλέον φρονεῖς*, art more sane. Cp. Ai. 81 *μεμνηνός*, *ἄνδρα... ἄκρως ἰδεῖν*;—*φοροῦντα γὰρ νῦν οὐκ ἂν ἐξέστην*: and *ib.* 344 *ἀντὶ φρονεῖν εἴκειν* (when Ajax is 'in his right mind' again). The 1st hand in L wrote here, *καὶ δὴ μεθίημι (sic)· τί δὴ πλέον φρονεῖς*. No ms. has *εἰ*, which Hermann restored. But it has not been noticed that the mis-spelling *μεθίημι* in L may have been due to the fact that its archetype had *μεθίημι· εἰ*.

§20 εἰ θανάσιμον, proleptic, as in Ai. 516 *καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε* | *καθεῖλεν* "Ἰδίου θανάσιμον οἰκίτηρας. Cp. Pind. P. 1. 51 *σὺν δ' ἀνάγκη μὴ φίλον* | *καὶ τις ἐὼν μεγάλανυρ ἔστανε* (so as to make him a friend).—*ἔπειθε ἔχω*, forthwith: Ant. 1108 *ὦδ' ὡς ἔχω στείχομαι* ἄν.—*δρθοῦσθαι*, here, to *be* (not to become) *δρθός*, i.e., 'to stand upright': cp. Xen. Cyr. 8. 8. 10 *ἐκφέρονται, ἐπειδὴν μηκέτι δύνανται ὀρθοῦσθαι ἐξῆναι* ('on their own feet').

§21 οὐ μακρὸν χρόνον: cp. O. C. 397 *ἤξοντα βαιοῦ κούχι μῦριον χρόνον* (n.).

ἔξω· κάρα γὰρ ὑππιάζεται τόδε·
 ἰδρῶς γέ τοι νιν πᾶν καταστάζει δέμας,
 μέλαινά τ' ἄκρου τις παρέρρωγεν ποδὸς
 αἰμορραγῆς φλέψ. ἀλλ' εἰάσωμεν, φίλοι,
 ἔκηλον αὐτόν, ὡς ἂν εἰς ὕπνον πέσῃ.

825

στρ. ΧΟ. Ὕπν' ὀδύνας ἀδαῆς, Ὕπνε δ' ἀλγέων,
 2 εὐαῆς ἡμῖν ἔλθοις,
 3 εὐαίαν εὐαίαν, ὦναξ·
 4 ὄμμασι δ' *ἀντίσχοις
 5 τάνδ' αἶγλαν ἄ τέταται τανῦν.

830

828 ἰδρῶς γέ τοι νιν MSS. (ἰδρῶς γέ τοι νιν, sic, L); except that K has δέ for γέ. Buttman conj. ἰδρῶς τε: Dind. ἰδρῶς δέ, or ἰδρῶ δέον τε. 828 ὡς] Wecklein conj. ἔω. 827—838 L divides the vv. thus:—ὕπν'—| ἡμῖν ἔλθοις | εὐαίαν ὦναξ | ὄμμασι—| τάνδ' (sic)—| ἴθι ἴθι—| ὠρέκρον—| ποῖ δέ—| τάντεῦθεν—| ἦδη—| πρόσσει—| γνάμωμ—| πολὺ—ἀρτυται. 827 ἀλγέων] Hermann conj. ἀλγεος. 828 εὐαῆς] εὐαῆς L, with gl. εὔπνοος: the only v. l. is εὐμένης (Γ). Cp. Hesych.

828 γέ τοι, as O. C. 1324, *Ai.* 534, *Tr.* 1212: γέ τοι δή, O. T. 1171. Here γέ τοι is like γούν, i.e., it gives a reason for their belief. (Cp. 767.) 'He seems likely to fall asleep soon, since (γάρ) his head is sinking back; at any rate, a sweat is certainly breaking out,' etc.

824 ζ. ἄκρου... ποδός: cp. 748.—φλέψ, not a vein of the body, but the thin stream in which the blood issues: cp. Polyb. 34. 9 (the removal of an obstruction) *λευθεροῖ τὰς φλέβας τῆς πηγῆς, ὡστ' ἀναβλεῖν εὐπύρου*. So Martial 10. 30. 10 *Lucrina vena*.

827—834 The place of a second stasimon is taken by this κομμός. The strophe (827—838) is divided from the antistr. (843—854) by a *μωφός*, consisting of four hexameters for Neoptolemus. The antistr. is followed by an *επιφός* (855—864). For the metres, see *Metrical Analysis*.

A κομμός was properly a lyric lamentation (*θρήνος*) in which one of the actors took part with the Chorus. But the name can be used in a larger sense to describe any lyric dialogue between actor and Chorus, even when the character of a lamentation is not present.

The strophe here was sung by one half of the Chorus, and the antistrophe by the other. Sophocles had raised the number of the tragic Chorus from 12 to 15 by adding a coryphaeus (whose part

had hitherto been taken by one of the ordinary choreutae), and two leaders of ἡμυχόρια, called *παραστάται*, because, when the Chorus was drawn up facing the actors, they stood on either side of the coryphaeus. The *Ajax* affords another certain instance of ἡμυχόρια (866 ff.).

The Chorus urge Neoptolemus to seize the moment while Philoctetes sleeps, and to sail away with the bow. He replies that it would be as useless as it would be base to take the bow without its master, whom the oracle has declared to be indispensable. They are still pressing their counsel when the youth perceives that Philoctetes is about to awake.

827 ζ. The first Ὕπνε has ὕ, but the second, ὕ: cp. 296 n.—ὀδύνας alludes to the sharp physical anguish of Ph.: ἀλγέων is the more general word.—pain, whether of body or of mind.—Ὕπνε δ': the δέ stands here as it would stand after the repeated adj., Ὕπνε, ἀδαῆς (μὲν) ὀδ., ἀδαῆς δέ ἀλγέων: cp. 633.

εὐαῆς instead of εὐαῆς, the predicative adj. being assimilated to the subject (Ὕπνε) in the voc.: cp. 760: *Ai.* 695 ff. ἀλλπλαγχε... φάνθη: Theocr. 17. 66 ὄβρι κῶρε γένου: Callimachus fr. 213 ἀντι γὰρ ἐκλήθη Ἰμβρασε Παρθενίου (the river Imbrasmus in Samos): Tibullus 1. 7. 53 *venias hodierna*.—εὐαῆς must certainly be a dactyl (see *Metr. Anal.*), and in 844 the words

see, his head sinks backward; yes, a sweat is bathing his whole body, and a thin stream of dark blood hath broken forth from his heel.

Come, friends, let us leave him in quietness, that he may fall on slumber.

CH. Sleep, stranger to anguish, painless Sleep, come, at our prayer, with gentle breath, come with benison, O king, and keep before his eyes such light as is spread before them now;

εὐαδές, εὐπνοῦν. εὐαδέης, εὐήμενος· οἱ δὲ εὐαδέης. Hence Schneider inferred a variant εὐαδέης here, and Buttman thought that this could come from εὐ, comparing νευροσπαδῆς from σπάω. Dindorf would prefer εὐαδές, but would derive it from εὐάδνω. Hermann altered εὐαδέης to εὐαδές (a dactyl, = 844 ὦν δ' ἂν ἄμ-). Seyffert, accepting εὐαδές, makes the α long, and in 844 reads ὦν ἂν δ' ἄμειβῃ. §29 The second εὐαδέων was added by Triclinius, and first printed by Turnebus. §30 ἀντίσχοις Musgrave and Brunck: ἀντέχοις MSS. Burges conj. ἀμπίσχοις. §31 τάνδ' τάνδ' L.—αἴγλαν] Reiske conj. ἀχ' ἄν.—τανῦν] τὰ νῦν L.

ὦν δ' ἂν ἄμειβῃ appear sound. But the short ᾱ in εὐαδές has caused perplexity. Certainly elsewhere we find ᾱ (Hes. Op. 597 χῶρον ἐν εὐαεῖ, Od. 12. 289 Ζεφύρου θυσαέος). But on the other hand ᾱ occurs in other Homeric forms from the same root,—ἀη, ἀηρον, ἀητο, ἀηραι, ἀήμεναι, ἀήμενος, ἀηται. Thus, even though ᾱ was usual in εὐαδέης, general epic associations would have made it easy for Sophocles to use εὐαδέης where metrical convenience required it.

εὐαίων, happy, and giving happiness. At Sicyon Pausanias (2. 10. 2) saw a statue of Ἔπνος, with the surname of ἐπιδώτης,—i.e. the giver of ever fresh gifts to men,—the renewer of life. The epithet is explained by Paus. 8. 9. 1 where a Mantinean hieron of Zeus Ἐπιδώτης is mentioned,—ἐπιδιδόναι γὰρ δὴ ἀγαθὰ αὐτῶν ἀνθρώποις. The word παίων in 832 recalls the fact that this Sicynonian Ἔπνος stood near the Ἀσκληπιείων.

These beautiful verses, which seem to breathe the very spirit of rest, are illustrated by a bronze statue of Ἔπνος now at Vienna. (Baumeister, p. 707.) The Sleep-god is advancing softly; his head is bent; a kindly smile is on his face; his eyes are half-closed; and in his outstretched right hand he holds the horn from which the poppy-juice (μηκῶνιον) is to be shed on weary mortals. The right hand (as replicas show) once held a poppy-stalk,—answering to the ῥάβδος with which Hermes seals the eyes of men. Cp. Callim. Hym. Del. 134 οὐδ'

ὄρε οἱ ληθαίων ἐπὶ πτερόν Ἔπνος ἐπέσει. Statius Silv. 5. 4. 16 (invoking Somnus):—*Nec te totas infundere pennas | Lumini-
nidus compello meis: hoc turba precetur |
Lactior; extremo me lange cacumine vir-
gae.* Silius 10. 354 (Somnus) *Per tenebras
portat medicata paravera cornu...quatit
inde soporas | Devexo capiti pennas, oculi-
sque quietem | Irrorat, langens Lethaea
tempora virga.*

§30 ε. ὄμμασι δ' ἀντίσχοις, and keep before his eyes, τάνδ' αἴγλαν & τέταται τανῦν, this light which is spread before them now. By 'this light' I do not understand 'a light which is no light,' i.e., 'darkness,'—as if this were an oxymoron like βλάπτω σκότων (O. T. 419), ἐν σκότῳ ὄραν (ib. 1273), for τυφλὸς εἶναι. Rather τάνδ' αἴγλαν is 'dream-light,'—such as illuminates the visions that come in sleep. Cp. Eur. Alc. 354 ἐν δ' ὄνειρασι | φουτῶσά μ' ἐφθρανοῖς ἄ-
ἡδὲ γὰρ φίλος | κὰν νυκτὶ λεύσσειν, ἔ-
τιν' ἐν παρῇ χρόνον. The pron. τάνδε marks that αἴγλαν has this poetical sense,—the ὄραρ, not the ὄραρ, of light. Cp. Aesch. Ag. 942 ἢ καὶ σὺ εἴκηρ τήνδε ὄρηος τίεις; i.e., a εἴκη which consists in yielding.—For τέταται, referring to light, cp. An. 600 δ τέταρο φάος (n.).

The words could not mean, 'keep off this sunlight from his eyes.' ὄμμασι might, indeed, be a dat. of interest; but ἀντίσχοις could not mean, *defendas*. In O. C. 1651 χεῖρ' ἀντέχοντα κρατὸς certainly refers to shading the eyes; but the object of the verb is that which is held before

6 ἴθι ἴθι μοι παιών.

7 ὦ τέκνον, ὄρα ποῦ στάσει,

8 ποῖ δέ μοι *τάνθενδε βάσει

9 φροντίδος. ὄρα's ἦδη.

10 πρὸς τί μενούμεν πράσσειν;

11 καιρός τοι πάντων γνώμαν ἴσχων

12 <πολύ τι> πόλῳ παραπόδα κράτος ἄρνυται.

835

μεσ. NE. ἀλλ' ὅδε μὲν κλύει οὐδέν, ἐγὼ δ' ὄρῳ οὐνεκα θήρην
τῆνδ' ἀλίως ἔχομεν τόξων (δίχα) τοῦδε πλείοντες. 840
τοῦδε γὰρ ὁ στέφανος, τοῦτον θεὸς εἶπε κομίζειν.

§§§ ἴθι ἴθι μοι παιών MSS. For ἴθι ἴθι Hermann conj. εἴθ', ἴθ', ἴθι: also ἴθι μῦλε, and ἴθι δ' ἴθι. Dindorf gives ἴθ' ἴθι μοι παιών (so that in 848 the 2nd syll. of εἴπτος should be long). Blaydes, ἴθ' ὦ ἴθι. §§§ ε. ποῖ δέ βάσει· πῶς δέ μοι | τάντεῦθεν φροντίδος ὄρα'ισ | ἦδη. L. For ποῖ, Γ has ποῦ. For ὄρα's Madvig conj. εἴρα's. Seyffert gives ποῖ δέ βάσει μοι τὰ γ' ἔσθην | φροντίδος. ὄρα's ἦδη. Wecklein, ποῖ δέ τάνθενδε βάσει | φροντίδος. ὄρα's, εἴθει. (εἴθει was proposed by Herwerden.) B. Todt, ποῖ δέ

them, not that which is warded off.—Hesych. has ἀγλή· χλίδων. Σοφοκλῆς ἤρῳ. χιτῶν· καὶ πέδη· παρὰ Ἐπιχάρμῳ ἐν Βάκχαις. The word χλίδων (χλιδή) meant an 'ornament,' esp. an armlet (ψάλιον). If ἀγλή was used for χλίδων, it was so because ἀγλή could mean 'a gleaming object' (cp. τροφή=θρέμμα). The same explanation applies to χιτῶν and πέδη.—'a glistening tunic,' 'a bright chain.' Cp. the Homeric γλήτεια, prop. 'bright objects,' then 'trinkets' or the like (II. 24. 192). The meanings of ἀγλή given in Bekker *Anecd.* p. 354 add nothing, for our purpose, to Hesychius. We cannot, then, accept Welcker's version of ἀγλάν here:—'keep upon his eyes this bandage (*fasciam*) that is bound upon them now' (*Rhein. Mus.* p. 125, 1828).—No alteration, either of ἀντίσχεος or of τάνδ' ἀγλάν, seems probable.

§§§ ἴθι ἴθι. The hiatus is defensible because the words are virtually interjections; i. e., there is a slight pause after the first ἴθι. Cp. *Ani.* 1276 φεῦ φεῦ, ὦ πόνοι: ἰθ. 1328 ἴθι ἴθι.

§§§ ποῦ στάσει, in a fig. sense, combined with ποῦ...βάσει ('what your attitude is to be,'—'what steps you are to take'), as oft. in expressions of perplexity; cp. Eur. *Hec.* 1079 πᾶ βῶ, πᾶ σῶ, πᾶ κάμψω; *Alc.* 864 ποῖ βῶ; πᾶ σῶ; τί λέγω; τί δέ μή;

§§§ The mss. give here ποῖ δέ βάσει.

πῶς δέ μοι τάντεῦθεν, and in the corresponding v. of the antistrophe (850), κείνο μοι, κείνο λάθρα. The want of a verb for πῶς δέ μοι τάντεῦθεν suggests some corruption: we cannot well take βάσει with both clauses by changing πῶς δέ (as Hermann proposed) to πῶς τε. Nor, again, is it satisfactory to expand v. 850 by adding τούτου or τάνδρος after λάθρα, or by repeating λάθρα itself. Wecklein, leaving κείνο μοι κείνο λάθρα untouched, writes here ποῖ δέ τάνθενδε βάσει (omitting πῶς δέ μοι τάντεῦθεν). But then,—granting that a dittographia was the cause of error,—it is hard to see how μοι could have crept in between πῶς δέ and τάντεῦθεν. I prefer to read ποῖ δέ μοι τάνθενδε βάσει here, and to insert δῆ (this with Hermann) after the first κείνο in 850. The ms. reading may have arisen thus. A transcriber, whose eye chanced to pass over μοι τάνθενδε, wrote ποῖ δέ βάσει. Then, perceiving that he had missed two words, he preferred to begin anew, and wrote the whole verse right, but either forgot, or failed to mark clearly, that his original ποῖ δέ βάσει should be deleted. (A similar case occurs in L's text of the metrical *Ἰσόδοος* to this play: see p. 3.) A successor, finding ποῖ δέ βάσει ποῖ δέ μοι τάνθενδε βάσει, deemed it obvious that the second βάσει should be omitted. The verse thus became, ποῖ δέ βάσει ποῖ δέ μοι τάνθενδε.

come, I pray thee, come with power to heal!

O son, bethink thee where thou wilt stand, and to what counsels thou wilt next turn our course. Thou seest how 'tis now! Why should we delay to act? Opportunity, arbiter of all action, oft wins a great victory by one swift stroke.

NE. Nay, though he hears nothing, I see that in vain Mesode have we made this bow our prize, if we sail without him. His must be the crown; 'tis he that the god bade us bring.

βάσει φροντίδος. | τάρτευθεν ὄρῳ ἦδη. Cavallin, ποὶ δὲ βάσει πῶς δέ μοι τάρτευθεν | φροντίδος, ὄρα, σπεύδῃ. 836 μενούμεν MSS.: μένομεν Erfurd (with en for on in 852). 837 καιρός τοῖ B. Todt conj. καιροῦ τις.—γνώμων] Bergk conj. γνώμ': Hartung, ρόμων. For other conjectures see Appendix. 838 In order to make this v. equal with 854, Herm. formerly added πολύ τι before πολύ (and so Dindorf reads): but afterwards preferred to insert ἀνδράσω before ἀρνυται. 839 ἴδῃ] ὁ Γ, whence Blaydes conj. ἄλλ' ὁ μὲν οὐ κλύει.

But the metrical context showed that a long final syllable was needed; and nothing seemed easier than to correct τάνένδε into τάρτευθεν. Lastly, as a verb such as πράξει seemed to be understood with τάρτευθεν φροντίδος, the second ποῖ was altered to πῶς.—Join ποῖ with φροντίδος (partit. gen.): cp. O. C. 170 ποῖ τις φροντίδος ἔλθῃ;—τάνένδε, adverbial: cp. 895.

836 ὄρῳ ἦδη, 'thou seest now' (how matters stand),—said with a glance or gesture towards the sleeping Philoctetes. There is a certain awkwardness in these words, since, coming so soon after ὄρα τοῦ στάσει, they might naturally mean, 'thou art already taking heed.' Herwerden and Wecklein conjecture ὄρῳ, εἶδε. This may be right. But the cautious vagueness of ὄρῳ ἦδη is perhaps a little in its favour.

836 πρὸς τί μενούμεν (ὄστε) πράσσειν (αὐτό): for the epeuxetic inf., cp. 62 n.

837 καιρός, occasion, πάντων γνώμων ἰσχυῶν = πάντα γιγνώσκων, taking cognisance of all things,—discerning, in every case, whether the circumstances warrant prompt action. For γνώμων ἔχειν as = γιγνώσκειν, cp. *El.* 214 ὁ γνώμων ἰσχυῶν, ἐξ ὧν, κ.τ.λ. The general sense is the same as in *El.* 75 ἴ, πῶ δ' ἔξιμεν: καιρός γάρ, ὅσπερ ἀνδράσω | μέγιστος ἔργου παντός ἔσθ' ἐπιστάτης. Though we need not write καιρός, still καιρός is virtually personified both by γνώμων ἰσχυῶν and by ἀρνυται. Pausanias (5. 14. 7) saw two altars at the entrance to the Olympian stadium; one

was to Hermes 'Ἐραγώνιος,—the other to Καιρός, who enabled athletes to seize the critical moment in a struggle. Cp. *Anthol.* 10. 52 εἴ γε λέγων τὸν Καιρὸν ἔφησθε θεῶν, εἴ γε Μένανδρε.—Blaydes takes καιρός γνώμων ἰσχυῶν as = 'opportunity combined with judgment,' and joins πάντων with κράτος ('superiority in all cases'). The order of the words seems against this.—<πολύ τι > πολύ. No curtailment of v. 854 (μέλα τοῖ ἔπορα πυκνοῖς ἐνιδεῖν πάθη) is probable. The addition of πολύ τι makes v. 838 equal to v. 854: and the remedy, however uncertain, is at least not violent. See Appendix on vv. 852 ff.—παρὰ πόδα, 'then and there,' εἰς πλοῖο,—by a prompt stroke of action. Cp. Plat. *Soph.* 242 ἂ μὴ ποτε διὰ ταῦτά σοι μακροῖς εἶναι ὀδῶν, παρὰ πόδα μεταβαλὼν ἑμαυτὸν ἄνω καὶ κάτω.

839 ἄλλ' ὁ μὲν κ.τ.λ.: i.e., 'It is true that he would be unconscious of our flight: but I know that it would be useless to sail without him.' The stately hexameters—in contrast with the lighter rhythms of the Chorus—suit the authoritative tone in which Neoptolemus declares the purport of the oracle. As vv. 844 ff. show, he speaks in a louder voice than the Chorus deem safe.—θήραν ... ἔχομεν: cp. *At.* 564 δυσμενῶν θήραν ἔχων: O. T. 566 ἄλλ' οὐκ ἔρειναν τοῦ θανάτου ἰσχυρεῖ:

841 τοῦδε... τούτων: cp. 1331, 1434 f., 1437.—ὁ στέφανος, fig.: cp. Eur. *Hel.* 660 ὀδῶν στέφανον ἀνδαιρήσεται, no one will take the palm (for misery) in her

κομπέειν δ' ἔστ' ἀτελῆ σὺν ψεύδεσιν αἰσχροὺν ὄνειδος.

ἀντ. ΧΟ. ἀλλά, τέκνον, τάδε μὲν θεὸς ὄψεται·

2 ὦν δ' ἂν ἀμείβῃ μ' αὖθις,

3 βαιάν μοι, βαιάν, ὦ τέκνον,

845

4 πέμπε λόγων φάμαν·

5 ὡς πάντων ἐν νόσῳ εὐδρακῆς

6 ὕπνος αὖπνος λεύσσειν.

7 ἄλλ' ὅτι δύνῃ μακίστου

8 κέينو <δῆ> μοι, κέينو λάθρα

850

9 ἐξιδού ὅπα πράξεις.

10 οἴσθα γὰρ *ἂν αὐδῶμαι,

11 εἰ ταύταν τούτῳ γνώμαν ἴσχεις,

12 μάλα τοι ἄπορα πυκνικοῖς ἐνιδεῖν πάθη.

854

342 [στ'] Blaydes writes *εργ'*: Wecklein conj. *εἶτ'*—σὺν from σὺμ L. 343—
354 L divides the vv. thus:—ἀλλά—| μ' αὖθις βαιάν | βαιάν—| πέμπε—| ὡς
πάντων—| ὕπνος—| ἀλλ' ὅτι—| κέινός μοι—| ἐξιδού—| οἴσθα—| εἰ ταύταν—| ἴσχεις—
| ἄπορα—πάθη. 346 φήμαν L: φάμαν Triclinius. Nauck conj. φάτιμ (so that
the ms. ἀπτόχως could be kept in 830). 349 δύναι L: δύναιτο v. 350 κέινός
μοι κέينو λάθρα mss. (λάθρ Triclin.). To equalise the v. with τοῖς δὲ βάσει, πῶς δὲ μοι
τάπτεσθαι (834), Herm. conj. κέينو δὴ μοι, κέينو λάθρα, λάθρα. Blaydes, κέينو δὴ μοι,
κέينو λάθρα τάνδρος [τοῦτου γ' J. H. H. Schmidt]. Seyffert, κέينو μοι σύ, κέينو λάθρα:
B. Todt, κέινός μοι κέινον λάθρα (to suit their readings of 834, where see n.). 351 ἐξ-
ιδού] ἐξιδού L.—δ τι L. with gl. ὅση (not ὅπως) written above. All the other mss.
have ὅτι. Schneidewin gave ὅτα: Herm., formerly ὅτοι, afterwards ὅτερ.—B. Todt

stead. Helenus had declared that the victory would belong jointly to Philoctetes and Neoptolemus, as the latter says at 1335.

342 κομπέειν δ' κ.τ.λ. It will be a disgrace to them, when they go back to Troy, to boast of their task as accomplished, when it will be, in fact, only half done, if they bring the bow without its master. And the discredit of such a result will be aggravated by the deception used towards Philoctetes. The words ἀτελῆ σὺν ψεύδεσιν are closely connected; 'an incomplete result, combined with falsehood, i.e. not only incomplete, but obtained by falsehood. This seems better than to take σὺν ψεύδεσιν as merely = ψευδῶν, 'to boast falsely.'—Cp. *El.* 641 σὺν φθόγῳ, *Ai.* 933 οὐλίμω σὺν πῶθει, *O. T.* 585 ἐν φόβῳσι.

343 ἀλλά, τέκνον. The Chorus reply.—If an oracle has said that Ph. must be brought to Troy, the god him-

self will provide for the fulfilment of that decree. Meanwhile, *thy* part is to secure the bow.' Cp. *O. T.* 724 ὦν γὰρ ἂν θεός | χρεῖαν ἰρηνῆ ῥαδίως αὐτὸς φανεῖ.—ὄψεται, look to it, provide for it: *Ai.* 1165 κἀπῆνός τιν' ἰδεῖν: Theocr. 15. 2 ὄρη ἄφρον, Ἐὐδῶ, αὐτῆ.

344 ε. ἂν for ὄν, by attraction to λόγων: for the double acc. with ἀμείβῃ, cp. *O. C.* 991.

347 πάντων masc.: in sickness all men's sleep.—if, indeed, it can be called sleep at all,—is quick of vision (λεύσσειν, epexeg. of εὐδρακῆς). Words appropriate to eyesight are here used to denote perception generally. The slightest sound will stir consciousness in the sick sleeper. For a somewhat similar use of language cp. Aesch. *Eum.* 104 εὐδουσα γὰρ φρονίμιασιν λαμπρόνεται.

349 ε. ἀλλ' ὅτι δύνῃ κ.τ.λ. The connection of thought is:—'A sick man is very easily awakened. But the bow

'Twere a foul shame for us to boast of deeds in which failure hath waited on fraud.

CH. Nay, my son, the god will look to that. But when Antithou answerest me again, softly, softly whisper thy words, my son: for sick men's restless sleep is ever quick of vision.

But, I pray thee, use thine utmost care to win that prize, that great prize, by stealth. For if thou maintain thy present purpose towards this man,—thou knowest of what purpose I speak,—a prudent mind can foresee troubles most grievous.

conj. ἐξηγού δπως πράξεις (=his τάρτευθεν ὄραξ ἦδη in 835). §52 ὦν αὐδῶμαι L, with .ω. written over ὦν by S: ὦ K, R, Harl., Vat. b, V: ὄν A, B, Γ, Vat., V²: ὄνω' Triclinius: ὄν γ' Brunck: ὄν Hermann. Cavallin gives οἰσθ' ὕπερ ὦν αὐδῶμαι. §53 ταῦτάν L. The later MSS. have the same, or ταυτάν (A), τῆν αὐτάν (V), ἐτ' αὐτάν (B), while Γ seems to be alone in reading ταύταν.—Wunder conj. ταῦτόν... γνώμας: Dobree, ταῦτόν... γνώμας: Bergk, ταῦτόν... γνώμ'. B. Todt, εἰ δ' ἄλλως τοῦτων γνώμ'. For τοῦτων Dind. gives τούτων.—Ισχεις Γ: ἔχεις L, with Ισχεις written in marg. by S. §54 μάλα τοι ἄπορα πυκνοῖσιν εἰνίδει πάθῃ L. After tho three or four letters have been erased; an accent (´) and four dots remain. πυκνοῖσιν may have been made from πυκνοῖσιν. Later MSS. have πυκνοῖσιν, πυκνοῖς, or πυκνοῖς. For the conjectures see comment. and Appendix.

must be carried off without awakening him (λάβῃρα).—δύνα = δύνασαι, cp. 798. (Not Doric for δύνη, as some have thought: η was not changed in the Doric subjunct.)—κεῖνο... κείνο, with the same kind of emphasis as αὐτό τοῦτο in 77. The Chorus are unmoved by what N. has said (841). They repeat that the bow should be taken, and Ph. left behind. As to the conjectural insertion of θή, see on 834.—μοι, ethic (763).—δτι δ. μάκιστον (Doric for μήκιστον) ἐξιδού, lit., 'look forth to the furthest possible point,' i.e., 'use all possible precaution,'—a fresh warning not to disturb the sleeper by the slightest noise, but to depart while there is yet time. Cp. *Il.* 20. 343 μγ' ἐξιδεν ὀφθαλμοῖσιν, he strained his sight (in eager search): *ib.* 23. 477 οὐτε τοι ἄξιτατο κεφαλῆς ἐκδερκεται ὄσα.—δπως is preferable to δπως where the particular mode of effecting the object is in question; and it is supported by the corrector of L (cr. n.).

§52 εἰ οἰσθα γάρ ἄν...πάθῃ. I read ἄν (-ῆν), with Hermann, for the ἄν or ὄν of the MSS. 'If thou holdest this purpose—thou knowest what purpose I speak of—in relation to this man (Philoctetes), truly there are desperate troubles (ἄπορα πάθῃ, sc. ἔστι) for shrewd men to foresee' (lit., 'to see in' such a

deed). The γνώμας is the purpose of Neoptolemus to take Philoctetes on board the ship—ostensibly for conveyance to Greece—and then carry him to Troy. The allusive phrase, οἰσθα γάρ ἄν αὐδῶμαι, is used, because they are afraid of breathing a word which might betray the secret to the sick man, if he should awake while they were speaking. ταύταν emphatically opposes this plan to κείνο—the course which they themselves recommend. τοῦτῃ is a dat. of relation, nearly = περὶ τούτων: cp. *Plat. Rep.* 598 D ὑπολαμβάνειν δεῖ τῷ τοιοῦτῳ ὅτι εὐθὺς τις ἀνθρώπος ('in the case of such a person'). πυκνοῖς: cp. *Critias Zis.* fr. 1. 12 πυκνὸς τις καὶ σοφὸς γνώμην ἀνὴρ. ἴνδειν, oft. used of seeing a difficulty or danger in a proposed course of action: *Her.* 1. 89 εἴρετο Κροῖσον ὁ τι αἰ ἐνορήθη ἐν τοῖσι ποιεῦμένοισι (what harm he foresaw for him in what was being done). *Id.* 1. 120 εἰ φοβερὸν τι ἐνωρώμεν, τὰν ἄν σοὶ προσφράζομεν. The ἄπορα πάθῃ are the horrors of the disease,—the fury which would burst forth in Philoctetes when he learned that they were taking him to Troy,—and the curses which he would invoke from Ζεὺς Ἰκέσιος on his betrayers.—For other views of this passage, see Appendix.

- επ. οὔρος τοι, τέκνον, οὔρος·
 ἀνὴρ δ' ἀνόμματος οὐδ' ἔχων
 ἀρωγὰν ἐκτέταται νύχιος,
 (ἀλεῆς ὑπνος ἐσθλός,
 οὐ χερρός, οὐ ποδός, οὐ τινος ἄρχων,
 860
 ἀλλά *τις ὡς Ἀΐδα πάρα κείμενος.
 *ὄρα, βλέπ' εἰ καιρία
 φθέγγει. τὸ δ' ἀλώσιμον
 ἔμα φροντίδι, παῖ,
 πόνος ὁ μὴ φοβῶν κράτιστος.
- NE. σιγᾶν κελεύω, μῆδ' ἀφεστάναι φρενῶν.
 865
 κινεῖ γὰρ ἀνὴρ ὄμμα κανάγει κἄρα.

855—864 L divides the vv. thus:—οὔρος—| δ' ἀνόμματος—| ἐκτέταται—| ἀλεῆς—| οὐ χερρός—| ἀλλ' ὅστις—| ὄρα—| τὸ δ' ἀλώσιμον—| πόνος—κράτιστος. 856 ἀνὴρ Wunder (ὡ' ἦρ Brunck): ἀνὴρ MSS. 858 νύχιος] νύχι' Wecklein. 859 ἀλεῆς ἐσθλός ὑπνος, with β' and α' written by S over the last two words, to show the right order. Dobree thought that these words were corrupted from ἀλεῆς πόνος ἐσθλός, and that the latter should be substituted for πόνος ὁ μὴ φοβῶν κράτιστος in 864. So Wecklein reads. 860 οὐ τινος MSS.: Todt and Oberdick conj. οὐ φρενός. 861 τις

855 οὔρος, a fair wind, meaning here an opportune moment: schol. καιρός ἐπιτήθειος. The metaphor is a fitting one for sailors. When οὔρος is fig., it more oft. = 'a prosperous course' (*Tr.* 815).—This is better than to take the word literally, as if the wind, which had been adverse (640), had just changed.

856 ε. οὐδ' ἔχων ἀρωγὰν, because his bow is in N.'s hands (cp. 931). νόχιος = σκότιος, in the darkness of sleep.

859 ἀλεῆς ὑπνος ἐσθλός. If these words are right, they can mean only, 'sleep in the heat is sound,'—a parenthetical comment on the preceding ἐκτέταται νύχιος. In the excitement of the Chorus, it is perhaps not strange that they should use a phrase scarcely consistent with their own ὑπνος ἄπνος (848). Cp. Theocr. 7. 21 μεταμέρω . . ἀνίκα δὴ καὶ σαθρὸς ἐφ' αἰμασίαισι καθύδει. We certainly cannot render (with Cavallin), 'a warm sleep (*i.e.* a sound one, in which a gentle warmth pervades the body) is favourable to our plan.' ἀλεῆς occurs only here, though Hesych. has ἀλεῖς = ἀλεωνέει. It is, however, a correct formation from ἀλεῖα: and ἀλεῖς (gen.) is

not a probable correction. The easy emendation ἀλεῆς (Δ for Δ) would give the sense, 'tis a secure (*i.e.* tranquil), sound sleep.' This may be right; but I have preferred to keep the MS. reading. The addition of δ' after ἀλεῆς might seem desirable in such a parenthesis: cp. Dem. or. 18 § 308 ἢ ἄλλο τι δύσκολον γέγονε, (πολλὰ δὲ τὰ ἀσθρόματα,) εἰ' ἐπὶ τούτῳ τῷ καιρῷ κ.τ.λ.

Some reject ἀλεῆς ὑπνος ἐσθλός as a mere gloss. But a marginal commentator might have been expected to use more prosaic language,—*e.g.*, ὁ μεσημβριῶς ὑπνος βαθύς. Dobree, reading ἀλεῆς, supposed the following process. (1) In v. 864 Soph. wrote ἀλεῆς πόνος ἐσθλός. This was supplanted by a gloss, πόνος ὁ μὴ φοβῶν κράτιστος, which now stands there. (2) Then the displaced ἀλεῆς πόνος ἐσθλός was corrupted into ἀλεῆς ὑπνος ἐσθλός, and inserted in the text after νύχιος. This hypothesis is very ingenious, but it seems much too complex to be probable.

860 ὁ τινος. The conjecture, οὐ φρενός, has found much favour; but, in a picture of utter helplessness, is not the

Now, my son, now the wind is fair for thee:—sightless and Epode. helpless, the man lies stretched in darkness,—sleep in the heat is sound,—with no command of hand or foot, but reft of all his powers, like unto one who rests with Hades.

Take heed, look if thy counsels be reasonable: so far as my thoughts can seize the truth, my son, the best strategy is that which gives no alarm.

NE. Hush, I say, and let not your wits forsake you:—yon man opens his eyes and lifts his head.

ὦς Wunder: *δωτω* L, with *ω* over *ο* from the 1st hand. *ὦς τις* A. *ὦς τις τ'* Dind. §62 ὄρα· βλέπει· κείρια φθέγγει L. φθέγγη A (from the corrector): φθέγγου L², V.—Seyffert gives *δρα*, βλέπ' *εἰ* κείρια φθέγγει (βλέπ' *εἰ* with Herm.): Hermann (2d ed.) *δρα*, βλέπε, κείρια δὴ (deleting φθέγγει). Wecklein, after Wunder (4th ed.), κείρια φθέγγου (deleting ὄρα βλέπει). Blaydes, ὄρα; βλέπει· κείρια φθέγγου. Todt, ὄρα· βλέπ' *εἰ* κείρια φθέγγου. Wunder once proposed φέγγει for φθέγγει. §63 τὸ δ' from τὸδ' in L.—ἐμῆ] ἀμῆ Dindorf. §64 ἀτήρ] ἀτήρ L.

vulg. more forcible? Cp. 1161 μηκέτι μηδεὶς κρατῶν.

§61 Ἄρα γὰρ κείριος. Cp. *O. T.* 972 κείριος παρ' Ἄιδῃ Πόλυβος. This mode of writing is preferable to παρακειμένος because παρακείσθαι τι= 'to lie beside one,' or 'before one,' with ref. to things which are ready to one's hand, or at one's disposal. But when the sense is, 'to be lodged or deposited with one,' κείσθαι παρὰ τι is used.

§62 δρα, βλέπ'. For the double imperat. in excited utterance, cp. 981, *O. C.* 121 προσδέκω, λείψει δὴ. Seyffert's *δρα* is much better here than the ms. ὄρα, 'he sees as the dead see,' i.e., not at all. After ἀνόματος and νόχιος, this would be weak.—εἰ κείρια φθέγγει. 'See whether thy words are reasonable' means here, 'We fear that thy counsel (839 ff.) is unseasonable.' We miss our κείριος, if we stay here with Philoctetes, instead of escaping with the bow.

§63 ε τὸ δ' ἀδύνατον ἐμῆ φρ., as far as my thought can grasp the question, = καθ' ὅσον ἐγὼ κατανοῶ τὸ πρῶγμα. Cp. Plat. Tim. 29 A τὸ λόγῳ καὶ φρονήσει περιληπτῶν. The acc. is one of 'respect' (like τοῦμιν μέρος, etc.).—πόνος ὁ μὴ φοβῶν κρείστος, 'the enterprise not fraught with fear is best' (Whitelaw): a sententious utterance, like βράχιστα γὰρ κρείσιστα τῶν ποσὶν κακὰ (*Ant.* 1327). They mean that it is best to depart noise-

lessly with the bow, and so avoid the risks involved in taking Philoctetes. ὁ μὴ φοβῶν is left vague by the proverb-like brevity of the phrase: it means, 'which does not disturb the sleeping Philoctetes.' The word πόνος is also in keeping with the gnomic form,—implying that there will be *least* πόνος in such a course; as if it were, πόνος ἐλάχιστος κρείστος. Cp. σιγῆς ἀκίνδυνος γέρας (meaning that σιγῆ, though it wins *no* positive γέρας, risks nothing): 'Discretion is the better part of valour,' etc.

§64—1080 Third ἐπεισίδω. Neoptolemus, overcome by remorse, confesses that Troy is their destination. Philoctetes demands the restoration of the bow; and Neoptolemus is on the point of restoring it, when Odysseus enters. As Ph. refuses to accompany them, Odysseus decides to leave him behind, and departs for the ship, ordering N. to follow him. Meanwhile, by N.'s command, the Chorus remain with Ph., in the hope that he may alter his resolve.

§65 μηδ' ἀφροσύνας φρονῶν: Eur. *Or.* 1021 ἐξίστην φρονῶν. For ἀφροσύνας, cp. Ar. *Vesp.* 1457 τὸ γὰρ ἀποστῆναι χαλεπὸν | φέσσεος. The words convey a hurried reproof and warning,—'do not lose your wits' (through fear). All their presence of mind is feared, since Philoctetes is awaking.

- ΦΙ. ὦ φέγγος ὑπνον διάδοχον, τό τ' ἐλπιδῶν
 ἄπιστον οἰκούρημα τῶνδε τῶν ξένων.
 οὐ γάρ ποτ', ὦ παῖ, τοῦτ' ἂν ἐξηύχης' ἐγώ,
 τλήναι σ' ἔλεινῶς ὧδε τὰμὰ πήματα 870
 μείναι παρόντα καὶ ξυνωφελούντά μοι.
 οὐκουν Ἀτρεΐδαι τοῦτ' ἔτλησαν εὐφόρως
 οὕτως ἐνεγκεῖν, ἀγαθοὶ στρατηλάται.
 ἀλλ' εὐγενῆς γὰρ ἡ φύσις καὶ εὐγενῶν,
 ὦ τέκνον, ἡ σή, πάντα ταῦτ' ἐν εὐχερεῖ 875
 ἔθου, βοῆς τε καὶ δυσρσμίας γέμων.
 καὶ νῦν ἐπειδὴ τοῦδε τοῦ κακοῦ δοκεῖ
 λήθη τις εἶναι κἀνάπαυλα δῆ, τέκνον,
 σύ μ' αὐτὸς ἄρον, σύ με κατάστησον, τέκνον,
 ἴν', ἥνικ' ἂν κόπος μ' ἀπαλλάξῃ ποτέ, 880
 ὀρμώμεθ' ἐς ναῦν μηδ' ἐπίσχωμεν τὸ πλεῖν.

867 τό τ' ἐλπιδῶν | ἄπιστον οἰκούρημα] Nauck conj. γένηθ' ἰδῶν | ἀεπτον ἐπικούρημα (ἀεπτον with F. W. Schmidt, ἐπικούρημα with Blaydes). 871 μείναι] Cavallin conj. ἰδαίν. 872 οὐκουν] Blaydes writes οὐ τῶν [i.e., οὐ τῶν].—εὐφόρως MSS. (εὐπῶνος L², 14th cent.): εὐφόρος Brunck, who (like Meineke and F. W. Schmidt) also proposed εὐπετῶι. Blaydes gives εὐχερῶι. Eldik conj. εὐλόφως: Wakefield, εὐκόλει. 873 ἀγαθοὶ] αγαθοὶ L. 876 γέμων] Nauck conj. γέμων. 878 Tournier

867 ε. ὦ φέγγος...τό τ' κ.τ.λ. For a voc. thus combined with a nom. (and art.), cp. 986: *Αἰ.* 861 (ὦ) κλειναὶ τ' Ἀθῆναι καὶ τὸ σύντροφον γένος.—ἐλπίδων ἄπιστον, not credited by my hopes,—such that my hopes could not have believed it possible. Cp. 1067: *Ant.* 847 φίλων ἀκλαντος (= οὐ κλειομένη ὑπὸ φίλων), and n.: *El.* 1214 ἔπιμος...τοῦ τεθνηκότος (= οὐ τιμωμένη ὑπὸ τοῦ τ.). So ἐλπιδῶν ἄπιστον = οὐ πιστευόμενον ὑπὸ τῶν ἐλπιδῶν. This is better than to take it as = ἐλπιδῶν πιστῶν οὐκ ἔχον, in the sense, 'not having the pledge, assurance, given by hopes,' 'not warranted' by them (like ἀνήμενος χαιμώνων, *O. C.* 677 n.).—οἰκούρημα, as having guarded the place while he slept. So a watch-dog is called οἰκούρος in *Ar. Vesp.* 970: cp. below, 1328. For the periphrasis cp. *El.* 417 f. πατρῶν...δμυλῶν: *Eur. Alc.* 606 ἀνδρῶν Φεραίων εὐμενῆς παρουσια.

869 ε. τοῦτ' is governed by ἐξηύχης', not by τλήναι, which interprets it. ἂν might go with τλήναι (= δεῖ τλήναι ἂν), but is better taken, as its position suggests, with ἐξηύχης'. The sense of ἂν ἐξηύχης' warrants the use of τλήναι,

without ἂν, instead of τλήσεσθαι. See Appendix.—μείναι (depending on τλήναι) governs τὰμὰ πήματα, to 'wait for' them, i.e., to wait till they were better: cp. Aesch. fr. 35 ἀγῶν γὰρ ἀνδρας οὐ μένει λελειμμένους.—ξυνωφελούντά μοι, helping to do me good, with dat. instead of the usual acc.; cp. *Ant.* 560 τοῖς θανοῦσιν ὠφελεῖν (n.). It is possible, but less simple, to supply αὐτῶ (sc. τὰ πήματα) with ξυνωφ., 'helping me to assuage them.'

872 οὐκουν: 'the Atreidae, at any rate (οὐν), did not thus.' Here οὐν (like γοῦν) justifies his wonder at the youth's constancy. Cp. 907: 1389: *Ant.* 321 (n.).—εὐφόρως is the best correction of the MS. εὐπόρως (see cr. n.). Cp. Hippocr. *Arh.* 1242 εὐφορώτατα φέρειν: *id.* 1244 δυσφόρως φέρειν (as Soph. *O. T.* 783 δυσφόρως | τοῦνεῖδος ἦγον).

874 ε. καὶ εὐγενῶν: cp. 384: 719.—ἐν εὐχερῆ ἴθου: cp. 498 ἐν μικρῶ ποιούμενοι (n.); and for this use of τίθεσθαι, 451, 473.—γέμων: cp. Dem. or. 18 § 308 φυλάττει πηρὶ ἐσεσθε μεστοὶ τοῦ συνεχῶι λέγοντος.

PH. Ah, sunlight following on sleep,—ah, ye friendly watchers, undreamed of by my hopes! Never, my son, could I have dared to look for this,—that thou shouldest have patience to wait so tenderly upon my sufferings, staying beside me, and helping to relieve me. The Atreidae, certainly, those valiant chieftains, had no heart to bear this burden so lightly. But thy nature, my son, is noble, and of noble breed; and so thou hast made little of all this, though loud cries and noisome odours vexed thy senses.

And now, since the plague seems to allow me a space of forgetfulness and peace at last, raise me thyself, my son, set me on my feet, so that, when the faintness shall at length release me, we may set forth to the ship, and delay not to sail.

conj. *λῶφους* (this with F. W. Schmidt) *κἀνάπαυλά τις, τέκνον.* 879 L. A. Zippmann (*Alhetecon Sophoclearum Specimen*, pp. 36 ff., 1864) places 879 immediately before 890, and deletes the *v.* which stands in the MSS. as 889 (*ἀινῶ τὰδ*). He also deletes *v.* 880 (*τὸ ἦνικ' ἄν*). Nauck and Cavallin so print the text. Wecklein thinks that 879 and 880 are both interpolations.—*σύ με κατάρτησον*] Blaydes conj. *σύ δέ μ' ἀνάστησον.* 880 *ποτέ*] Meineke conj. *τότε* (to go with *ὀρμώμεθ'*). Vauvilliers, *πίδε*: Blaydes, *πίδα*.

878 *λήθη*: cp. Eur. *Or.* 211 ὦ φίλον ἔπρου θέλγητρον, ἐπικουρον νόσου... | ὦ πότνια λήθη τῶν κακῶν.—*δή = ἦδη.*

879 L. *σύ μ' αὐτὸς ... ποτέ.* Philoctetes has awakened to find that the acute pains have ceased (768); but, after the violent attack of the disease, a sense of faintness (*κόπος*) remains. He has been lying on his back (822). He now asks Neoptolemus to assist him in rising to his feet: *σύ μ' αὐτὸς ἄρον, σύ με κατάρτησον*: where *αὐτὸς* means that he does not wish the Chorus to approach him at present. He is afraid that disgust might render them unwilling to take him on board (890). In his crippled state,—now aggravated by exhaustion,—the mere act of rising was a serious exertion. At *v.* 880 Neoptolemus gives the aid of his hands to the recumbent sufferer, at the same time asking him to make an effort,—*νῦν δ' αἶρε σαυτὸν*: which is not, of course, contrasted with *σύ μ' αὐτὸς ἄρον*, as if N. meant that Ph. must rise *without* help: that would be, *συ δ' αὐτὸς αἶρε σαυτὸν*. At the same time, N. says that, if Ph. prefers it, the sailors will lift him up and carry him. Ph. replies, 'No, thank you—help me to rise, as you propose' (889). N. assents (893), saying, 'Stand up, and take hold of me yourself' (as I am holding you).

And *v.* 894 marks the moment at which Ph. slowly rises, leaning on N. Then there is naturally a pause, in order that Ph. may rest after this effort, and may feel whether he is yet strong enough to attempt walking. It is this pause which is foreshadowed by the words, *τὸ ἦνικ' ἄν κόπος μ' ἀπαλλάξῃ ποτέ* (880). And it is in this pause that the remorse of Neoptolemus gains the mastery.

A. Zippmann, whom Nauck and Cavallin follow in their texts, deletes both *v.* 880 and *v.* 889 as spurious, and transposes 879 to a place between 888 and 890. His two main objections to the traditional text are:—Why should Ph., formerly so eager to start, now wish to wait till his *κόπος* has passed off? (880). And why should he desire to rise before that moment, instead of resting on the ground? The view of the whole situation which I have given above will show why I believe the traditional text to be sound.

881 *ἐπισχόμεν*, intrans. (the use of this verb in 349 is a different one); *τὸ πλεῖν* defines the act in regard to which delay is forbidden. Cp. Xen. *M.* 3. 6. 10 *περὶ πολέμου συμβουλεύειν τῆν γε πρώτην ἐπισχόμεν*. For the art. prefixed to the inf., cp. 118: 1241 *ὅτι σε κωλύσει τὸ δρᾶν*.

- NE. ἀλλ' ἦδομαι μὲν σ' εἰσιδῶν παρ' ἑλπίδα
ἀνώδυνον βλέποντα κάμπνέοντ' ἔτι.
ὡς οὐκέτ' ὄντος γὰρ τὰ συμβόλαιά σου
πρὸς τὰς παρούσας συμφορὰς ἐφαίνετο. 885
νῦν δ' αἶρε σαντόν· εἰ δέ σοι μᾶλλον φίλον,
οἴσουσί σ' οἶδε· τοῦ πόνου γὰρ οὐκ ὄκνος,
ἐπειπερ οὕτω σοί τ' ἔδοξ' ἐμοί τε δρᾶν.
- ΦΙ. αἰνῶ τάδ', ὦ παῖ, καί μ' ἔπαιρ', ὥσπερ νοεῖς·
τούτους δ' ἔασον, μὴ βαρυνθῶσιν κακῇ 890
ὀσμῇ πρὸ τοῦ δέοντος· οὐπὶ νηὶ γὰρ
ἄλις πόνος τούτοισι συνναίειν ἐμοί.
- NE. ἔσται τάδ'· ἀλλ' ἴστω τε καυτὸς ἀντέχου.
- ΦΙ. θάρσει· τό τοι σύνηθες ὀρθῶσει μ' ἔθος.
- NE. παπαῖ· τί δῆτ' <ἀν> δρῶμ' ἐγὼ τούνθενδε γε; 895

884 σου γ, Ald.: σοι L, which Blaydes reads. 887 οἴσουσι] Blaydes conj.
ἀρούσι: C. Schirlitz, στήσουσι. 888 οὕτω L: οὕτως γ. 892 ἐμοί] Blaydes
conj. ὁμοῦ. 894 μ' ἔθος] Herwerden conj. με κατ'. 895 τί δῆτα δρῶμ' (sic) L.

882 ζ ἀλλ' ἦδομαι μὲν: here μὲν slightly emphasises the verb, but does not oppose it to any other thought: the νῦν δ' in 886 should not be regarded as answering to it. Cp. 1278: Ὁ. T. 82. ἀλλ' εἰκάσαι μὲν, ἦδού: *ib.* 769 ἀλλ' ἔσται μὲν.—ἀνώδυνον masc., to be taken adverbially with both participles ('living and breathing, free from pain'): not neut., with βλέποντα only, as if the sense were, 'showing the absence of pain by they looks.'—βλέποντα=ζῶντα (though here with special reference to his recent slumber, cp. 856 ἀνόματος): *Ai.* 962 καὶ βλέποντα μὴ πτόθου, | θανόντ' ἀν οἰμώζιαν.—κάμπνέοντ': Aesch. *Ag.* 671 ἐκείνω εἰ τις ἐστὶν ἐμπνέων.

884 ζ ὡς οὐκέτ' ὄντος. Here συμβόλαια are the signs observable by one who watched Ph. sleeping after the attack of the disease, when he seemed like one 'ἄτρε πάρα κείμενος' (861). The chief of such signs would be, a deathly pallor, and the absence (as a spectator might think) of respiration.—By τὰς παρούσας συμφορὰς are meant the agonies of disease to which he is subject, and which he had endured just before his sleep. τὰς παρούσας might be the part. of the imperf., at παρήσαν (cp. *Ani.* 1192 n.), but is more forcible if taken as pres., =at πάρευσι: cp. 734 τῆς παρεστῶσης νόσου. Thus the

meaning is:—'Thy symptoms (in sleep), judged in the light of (πρὸς) the sufferings which afflict thee, seemed like those of a dead man.' Such a sleep, following on such paroxysms, might well have been mistaken for death. For πρὸς as = 'in view of,' cp. Thuc. 7. 47 ἐβουλεύοντο πρὸς τε τὴν γεγενημένην συμφορὰν καὶ πρὸς τὴν παρούσαν ἐν τῷ στρατοπέδῳ κατὰ πάντα ἀρρωστίας.—Not: 'In view of thy plight just now (i.e., while sleeping), thy symptoms seemed like those of a dead man.' τὰς παρ. συμφορὰς would then mean merely the condition of the sleeper, as distinguished from the συμβόλαια or outward signs thereof. But, since the inference was drawn wholly from the outward signs, the words πρὸς τὰς παρ. συμφορὰς would lose their natural force, and mean no more than τὰ παρόντα συμβόλαια σκοποῦντι.—συμβόλαια=σμβολα: the only Attic example of this sense; which occurs, however, in *Her.* 5. 92 § 7, πιστὸν γὰρ οἱ ἦν τὸ συμβόλαιον (the token, or proof, μαρτύριον). In *Eur. Ion* 411 ἃ τε νῦν συμβόλαια πρόσθεν ἦν, the meaning is 'dealings,' 'intercourse' (the regular Attic sense of συμβόλαια being that of 'covenants').

886 ζ νῦν δ' αἶρε σαντόν. The reflexive pron. is not necessarily emphatic when thus used with an active verb: cp.

NE. Right glad am I to see thee, beyond my hope, living and breathing, free from pain; for, judged by the sufferings that afflict thee, thy symptoms seemed to speak of death.—But now lift thyself; or, if thou prefer it, these men will carry thee; the trouble will not be grudged, since thou and I are of one mind.

PH. Thanks, my son,—and help me to rise, as thou sayest;—but do not trouble these men, that they may not suffer from the noisome smell before the time. It will be trial enough for them to live on board with me.

NE. So be it.—Now stand up, and take hold of me thyself.

PH. Fear not, the old habit will help me to my feet.

NE. Alack! What am I to do next?

No MS. has *ἀν*. Schaefer restored *τί δῆτ' ἀν δρώμ'*. Brunck conj. *τί δῆτα δρώμ' ἀν ἐκ τοῦτων ἐγώ*;—*τοῦνθένδε γε* A: *τοῦνθένδε λέγε* L, γ: *τοῦνθάδε λέγε* B. Erfurd conj. *τοῦνθένδ' ἐτι*; and so Blaydes.

Aesch. *P. V.* 747 *τί δῆτ' ἐμοὶ σὴν κέρδος, ἀλλ' οὐκ ἐν τάχει | ἔρρωψ' ἐμαυτῆν τῆσδ' ἀπὸ στόφλου πέτρας...*; At v. 879 Ph. asked N. to assist him; and now—after a kindly greeting—N. proceeds to do so. His hands are now stretched forth to Ph., ready to raise him, and the words *οὖν δ' αἶρε σαντόν* prepare Ph. for the effort.—*εἰ δὲ σοὶ μάλλον φέλον*: *i.e.*, he need not make even this effort, but can be lifted from the ground.—*τοῦ πόνου γάρ*: since Neoptolemus and Philoctetes are agreed upon the voyage, the sailors will not grudge the trouble of carrying their master's friend.

§§§ *αἰνῶ τάδ'*, δ πατ. 'Thanks, my son' (lit., 'I commend what you say'). The phrase implies a courteous recognition of the proposal that the sailors should carry him: but, as is shown by *καὶ μ' ἐπαῖρ' ὡσπερ νοεῖς*, it is not a direct way of refusing the offer, like 'No, thank you.' The formula *αἰνῶ τάδε* regularly means, as here, 'I commend your words' (Eur. *Or.* 786, *Med.* 908). It is known, indeed, that Soph. used *αἰνῶ τάδε* as a civil form of refusal, in his *Alcmaeon* (Hesych. s. v. *αἰνῶ*): cp. Hes. *Op.* 641 *νῆ' ὀλιγῆρ αἰνεῖν, μεγάλη δ' ἐνὶ φορτίᾳ θέσθαι*. But here *αἰνῶ τάδε* is better taken in its simple and usual sense.

§§§ *ἴσασον*: cp. 1257.—*δομῆ*: cp. 876, 1032.—*συνναλεῖν* (epexeg. inf.) can be said of companionship in a brief voyage, as *ναλεῖν* is oft. no more than 'to be in a place': *O. C.* 117 n.

§§§ *ἴσται τάδ'*: cp. *O. C.* 1773 *δράσω καὶ τάδε*.—*ἴσται* = *ἀνίσται*: *O. T.* 143, 147.—*καυτός ἀντέχου*, *sc. ἐμοῦ*: *i.e.*, as I am supporting thee, so, on thy part, cling to

me. Cp. Her. 2. 121 *ἐκείνου τῆς χειρὸς ἀντέχεσθαι*. For the omission of the gen., cp. Ar. *Ach.* 1120 *φέρε, τοῦ δόρατος ἀφελκίσωμαι τοῦλιτρον*. | *ἔχ'*, *ἀντέχου, παῖ*.

§§§ *ἀντίφθεσ...ῆθος*: cp. *Ant.* 502 *κλέος...εὐκλεέστερον* (n.).

§§§ *τί δῆτ' ἀν δρώμ'*. Schaefer's insertion of *ἀν* is not indispensable. The simple optat. is grammatically possible. But *ἀν* is clearly right, because the question here is a practical one (not the less so, because no answer is expected); *i.e.*, the speaker is really deliberating what he shall do next: it does not refer merely to abstract possibility, like *ταῖν, Ζεῦ, δύνασιν τίς...κατάωχοι*; (*Ant.* 605). Cp. *O. C.*, Appendix on v. 170. The case is precisely similar to that in 1393 (where *ἀν* is certain), *τί δῆτ' ἀν ἡμεῖς δρώμεν*;

δρώμ'. Contracted verbs had two ways of forming the act. optat. pres.: (1) with *ι*, as *δρά-ο-ι-μι*, contr. *δρώμι*, the mode proper to verbs with a thematic vowel: (2) with *η*, as *δρα-ο-ιη-ν*, contr. *δρώην*, where, though the thematic vowel *ο* is kept, the endings follow the analogy of the verbs which have no such vowel ('verbs in *μι*'). The only Homeric examples of (2) are *Od.* 4. 692 *φιλοῖη*, and *ib.* 9. 320 *φοροῖη*. But in the 5th cent. B.C. this second formation was already predominant in Attic. For the singular the first formation had become rare, though Attic poets could still use it whenever it was metrically convenient: *e.g.* 1044 (and *O. T.* 1470) *δοκοῖμ'*: *Tr.* 1235 *νοσοῖ*: Aesch. *P. V.* 978 *νοσοῖμ' ἀν*. Some instances of the 3rd sing. occur also in Attic prose: as Thuc. 2. 79 (and 100)

- ΦΙ. τί δ' ἔστιν, ᾧ παῖ; ποῖ ποτ' ἐξέβης λόγῳ;
 ΝΕ. οὐκ οἶδ' ὅποι χρη̄ τᾶπορον τρέπειν ἔπος.
 ΦΙ. ἀπορεῖς δὲ τοῦ σύ; μὴ λέγ', ᾧ τέκνον, τάδε.
 ΝΕ. ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.
 ΦΙ. οὐ δὴ σε δυσχέρεια τοῦ νοσήματος 900
 ἔπεισεν ὥστε μὴ μ' ἄγειν ναύτην ἔτι;
 ΝΕ. ἀπαντα δυσχέρεια, τὴν αὐτοῦ φύσιν
 ὅταν λιπῶν τις δρᾷ τὰ μὴ προσεϊκότα.
 ΦΙ. ἀλλ' οὐδὲν ἔξω τοῦ φυτεύσαντος σύ γε
 δρᾷς οὐδὲ φωνεῖς, ἐσθλὸν ἄνδρ' ἐπωφελῶν. 905
 ΝΕ. αἰσχροὺς φανούμαι· τοῦτ' ἀνιῶμαι πάλαι
 ΦΙ. οὐκουν ἐν οἷς γε δρᾷς· ἐν οἷς δ' αὐδαῖς, ἴκνω.

896 λόγῳ] 'Mallet legere λόγων' (Brunck). Harl. has λόγων, which Cavallin adopts. 897 ὅποι] ὅπη Γ.—τρέπειν] Nauck conj. στρέφειν. 898 τοῦ] Cavallin gives του. 900 οὐ δὴ σε] Erfurd conj. οὐ σ' ἦδε (or οὐχ ἦδε).—τοῦ] Blaydes conj. του. 901 ἔπεισεν γ: ἔπαισεν L. 902 αὐτοῦ γ: αὐτοῦ L. 903 προσεϊκότα] προσήκοτα K, Harl.: προσήκοτα Γ. 904 τοῦ φυτεύσαντος] Tournier conj. τοῦ 'μυτευθέντος, and so Mekler: R. Mollweide, τοῦ προσεϊκότος,

δοκοί: Plat. *Legg.* 664 ε πηδῶ, etc. (Cp. Curtius, *Greek Verb.*, ch. xiv., p. 335 Eng. tr.) In dual and plur. the prevalence of the second formation appears to have been less decisive; and the 3rd pers. plur. always retained the first formation (e.g. δρῶσιν, not δρῶσαν).

τοῦνθίνδε γε, adverbial: cp. 834: *O. C.* 476 τὸ δ' ἐνθεν (n.). γε at the end of the v., as 438, *O. C.* 265, etc. The emphasis is fitting here. He has reached the furthest point to which the deception can be carried, since it must be revealed by the presence of Odysseus at the ship.

896 ἐξέβης, 'digressed' from the matter in hand: cp. Dem. or. 18 § 211 ἐναελθεῖν οὖν, ἐπέθεν ἐναυθ' ἐξέβης, βούλομαι. Eur. *I. T.* 781 (Orestes to Iphigenia, whom he has interrupted by an unguarded exclamation) οὐδὲν ἔπεισεν δ' ἐξέβης γὰρ ἄλλοσε ('my thoughts had wandered').—λόγῳ is better here than λόγων. The latter is more suitable in such a phrase as ποῖ λόγων ἀμυχανῶν | εἶθω; *El.* 1174.

897 οὐκ οἶδ' ὅποι χρη̄ κ.τ.λ.: he does not know in what words he can break the truth to Ph.,—that they are going to Troy. After an obscure hint in vv. 912 f., he at last speaks bluntly (915). Cp. Plat. *Hipp. ma.* 297 D οὐκ ἔτι ἔχει, ᾧ ἱππία, ὅποι τράγωμαι, ἀλλ' ἀπορῶ· σὺ δὲ ἔχεις

τι λέγειν;—Nauck wishes for στρέφειν, which would imply an artful 'twisting' of speech; cp. Ar. *Tk.* 1128 αἰαί· τί δράσω; πρὸς τίνας στρεφθῶ λόγους; But τρέπειν better suits the ingenuous perplexity of one who simply doubts what course he ought to take.

898 ἀπορεῖς δὲ τοῦ σό; Remembering the behaviour of his former visitors when it came to the all-important point (310), Ph. is alarmed at the first trace of embarrassment in Neoptolemus.

899 ἐνθάδε...τοῦδε τοῦ πάθους (partit. gen.) = ἐνθάδε τῆς ἀπορίας: at such an advanced point in it that I do not know what to say next (897).—Not, as Wunder took it, 'at such a point that I must speak' (referring to μὴ λέγειν).

900 ε. οὐ δὴ...; as *Tr.* 668: and with του added, *O. T.* 1472, *Ant.* 381.—For ὥστε after ἔπαισεν cp. 656 n.—ναύτην = ναυβάτην (246), *vectorem*: so Aesch. *Pers.* 719 κείσθι ἢ ναύτης, *Hor. C.* 3. 4. 30 *navita*.

902 ε. ἀπαντα δυσχέρεια: for the neut. plur. as subject, with sing. subst. as predicate, cp. *O. C.* 883 ἀρ' οὐχ ἕβρις τάδ'; *Od.* 24. 433 λώβη γὰρ τάδε γ' ἐστί: Stobaeus *Flor.* 5. 3 φόβος τὰ θεῖα τοῖσι σώφροσιν βροτῶν; *Lys.* or. 4 § 7 πῶς ταῦτ' ἐστί πρόνοια; Dem. or. 19 § 72 ἐστί δὲ ταῦτα γέλωσ.—τὴν αὐτοῦ φύσιν

PH. What is the matter, my son? Whither strays thy speech?

NE. I know not how I should turn my faltering words.

PH. Faltering? Wherefore? Say not so, my son.

NE. Indeed, perplexity has now brought me to that pass.

PH. It cannot be that the offence of my disease hath changed thy purpose of receiving me in thy ship?

NE. All is offence when a man hath forsaken his true nature, and is doing what doth not befit him.

PH. Nay, thou, at least, art not departing from thy sire's example in word or deed, by helping one who deserves it.

NE. I shall be found base; this is the thought that tortments me.

PH. Not in thy present deeds; but the presage of thy words disquiets me.

which Nauck approves, remarking that τοῦ φντ. might have arisen from τοῦ πατρός εἰκότος (as *προς* was a frequent abbreviation of *πατρός*).

905 ἐσθλὸν] Burges conj. ἀθλιὸν γ' ἐπιφελῶν: Blaydes, ἀθλιὸν γ' ἀνδρ' ὠφελῶν.

906 πάλαι 1: πάλα L, with αἰ written above by 1st hand. The same error occurs in 913, 966.

907 ἐν οἴσιν δ' αἴσ' αὐδᾶς (sic) L (the second αἴσ' made from αἴ δ' by S.—ἐν οἴσιν γα... ἐν οἴσιν δ' A.—For οὐκ οὐκ... ἐν οἴσιν δ' Nauck conj. οὐ δῆρ'... ἐφ' οἴσιν δ'.

λιπνόν, whereas τὸ γενναῖον is τὸ μὴ ἐξι-
σταμένον ἐκ τῆς αὐτοῦ φύσεως (cp. 51 n.).
Fraud was foreign to his nature (88).—
τὰ μὴ προσωκτά, such things as do not
befit him: for the generic μὴ, cp. 170,
409, 444, 909.

904 ζ. οὐδὲν ἔξω τοῦ φντεύσαντος,
nothing that deviates from his example.
The father (Achilles) is the *παράδειγμα*
which regulates the son's conduct,—as in
Arist. *Εἰθ. Ν.* 3. 6 the *σπουδαῖος* is ὡσπερ
κανὼν καὶ μέτρον (τῶν καλῶν). Thus the
use of ἔξω is justified: it expresses a de-
parture from the lines of the pattern. Cp.
Plat. *Legg.* 876 κ δοῦναι τὰ παραδείγματα
τοῖς δικασταῖς τοῦ μήποτε βάλειν ἔξω τῆς
δικῆς. Musgrave quotes Libanius i. 574
τοῦ τῆς πόλεως ἤθους καὶ τῆς ἐμῆς πολιτείας
ἔξω τὸ πρᾶγμα εἶναι δοκεῖ. The boldness
of the expression ἔξω τοῦ φντεύσαντος
finds some analogy in the phrase *κατὰ*
τυα as = *κατὰ τρόπον τυός*: Plat. *Ραημ.*
126 C *κατὰ τὸν πάππον... πρὸς τῇ ἰππικῇ*
διατρίβει (following his example). So
Alciphron can say ὁ παῖς ἐξεμάξατο τὸν
διδάσκαλον (took the stamp of his teacher),
instead of τὸν τοῦ διδασκάλου *χαρακτήρα*
(3. 64). I cannot, then, think with Nauck
that *φντεύσαντος* is spurious. *προσει-*
κώτος would be but a tame substitute.

A reference to the youth's inherited
generosity seems fitting here: cp. 874,
1310. *τοῦμυφτεύσαντος* (Tournier) is
ingenious, but less forcible than τοῦ
φντεύσαντος.

ἐσθλόν: Blaydes would take this as =
'of noble birth,' in order that Ph. may
not praise himself. A similar feeling has
prompted conjectures (cr. n.). But by
ἐσθλόν Ph. means that the kindness of N.
is not disgraced by its recipient. The
situation is one in which he can say this
with perfect dignity and propriety. So
he refers to himself elsewhere as the
comrade (1131) and benefactor (670)
of Heracles; as a zealous ally of the Greek
chiefs (1027); as one who has shown rare
courage under his trials (535), and who
will not fail in gratitude to his deliverer
(1370). In like manner Oedipus reminds
his Attic hosts that he is no unworthy
guest (O. C. 287, 625 f.).

906 πάλαι: cp. 589.

907 οὐκ οὐκ (872 n.) ἐν οἴσιν γα δρᾶς
(*αἰσχροῖς φανεῖ*): in respect of thy deeds
(*thus far*) thou certainly wilt not be found
αἰσχροῖς: ἐν οἴσιν δὲ αὐδᾶς, but in respect
of what thou *sayest*—i.e., in respect of
the *future* conduct which thy words fore-
shadow,—*δὲκνᾶ* (μὴ *αἰσχροῖς φανῆς*).—For

- NE. ὦ Ζεῦ, τί δράσω; δεύτερον ληφθῶ κακός,
κρύπτων θ' ἄ μὴ δεῖ καὶ λέγων αἰσχιστ' ἐπῶν;
- ΦΙ. ἀνὴρ ὄδ', εἰ μὴ γὰρ κακὸς γνώμην ἔφην,
προδοῦς μ' ἔοικε κάκλιπών τὸν πλοῦν στελεῖν. 910
- NE. λιπῶν μὲν οὐκ ἔγωγε· λυπηρῶς δὲ μὴ
πέμπω σε μᾶλλον, τοῦτ' ἀνιώμαι πάλαι.
- ΦΙ. τί ποτε λέγεις, ὦ τέκνον; ὡς οὐ μαυθάνω.
- NE. οὐδέν σε κρύψω· δεῖ γὰρ ἔς Τροίαν σε πλεῖν 915
πρὸς τοὺς Ἀχαιοὺς καὶ τὸν Ἀτρειδῶν στόλον.
- ΦΙ. οἴμοι, τί <δ'> εἶπας; NE. μὴ στέναζε, πρὶν μάθης.
- ΦΙ. ποῖον μάθημα; τί με νοεῖς δράσαί ποτε;
- NE. σῶσαι κακοῦ μὲν πρῶτα τοῦδ', ἔπειτα δὲ
ξὺν σοὶ τὰ Τροίας πεδία πορθῆσαι μολῶν. 920
- ΦΙ. καὶ ταῦτ' ἀληθῆ δρᾶν νοεῖς; NE. πολλή κρατεῖ
τούτων ἀνάγκη· καὶ σὺ μὴ θυμοῦ κλύων.
- ΦΙ. ἀπόλωλα τλήμων, προδέδομαι τί μ', ὦ ξένε,
δέδρακας; ἀπόδος ὡς τάχος τὰ τόξα μοι.
- NE. ἀλλ' οὐχ οἶόν τε· τῶν γὰρ ἕν τέλει κλίειν 925
τό τ' ἐνδοκόν με καὶ τὸ συμφέρον ποεῖ.

910 ἀνὴρ] ἀνὴρ L.—εἰ μὴ γὰρ Triclinius: εἰ μὴ κάγω L: εἰ μὴ ἐγὼ A: εἰ μὴ (without γὰρ) Γ.—γνώμην] Naber conj. γνώμων, and so Nauck. 911 ἔοικε] ἔοικεν L. 912 ε. Cavallin conj. λυπηρῶς δ' ἔτι | πέμπω σε μᾶλλον.—πέμπω] πέμπων Γ, V².—πάλαι r: πάλων L, with αἰ written above by S. 916 καὶ τὸν r:

the emphasis given to δράς by place and pause, cp. 989 (Ζεύς), 1009 (σοῦ): *Ani.* 555 σὺ μὲν γὰρ εἶλον ζῆν, ἐγὼ δὲ καρθανείν.

908 ε. δράσω, delib. aor. subjunc.: cp. 757.—ἄ μὴ δεῖ: cp. 903. He has been base, first, as λέγων αἰσχιστ' ἐπῶν—telling the falsehood that he was sailing to Greece: next, as κρύπτων ε μὴ δεῖ—hiding the truth, that Ph. must go to Troy.

910 ε. ἀνὴρ ὄδ': the transition to the 3rd pers., marking bitter indignation, is like that in *Tr.* 1238, where Heracles fears disobedience in Hyllus.—εἰ μὴ γὰρ: cp. *O. T.* 1086 ἔπειρ ἐγὼ μάντις εἰμὶ καὶ κατὰ γνώμων ἴδρις: *El.* 472 εἰ μὴ γὰρ παρόφρων μάντις ἔφην | καὶ γνώμωνας λειπομένα σοφᾶς.—For γνώμων (which Naber alters to γνώμων) cp. *El.* 546 ἀβούλου καὶ κακοῦ γνώμων: *O. T.* 687 ἀγαθὸς ὡς γνώμων. The dat. in *Ai.* 1374 γνώμη σοφόν | φθῆναι.—τὸν πλοῦν στελεῖν: *Ai.*

1045 ᾧ δὴ τότε πλοῦν ἐστελαμεν. But στέλλω without πλοῦν in 571, 640.

912 ε. λιπῶν (sc. τὸν πλοῦν στελεῶ) after ἐκλιπῶν, as 1383 αἰσχύνου' after κατασχύναι. Cp. *O. C.* 841 προσθῶ ὄδε, βᾶτε.—πέμπω, convey: cp. 1368, 1399, 1465. The σ. l. πέμπων (prob. a mere error caused by λιπῶν) would require us to supply τὸν πλοῦν στελλῶ (subjunct.).—τοῦτ', emphatic, as *Tr.* 458 τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἄν: cp. *O. C.* 504, *O. T.* 407. Remark the repetition of τοῦτ' ἀνιώμαι πάλαι so soon after 906. So *Ani.* 613 and 618 οὐδὲν ἔρπει: *ib.* 614 and 625 ἔκτος ἄρας.

915 οὐδὲν σε κρύψω for the double acc., cp. *El.* 957 οὐδὲν γὰρ σε δεῖ κρύπτω μ' ἔτι: Aesch. *P. V.* 625 μήτοι με κρύψης τοῦθ'. So ἀποκρίττομαι τινά τι.—γὰρ merely prefaces the statement: *O. T.* 277.

917 ε. τί <δ'> εἶπας; I insert δ', which might easily have dropped out.

NE. O Zeus, what shall I do? Must I be found twice a villain,—by disloyal silence, as well as by shameful speech?

PH. If my judgment errs not, yon man means to betray me, and forsake me, and go his way!

NE. Forsake thee—no; but take thee, perchance, on a bitter voyage—that is the pain that haunts me.

PH. What meanest thou, my son? I understand not.

NE. I will tell thee all. Thou must sail to Troy, to the Achaeans and the host of the Atreidae.

PH. Oh, what hast thou said? NE. Lament not, till thou learn—

PH. Learn what? What would'st thou do to me?

NE. Save thee, first, from this misery,—then go and ravage Troy's plains with thee.

PH. And this is indeed thy purpose? NE. A stern necessity ordains it; be not wroth to hear it.

PH. I am lost, hapless one,—betrayed! What hast thou done unto me, stranger? Restore my bow at once!

NE. Nay, I cannot: duty and policy alike constrain me to obey my chiefs.

καὶ τῶν L.—στόλων made from στόλων in L.—Wunder, with Nauck's assent, rejects this v. 917 τί εἶπας; L, and most MSS. (τί γ' εἶπας; B). Vaickenaer conj. τί μ' εἶπας; and so Hermann.—πρὶν] πρὶν ἂν Γ. 928 ἀπόλωλα] Nauck conj. ἔλωλα. 924 τὰ τόξα εἰ: τόξα (without τὰ) L. 926 ποῖ εἰ: ποῖν L.

Such a hiatus as τί εἶπας is not Sophoclean. Cp. 100 n. After a voc., we elsewhere find *δέ* thus used in a question: *O. C.* 332 τέκνων, τί δ' ἦλθες; *ib.* 1459 πάτερ, τί δ' ἐστὶ τάξιμ' ἐφ' ᾧ καλεῖς; The objection to τί μ' εἶπας ('what hast thou said of me?') is that it does not suit the sense here ('what purpose hast thou declared in regard to me?'). And τί γ' εἶπας would be weak.—πρὶν μάθης, without ἂν: cp. *ib.* without ἂν, 764. Soph. affords some 14 instances of πρὶν ἂν with subjunct. (as 332, 1332), and 7 instances (besides this) of simple πρὶν with subjunct.—*Ant.* 619; *Tr.* 608, 946; *AI.* 742, 965; *fr.* 583. 2, *fr.* 596.—ποῖον μάθημα; Cp. *Ant.* 42 ποῖόν τι κινδύνευμα; For the verb with its cognate noun, cp. 150 μέλιν...μέλημα.—δράσθαι with double acc.: 803 n.

919 ε. σώσαι κακοῦ: cp. *Ant.* 1162 σώσας μὲν ἐχθρῶν...χθόνα (n.).—ξὺν σοί: cp. 1335.

921 ε. καὶ ταῦτ'...; For καὶ in preface to an indignant question, cp. *O. C.* 263 n.—ἀληθῆ, predicative adj., with adverbial force, and so here = ἀληθῶς

(a word not extant in Soph.). In Plat. *Lach.* 186 A, τοῦτο μὲν ἀληθῆ λέγεις (as also in *Μενον* 98 B etc.), Krüger and others take ἀληθῆ as an adv., = ἀληθῶς: but the sense there is, 'you are right as to that,'—τοῦτο being acc. of respect, and ἀληθῆ acc. governed by λέγεις.—κρατεῖ τοῦτων, controls these things (like κρατεῖν τῶν πραγμάτων, *Dem. or.* 1. § 26), i.e., ordains that they must be so.

923 ὃ ξύν, a form which he has not used since 219. He has hitherto addressed N. as ὃ τέκνον, or ὃ παῖ. Cp. 932.

925 ἀλλ' οὐχ οἶόν τι: so *O. C.* 1418. Other places where ἐστὶ is omitted after οἶός τε are *O. C.* 1136, *Tr.* 742, *O. T.* 24.—τῶν ἂν τῶλαι: 385 n.

927 ε. While Philoctetes makes this appeal, Neoptolemus stands with averted face (935), still holding the bow. Despairing anguish could not be more pathetically expressed than by the transitions from imprecation to entreaty, and from entreaty to the half-soliloquy in which he imagines the future (952).

- ΦΙ. ὦ πῦρ σὺ καὶ πᾶν δαίμα καὶ πανουργίας
 δεινῆς τέχνημ' ἔχθιστον, οἶά μ' εἰργάσω,
 οἷ ἠπάτηκας· οὐδ' ἐπαισχύνει μ' ὄρων
 τὸν προστρόπαιον, τὸν ἰκέτην, ὦ σχέτλιε;
 ἀπεστέρηκας τὸν βίον τὰ τόξ' ἐλῶν.
 ἀπόδος, ἰκνουμαί σ', ἀπόδος, ἰκετεύω, τέκνον.
 πρὸς θεῶν πατρώων, τὸν βίον με μὴ ἀφέλη.
 ὦμοι τάλας. ἀλλ' οὐδὲ προσφωνεῖ μ' ἔτι,
 ἀλλ' ὡς μεθήσων μήποθ', ὦδ' ὄρα πάλιν. 930
- ὦ λυμένες, ὦ προβλήτες, ὦ ξυνουσίαι
 θηρῶν ὀρείων, ὦ καταρρώγες πέτραι,
 ὑμῖν τὰδ', οὐ γὰρ ἄλλον οἶδ' ὅτω λέγω,
 ἀνακλαίομαι παροῦσι τοῖς εἰωθόσιν,
 οἷ ἔργ' ὁ παῖς μ' ἔδρασεν οὐξ Ἀχιλλεύς. 935
- 940

927 δαίμα] δῆμα L, with εἰ over ἦ from 1st hand. Nauck conj. λῆμα: Seyffert gives λῆμα (on Bergk's conj.). Valckenaer conj. ὦ πῦρ σὺ, καιπάλημα. 928 εἰργάσω] In L the 1st hand, after writing εἰργάσω, began to repeat it, but stopped at εἰρ, and deleted the letters. Elmsley conj. εἰργασα. 929 ὄρων] Wecklein conj. με δρών. 930 μὴ μ' ἀφέλησ L (and so most of the later MSS.): μὴ μου 'φέλησ A. με μὴ ἀφέλησ Lond. ed. 1747. Elmsley conj. με μὴ ἀφέλη (on O. T. 1522: formerly, on Eur. Med. 56, με μὴ ἀφέλη). 934 ἀλλ' οὐδὲ] Nauck conj. ὡς οὐδέ: Hense, δδ' οὐδέ.—προσφωνεῖ

927 πῦρ, the symbol of a ruthless destroyer. Neoptolemus is leaving utter desolation behind him. The image is one which Lemnos itself might well suggest (cp. 800 n.). The combination of πῦρ with δαίμα ('monster') curiously recalls a passage in the *Lysistrata* (which appeared two years before this play), 1014 f. οὐδὲν ἐστὶ θηρίον γυναικὸς ἀμαχώτερον, | οὐδὲ πῦρ, οὐδ' ὦδ' ἀναιδῆς οὐδεμία πρόβαλις. Elsewhere πῦρ is a figure for warlike rage, as *Il.* 20. 371 τῷ δ' ἐγὼ ἀντίος εἰμι, καὶ εἰ πῦρ χεῖρας τοῖκε: or, generally, for an irresistible bane, as Eur. fr. 432 ἀντὶ πυρὸς γὰρ ἄλλο πῦρ | μῖσθον ἐβλάστομεν γυναικὸς πολὺ θυμαχώτερον. Cp. Hor. C. 4. 4. 42 *Dirus per urbes Afer ut Italas, | Cui flamma per taedas* etc. Tennyson: 'The children born of these are fire and sword.'

πᾶν δαίμα, utter monster. As ἡ πᾶσα βλάβη (622), said of a man, is equiv. to ὁ πᾶς βλάβη (ὦν), so here πᾶν δαίμα is equiv. to τᾶς δαίμα. The latter would describe the man as effaced; the former describes the δαίμα as perfect; and thus the sense is not affected by the assimilation of the adj. τᾶς to the subst. But we cannot compare Ar. *Th.* 78; ὡς πᾶν ἐσμέν κακὸν ἀνθρώποις, καὶ ἡμῶν ἐστὶν

ἀπαντα, | ἐπίδες, νεκρὰ, στάσις, ἀργαλία κ.τ.λ., since there the sense is, 'every sort of ill,' not, 'utter ill.' For δαίμα cp. Eur. *H. F.* 700 *τέρας δαίματα θηρῶν*.

πανουργίας...τέχνημα, a work of art ἢ πανουργία (defining gen.),—i.e., a man in whom πανουργία assumes its subtlest form; not, a work of art produced by (personified) Πανουργία (like Shakespeare's, 'Confusion now hath made his masterpiece,' *Macb.* 2. 3. 71). τέχνημα could not stand for τεχνίτης, 'contriver' of πανουργία, as Nauck implies by comparing Hor. *Epod.* 17. 35 (of Canidia) *cales venenis officina Colchicis*. For the neut. noun, cp. ἄλημα, κρότημα, λάλημα, μίσσημα, καιπάλημα, etc. (*Ani.* 320 n.).

928 ἀργάσω, followed by ἠπάτηκας. A perf. follows an aor. in 676, 1172: an aor. follows a perf. in 666.

930 τὸν προστρόπαιον: cp. 773.

931 τὸν βίον. This verse deserves notice as one of those which indicate the sensitiveness of the Athenian ear to accent. For if βίον could have been mistaken for βίων, the effect would have been as unhappy as when the actor pronounced γαλήν too much like γαλήν (Ar. *Ran.* 304).—Cp. 1282.

932 A dactyl is here followed by a

PII. Thou fire, thou utter monster, thou hateful masterpiece of subtle villainy,—how hast thou dealt with me,—how hast thou deceived me! And thou art not ashamed to look upon me, thou wretch,—the suppliant who turned to thee for pity? In taking my bow, thou hast despoiled me of my life. Restore it, I beseech thee,—restore it, I implore thee, my son! By the gods of thy fathers, do not rob me of my life! Ah me! No—he speaks to me no more; he looks away,—he will not give it up!

O ye creeks and headlands, O ye wild creatures of the hills with whom I dwell, O ye steep cliffs! to you—for to whom else can I speak?—to you my wonted listeners, I bewail my treatment by the son of Achilles;

Γ: προφωνεῖ L. προφωνεῖ was first edited by Canter (1579). προφωνεῖν Ald.: προφωνεῖς Junt. edd. 986 μήποθ' ὀδ' Wakefield conj. μήποθ' ὀδ': Blaydes μήποθ' ἄσθ'. 988 λέγων] Reiske conj. λέγων. 989 ἀνακλαίωμαi MSS.: ἀνακλάωμαι Dindorf. Wecklein conj. ἀνακλαίσωμαι: Blaydes ἀποκλαίωμαi.—Nauck thinks this v. spurious.

tribrach, as in 1029 we have two tribrachs. In both verses the rhythm marks agitation.

988 θείων πατέρων, the gods of Achilles and Peleus. Cp. *O. C.* 756 n.—μή μὴ ἀφάλη: for μή followed by α, cp. on 782 n. Either the act. or the midd. is admissible. But a strong reason for preferring the midd. is that Soph. uses it in three other places; and if in 376 there was a metrical motive for ἀφαιρήσοιτο, there was none in 1303 for ἀφείλου, or in *Ai.* 100 for ἀφαιρείσθω. On the other hand, he nowhere uses the active ἀφαιρω. In *O. T.* 1522, where L has the true ελη, some later MSS. have ελησ: and probably ἀφάλησ in L here is merely a like error.

984 ε. προφωνεῖ: for the 3rd pers., cp. 910.—ὡς μεθήσων μήποθ'. The μή here is probably 'generic,' as in 253 ὡς μηδὲν εἰδὼτ' ἴσθι, and 415 ὡς μηκέτ' ὄντα ...ρεῖ. 'He looks away, like one who will never give it up.' [Another view is that it is the μή of 'strong assurance'; see 1320, *O. C.* 656 οἶδ' ἐγὼ σε μή τινα | ἐνθένδ' ἀπάρξωντ' ἄνδρα: i.e., as we could say, οἶδα αὐτὸν μήποτε μεθήσωντα, so in ὄρε πάλων ὡς μήποτε μεθήσων the μή emphasises the speaker's conviction of N.'s resolve. This is possible, but seems less natural.] For the omission of the object to μεθήσων, cp. 801 (ἐμπρησον).—ὄρε πάλων: cp. *Il.* 21. 415 πάλων τρέπεν ἔσσε φαιινύ. Eur. *Ha.* 343 πρόσωπον ἐμπαλον | στρέφοντα.

986 ε. λιμένες, bays or creeks, near the cave,—not necessarily implying anchorage: cp. 302 οὐ γὰρ τις ὄρμος ἐστίν (n.). So in *Il.* 1. 432 the λιμὴν πολυβόθης is merely the bay, while the ὄρμος is the anchorage within it (*ib.* 435).—προβλήτες here = ἄκρα, promontories: in Homer always an adj. (with ἄκρα, etc.). It is curious to note that, just in that part of his epic for which he would naturally have consulted this play, Quintus Smyrnaeus reproduces this use of προβλήτης (10. 175 οὐδέ νυ τίς γε | εἰργουσι προβλήτης).—ξυνουσταὶ θηρών: for the periphrasis cp. 868.—καταρρώγες, only here: a poet. substitute for ἀπορρώγες (*Xen. An.* 4. 6. 3 πέτρα ἀπορρώξ).

988 ε. λέγω, subj.: cp. *Ani.* 1341 ὀδ' ἔχω | πρὸς πότερον ἴθω.

ἀνακλαίωμαi, lament aloud. Antiphon *Tetr.* A. 8. § 1 τὰς...ἀντιχὰς ἀνακλαίσασθαι πρὸς ὑμᾶς.—παρεθεῖ, present with me as ye are, τοῖς εἰσθῆσιν (παρεῖναι), ye, who are wont to be so. In freely rendering these words, 'my wonted companions,' we must remember that παρεθεῖ is not a subst. (like θεαταῖς or μάρτυσι): i.e., we could not say, οἱ εἰσθῆτες παρόντες, meaning, 'my wonted companions.' That would be possible only if παρών had acquired a definitely substantival use (like ἀρχων). Thus in Thuc. 7. 75 of ζῶντες καταλειπόμενοι is not 'the living remnant,' but 'those who were left behind alive' (ζῶντες κατελείποντο).

ὄμοσας ἀπάξειν οἴκαδ' ἐς Τροίαν μ' ἄγει.
 προσθείς τε χεῖρα δεξιάν, τὰ τόξα μου
 ἱερά λαβῶν τοῦ Ζηνὸς Ἡρακλέους ἔχει,
 καὶ τοῖσιν Ἀργείοισι φήνασθαι θέλει.
 αἷς ἄνδρ' ἐλὼν ἰσχυρὸν ἐκ βίας μ' ἄγει,
 κούκ οἷδ' ἐναίρων νεκρὸν ἢ καπνοῦ σκιάν,
 εἰδῶλον ἄλλως· οὐ γὰρ ἂν σθένοντά γε
 εἶλέν μ'. ἐπεὶ οὐδ' ἂν ᾧδ' ἔχοντ', εἰ μὴ δόλω.
 νῦν δ' ἠπάτημαι δύσμορος. τί χρῆ με δρᾶν;
 ἀλλ' ἀπόδος, ἀλλὰ νῦν εἴ' ἐν σαυτῷ γενοῦ.

945

950

942 προσθείς L. Dübner thinks that this has been made from *προθείς*, and Campbell indicates the same view, though doubtfully ('*προθείς* L?'). But *προσθείς* is wholly in the writing of the 1st hand. The supposition that he inserted *σ* after writing *προθείς* seems excluded by the length of the space between *σ* and *θ*,—even allowing for his occasional eccentricities in this respect (cp. *O. C.*, *Introd.* p. xlvj). If, then, he first intended to write *προθείς*, the present first *σ* of *προσθείς* must have been his inchoate *θ*: but there is no trace of erasure. It appears improbable, therefore, that he ever meant anything else than *προσθείς*.—*προθείς* r, Ald., Turnebus, Brunck, Herm., Wunder. 944 θέλει:] L points thus; and most of the recent edd. give either a colon or a full stop. Seyffert, whom Cavallin follows, gives a comma (connecting *φήνασθαι* .. ὡς .. ἄγει): Blaydes, taking the same view, prints *θέλει* without any stop. 945 ἐλὼν...ἐκ βίας μ'] ἐλὼν μ' (*sic*)..

941 Ζ. ὄμοσας, by giving his promise (527), though no formal oath had been exacted (811).—*προσθείς*, having added the pledge of the hand (813) to his word. So fr. 428 ἔραον δὲ προστεθέντος (added to the *ψιλὸς λόγος*, cp. *O. C.* 651 n.) *ἐπιμελεστέρα* | *ψυχὴ κατόπη*. The *v. l.* *προθείς* is weaker, and strange as a substitute for *προτείνας* (cp. 1292): it is not adequately defended by Eur. *Ηκκ.* 66 *βραδύπου* | *ἦλυσεν ἄρθρον προτιθείσα*. Cp. Xen. *An.* 3. 2. 4 (the Persian king) *αὐτὸς ὄμοσας ἡμῖν, αὐτὸς δεξιάς δούε, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς*.

948 ἱερά sc. *θῦρα*, sacred as the bow is: because it had been given by Apollo to Heracles, himself now a god (728). Cp. 198 τὰ θεῶν ἀμάχηρα βέλη: 657.—τῷ Ζηνὸς Ἡρακλέους, gen. of ὁ Ζηνὸς Ἡρακλῆς, the bow, once, of Heracles son of Zeus. I do not take ἱερά with this gen., because, though the bow may fitly be called 'sacred,' it cannot be called 'sacred to Heracles' without straining the natural sense of *ἱερός τινος*. Rather τῷ Ζ. Ἡρ. is an indignant development of *ἱερά*:—'he has stolen my bow,—a sacred one,—the bow of Heracles.—For

τῷ Ζ. Ἡρακλ., cp. *O. C.* 623 *χῶ Διὸς Φοῖβος, Αἰ.* 172 *ταυροπόλα Διὸς Ἄρτεμης* (without art.).

944 Ζ. φήνασθαι: the aor. midd. of the simple φαίνω occurs nowhere else; nor is there any other place where any part of the simple midd. φαίνομαι is trans., 'to show.' (*ἀσφηνάμην* is frequent.) The poet prob. meant φήνασθαι here to be a little more than φῆμαι, — i. e., 'to show for his own glory,' 'to display.' The object to φήνασθαι is τὰ τόξα only. It would be awkward to understand (with Nauck) *ἐμὲ καὶ τὰ τόξα*: and the display of the captive is implied in the next vv.

Seyffert, placing only a comma after θέλει, and reading κούχ ὡς for κούκ οἷδ' in 946, understands:—'He wishes to boast (*φήνασθαι, gloriosa de se praedicare*) among the Argives that (ὡς 945) he is bringing me by force, a strong man whom he has taken, and not as it were a dead man whom he is slaying' (*κούχ ὡς ἐναίρων νεκρῶν*). But the awkwardness of this conjectural κούχ ὡς is intolerable, when ὡς in 945 is to mean 'that.' Further, it is clearly essential to the force of the passage that there

he swore to convey me home,—to Troy he carries me: he clinched his word with the pledge of his right hand,—yet hath he taken my bow, the sacred bow, once borne by Heracles son of Zeus,—and keeps it, and would fain show it to the Argives as his own.

He drags me away, as if he had captured a strong man, —and sees not that he is slaying a corpse, the shadow of a vapour, a mere phantom. In my strength he would not have taken me,—no, nor as I am, save by guile. But now I have been tricked, unhappy that I am. What shall I do? Nay, give it back,—return, even now, to thy true self!

ἐκ βίας μ' L. Here, as elsewhere, a true accent in L points to the remedy for a false reading; *i.e.*, the first *μ'* should be deleted. L has not *ἐλὼν μ'*, as has been reported: but the accent on *ω* is little more than a dot,—as it is also on *ισχυρὸν* in this v., and repeatedly elsewhere. A comparison with *οἶδ'* in v. 946 will show the difference. Cp. 1079. (Autotype facsimile, p. 90 A, two lowest ll.)—*ἐλὼν . . ἐκ βίας μ'* B, K (as corrected), Suid. (s.v. *κακοινέστατον*): *ἐλὼν μ' . . ἐκ βίας ἀγει A*, with the rest. ④46 *κούκ οἶδ'*] *οὐκ οἶδ'* Suidas s.v. *κακοινέστατον*: but *καὶ οὐκ οἶδ'* s.vv. *καπνοῦ σκιδ.*—Seyffert gives *κούχ ὡς* (see comment.). ④48 *ἔπει οὐδ'*] Triclin. wrote *ἔπει γ' οὐδ'* (without omitting *ἀν*). ④49 *με δρᾶν L*, with most MSS.: *ποιεῖν A*, Harl. ④50 *ἀλλ' ἀπόδος ἀπόδος L*, and so the rest, except V², which has *ἀπόδος σύ γ'*. *ἀλλ'* was restored by Turnebus. Other conjectures are *ἀπόδος, ὀδός* (A. Seyffert): *ἀπόδος νῦν* (Blaydes).—*ἐν σαυτῷ L*: *ἐν σαυτοῦ A* (which Nauck prefers), and so Brunck.

should be a full stop (or colon) at *ἔλας*. Verse 945 is an indignant amplification of 941, *ἐν Τροίᾳ μ' ἀγει*. 'He is taking me by force, I say, as if he had captured (*ὡς ἐλὼν*) a strong man,' etc.

④46 *ε. κούκ οἶδ'*. Neoptolemus knows, of course, that Ph. is feeble. But these words mean that, in taking Ph. to Troy, N. does not realise what he is doing; he will not gain a triumph, but merely extinguish a flickering life. As this speech wavers between curses and prayers, so it vacillates between denunciation of the youth's cruel guile (926 f.), and something like pity for his thoughtless folly. Cp. 1010.—*ἠναίρων νεκρὸν*: cp. *Ant.* 1030 *τὸν θανάτ' ἐπικτανεῖν* (n.).—*καπνοῦ σκιδῶν*: *Ant.* 1170 *τέλλ' ἐγὼ καπνοῦ σκιδῶν*] *οὐκ ἐν πρῆλειπῳ* (n.).

ἔβωλον ἄλλως: *O. C.* 109 *οἰκτίρατ' ἀνδρὸς Οἰάπυον τὸδ' ἄβωλον*] *οὐ γὰρ δὴ τό γ' ἀρχαίων δέμας* (n.). The adv. *ἄλλως* means (1) 'otherwise,' *O. C.* 492: (2) 'besides,' 'moreover,' *O. T.* 1114: (3) 'otherwise than well,' and so, 'vainly,' *O. T.* 333,—as *ἕτερος* oft. = *κακός*: (4) with a subst. implying disparagement, 'merely'; Ar. *Nub.* 1203 *ἀριθμὸς, πρόβατ' ἄλλως*, 'ciphers—very sheep': *Deim.* or

19 § 24 *οἱ δ' ἀντιλέγοντες ὄχλος ἄλλως καὶ βασκαρία κατεφάνετο*, 'the opposition was pronounced to be mere obstructiveness and spite' (where see Shilleto). This sense comes through that of 'vainly,' 'uselessly.'

④48 *ἔπει οὐδ'*: for the synzesis cp. 446 n.

④50 *ἀλλ'*, though only conjectural (cr. n.), is confirmed by the fact that elsewhere also the hortative is combined with the limiting *ἀλλά*: see 1040 f.: *O. C.* 238 ff. *ἀλλ' ἔπει... ἀλλ' ἐμέ* (me, at least). The loss of *ἀλλ'* before *ἀπόδος* here may have been due to a reminiscence of 932.—*ἀλλά νῦν*: cp. *El.* 411 *συγγένεσθέ γ' ἀλλά νῦν*.—*ἐν σαυτῷ γενεῶν*: *Xen. An.* 1. 5. 17 *ἐν ἐαυτῷ ἐγένετο*, he recovered himself (after an outbreak of passion). So *Her.* 1. 119 *ὄσπερ ἐξεπέλαγγ ἐνός τε ἐαυτοῦ γίνεσθαι*, 'he did not lose his presence of mind, but mastered his feelings.' The simple gen. of the reflex. pron. is similarly used, *O. C.* 660 (n.): *Dem.* or. 2 § 30 (which confirms *ἐν* here): *δεῖ δὴ... ἡμῶν ἀδῶν ἐπὶ καὶ νῦν γενομένων κ.τ.λ.*—The *v. l.* *ἐν σαυτοῦ* here has been supported by Ar. *Vesp.* 642 *σκορδινῶται κάστω οὐκ ἐν αὐτοῦ*. But there I should

τί φῆς; σιωπᾶς· οὐδέν εἰμ' ὁ δύσμορος.
 ὦ σχῆμα πέτρας δίτυλον, αὐθις αὐ πάλιν
 εἴσεμι πρὸς σε ψιλός, οὐκ ἔχων τροφήν·
 ἀλλ' ἀνανούμαι τῶδ' ἐν αὐλίῳ μόνος,
 οὐ πτηνὸν ὄρνυ οὐδὲ θῆρ' ὀρειβάτην
 τόξοις ἐναίρων τοισίδ', ἀλλ' αὐτὸς τάλας
 θανῶν παρέξω δαιῖθ' ὑφ' ὧν ἐφερβόμην,
 καὶ μ' οὐς ἐθήρων πρόσθε θηράσουσι νῦν·
 φόνον φόνου δὲ ῥύσιον τείσω τάλας
 πρὸς τοῦ δοκοῦντος οὐδέν εἰδέναι κακόν.
 ὄλοιο—μήπω, πρὶν μάθοιμι· εἰ καὶ πάλιν
 γνώμην μετοίσεις· εἰ δὲ μή, θάνοις κακῶς.

955

960

952 σχῆμα made from χροῖμα in L. 953 εἴσεμι] εἴσεμι Suid., s. v. αὐθις.—πρὸς σε L. 954 αἰ θανούμαι MSS.: schol. in L, γρ. ἀνανούμαι, ἀντι τοῦ ξηρανθήσομαι. 955 τοῖσιδ' L (sic, not τοισίδ'), corrected from τοῖσιν by the 1st hand. The rest have τοῖσιδ' (as Harl.), τοισίδ' (A), or τοῖσιδ' γ' (B). Burges and Wecklein conj. τοῖσιδ' ἐτ',

read either ἐθ' αἰτοῦ or ἐν αὐτῷ. In Plat. *Charm.* 155 D οὐκέτ' ἐν ἔμμαντοῦ ἦν, other readings are ἐπ' ἔμμαντοῦ and ἐν ἔμμαντῷ; the last is prob. right.

951 σιωπᾶς: cp. *O. C.* 1271 τί σιγᾶς; εἰδέν εἰμ', am as dead: *El.* 677: *O. C.* 393 δτ' οὐκέτ' εἰμί. *τηρικαῖθ' ἀρ' εἰμ' ἀτήρ*;

952 ὦ σχῆμα πέτρας δίτυλον, not δίτυλου, since σχῆμα-πέτρας forms one notion: cp. *Ani.* 794 ρεῖκος ἀνδρῶν ξένοι-μον.—The word σχῆμα, in such a periphrasis, usu. denotes stateliness (as in *Eur. Alc.* 911 ὦ σχῆμα δέμων, and so *Hec.* 619 ὦ σχῆματ' οἴκων): here it marks the distinctness of the form present to his thoughts (like σῶμα...θῆρὸς in *O. C.* 1568). Alike in bodily and in mental suffering, the outlines of surrounding objects become vividly stamped upon the mind. Cp. Byron, *Prisoner of Chillon* (stanza x): 'But then by dull degrees came back | My senses to their wonted track; | I saw the dungeon walls and floor | Close slowly round me as before.'

αὐθις αὐ πάλιν, a rarer phrase than αὐθις πάλιν (342), or αὐθις αὐ (*Ar. Ach.* 854): in *O. C.* 1418 we should read αὐθις αὐ πάλιν.

955 The mss. and edd. give πρὸς σὺ here: but πρὸς σὺ is surely required by the sense. There is no emphasis on the pron. (as if the cave were contrasted with some other abode). The stress is on ψιλός: his former life in the cave, when he had the bow, is contrasted with the life

now before him.—ψιλός: cp. *O. C.* 1029 οὐ ψιλὸν οὐδ' ἄσκευον (n.).

954 ἀνανούμαι: *El.* 819 ἀφίλος ἀνανῶ βίωσ. This is one of the rare instances in which a true reading, lost to the text of L, has been preserved by the schol.: cp. *Ani.* 40, 235.

955 ε. πτηνὸν (cp. 288)...ὀρειβάτην (cp. 937): the epithets are not merely ornamental; they suggest the distance of the prey, and so the helplessness of the unarmed man.—τοῖσιδ', if right, is the only example of this Ionic form in Soph.; nor is there any in Aesch. In *Eur. Med.* 1295, where the mss. have τοῖσιν or τοῖσιδ' γ', Canter gave τοῖσιδ', which Elms. wrote τοῖσιδ' (comparing τοῖσιδ'): Wecklein there, as here, conjectures τοῖσιδ' ἐτ' (*Ar. Soph. em.* p. 33); though here, in his ed., he keeps τοῖσιδ'. The question here is,—Does L's τοῖσιδ', corrected by the 1st hand from τοῖσιν, point rather to τοῖσιδ' or to τοῖσιδ' ἐτ'? To the former, I think. If τοῖσιδ' ἐτ' had been the original reading, the unusual form τοῖσιδ' would hardly have supplanted it. The accent proves nothing, for the epic τοῖσιδ' used to be written τοῖσιδ'εσσι.

957 παρέξω δαιῖθ' (τούτοις) ὑφ' ὧν ἐφερβ.: cp. *O. T.* 1362 ὁμογενῆ δ' ἀφ' ὧν ἐφυ. *Xen. M.* 1. 2. 6 διαλέγεσθαι παρ' ὧν ἀν' ἀβίβειεν τὸν μισθόν (i. e., τοῖτοις παρ' ὧν).

Wunder proposes ἀφ' ὧν, objecting

What sayest thou? Silent? Woe is me, I am lost!

Ah, thou came with twofold entrance, familiar to mine eyes, once more must I return to thee,—but disarmed, and without the means to live. Yes, in yon chamber my lonely life shall fade away; no winged bird, no beast that roams the hills shall I slay with yonder bow; rather I myself, wretched one, shall make a feast for those who fed me, and become a prey to those on whom I preyed; alas, I shall render my life-blood for the blood which I have shed,—the victim of a man who seemed innocent of evil! Perish!—no, not yet, till I see if thou wilt still change thy purpose;—if thou wilt not, mayest thou die accurs'd!

and so Blaydes. 557 ὄφ' ὦν Wunder conj. ἀφ' ὦν. 558 καὶ μ'] καμ' Brunck. —πρόσθε made from πρόσθεν in L.—Purgold rejects this v. 561 μάθοιμ' εἰ καὶ Blaydes conj. μάθοιμεν (or μάθοιμι σ', or μάθοιμ' ἐτ') εἰ: C. Walter, μάθοιμ' εἰ μή.

that ὄφ' ὦν implies active ministrations, 'as by a nurse.' It is true that τρέφομαι ἐπὶ τινος properly refers to the nurse, while the source of nourishment is denoted by τρεφί, ἀπὸ τινος, or ἐκ τινος (cp. 535). But here Ph. is poetically saying that he had forced the beasts to become his τροφίταις,—as he will now be theirs; and so ἐπὶ is right. ἀπὸ would also be right, but tamer.

558 καὶ μ', not καμ', because the contrast between θήρων and θηράσασσι suffices. Cp. 47 n.

559 εὖ ῥύσιον is what one 'draws to oneself,' as spoil, or by way of security (O. C. 858 n.), or in reprisal. φόνον φόνου... ῥύσιον τέλω = I shall pay (to the beasts) my life-blood, taken by them in reprisal for life-blood (φόνου, gen. of the price or equivalent). Cp. Polyb. 4. 53 ῥύσια καθήγγαλαν τοῖς Ῥοδίοις, 'formally threatened them with reprisals' (for bloodshed).—τέλω, ἔρεω, was the Attic spelling in the poet's time, as inscrr. prove: O. T. 810 (2nd ed.).—τῷ θεοκύντος, partic. of the imperf. (θεῖ δόκου): cp. O. T. 835 πρὸς τῷ παρόντος n.: O. C. 1565 n.: *Ant.* 1192.—οὐδὲν εἰδέναι κακόν, not, 'to have no evil sentiment' (like the epic *ἦνια εἰδώς*, etc.), but simply, 'to know no evil': cp. *Ant.* 301 δυσσέριαν εἰδέναι (n.).

561 εὖ δλοιο—μήπω. The mere fact that δλοιο comes first means that the curse does pass his lips,—though it is instantly qualified by μήπω. Hence the effect of the Greek is not like this—'I say not yet, Mayest thou perish': but rather;—'Perish!—no, not yet,' etc.

Just so in Eur. *Med.* 83 δλοιο μὲν μή' δεσπότης γὰρ ἐστ' ἐμὸς, 'curse him—I may not,' etc. (In Soph. *Tr.* 383 δλοιοτο μή τι πάντες κ.τ.λ., the context is different.)—πρὶν μάθοιμ': the optat. is due to δλοιο: cp. 325 n.: *Tr.* 655 μή σταιν | ... πρὶν ἀνύσει.

εἰ καὶ πάλιν. Nauck, referring to Porson's note on Eur. *Phoen.* 1464 (= 1450 Dind.)—as to which, see Appendix—says that καὶ cannot be right; and on that assumption various emendations have been proposed. The defence of the metre turns on the distinction between two classes of monosyllables: (1) those which count as belonging to the words after them, viz., the article; prepositions; εἰ, ἡ, καὶ, μή, οὐ, ὡς; and the interrogatives, τίς, πῶς, ποῦ, ποῖ, πῆ; (2) those which count as belonging to the words before them, viz., all enclitics, and such other words as cannot begin a sentence. Since εἰ and καὶ are both of the first class, εἰ καὶ πάλιν is metrically equivalent to a quadrisyllable like αἰρούμενον, and therefore the rule against a final cretic does not apply. On the other hand such an ending as πρὶν μάθοιμ' ὄν καὶ πάλιν would be wrong, because ὄν is a monosyllable of the second class.—καὶ closely with πάλιν: cp. Plat. *Menex.* 249 εἰ ἴνα καὶ ἀθῆτι σοί... ἀπαγγέλλω. This seems better than to take it with μετόπισι ('if thou wilt indeed change'). πάλιν μετόπισι is pleonastic, since Ph. does not now suppose that N.'s purpose was ever honest: cp. 1270: Thuc. 2. 13 μή ἐλάσω ἀντικατήσσει πάλιν.

- ΧΟ. τί δρῶμεν; ἐν σοὶ καὶ τὸ πλεῦν ἡμᾶς, ἀναξ,
ἤδη ὅτι καὶ τοῖς τοῦδε προσχωρεῖν λόγοις.
- ΝΕ. ἐμοὶ μὲν οἶκτος δεινὸς ἐμπέπτωκέ τις 965
τοῦδ' ἀνδρὸς οὐ νῦν πρῶτον, ἀλλὰ καὶ πάλαι.
- ΦΙ. ἐλέησον, ὦ παῖ, πρὸς θεῶν, καὶ μὴ παρῆς
σαντοῦ βροτοῖς ὄνειδος, ἐκκλέψας ἐμέ.
- ΝΕ. οἴμοι, τί δράσω; μήποτ' ὄφελον λιπεῖν
τὴν Σκύρον· οὕτω τοῖς παροῦσιν ἄχθομαι. 970
- ΦΙ. οὐκ εἶ κακὴς σύ, πρὸς κακῶν δ' ἀνδρῶν μαθὼν
ἔοικας ἦκειν αἰσχροῦ· νῦν δ' ἄλλοισι δούς
οἷς εἰκός, ἐκπλει, τὰμά μοι μεθεῖς ὄπλα.
- ΝΕ. τί δρῶμεν, ἄνδρες; ΟΔ. ὦ κάκιστ' ἀνδρῶν, τί δρᾶς;
οὐκ εἶ μεθεῖς τὰ τόξα ταῦτ' ἐμοὶ πάλιν; 975
- ΦΙ. οἴμοι, τίς ἀνήρ; ἄρ' Ὀδυσσέως κλύω;
ΟΔ. Ὀδυσσέως, σάφ' ἴσθ', ἐμοῦ γ', ὃν εἰσορᾶς.
- ΦΙ. οἴμοι· πέπραμαι κάπολῳλ'. ὄδ' ἦν ἄρα
ὁ ξυλλαβῶν με κάπομοσφίσις ὄπλων.
- ΟΔ. ἐγώ, σάφ' ἴσθ', οὐκ ἄλλος· ὁμολογῶ τάδε. 980
- ΦΙ. ἀπόδος, ἄφες μοι, παῖ, τὰ τόξα. ΟΔ. τοῦτο μὲν,
οὐδ' ἦν θέλη, δράσει ποτ'· ἀλλὰ καὶ σέ δεῖ

964 τοῖς] Blaydes conj. τὸ.

966 πάλαι L: πάλιν r. Cp. 906, 913.

967 ε. ἐλέησον] Erfurdit conj. οἰκτεῖρω (which should be οἰκτιρῶ).—παρῆς A, etc.: παρῆι L. As Meckler remarks, this may have arisen from a *v.l.* παρῆς | αὐτοῦ (through the supposition that the σ belonged to the pron.).—σαντοῦ] σαυτὸν Γ,

968 ε. δρῶμεν; subjunct.—ἐν σοὶ κ.τ.λ.: cp. *O. T.* 314 n.: Eur. *I. T.* 1057 καὶ τὰμ' ἐν ὑμῖν ἔστιν ἡ καλὴ εἶχευ | ἢ μηδὲν εἶναι καὶ στερηθῆναι πάτρας.—προσχωρεῖν: cp. ἐπιχωρεῖν in *Ani.* 219; Eur. *Med.* 222 χοῆ δὲ ξένου μὲν κάρτα προσχωρεῖν πόλει ('comply').

968 ε. ἐμοὶ μὲν: for μὲν emphasising the pron. (without an answering δέ), cp. *Ani.* 11 n.—ἐμπέπτωκε: cp. Philippiδης Ἀργυρίου Ἀφανισμός 1 ἄλλ' ἔλεος ἐμπέπτωκέ τις μοι τῶν ἄλων. Soph. has used the acc. with this verb in *O. C.* 942 (n.).—οὐ νῦν πρῶτον: *El.* 1049 πάλαι δέδοικαι ταῦτα κοῦ νεωστὶ μοι.

967 ε. ἐλέησον: cp. on 307 ff.—παρῆς σαυτοῦ βρ. ὄνειδος, allow men to have ground for reproaching thee: a poet. modification of the more usual constr., παρῆς σαυτὸν βροτοῖς ὄνειδιζεν (as Plat. *Phaedo* 101 C παρεῖς ἀποκρίσασθαι τοῖς...

σοφωτέροις). So oft. *ὄνειδος καταλάπειν*.—ἐκκλέψας=ἐξαπατήσας, as in 55 (n.): not, 'having stolen me out of Lemnos.'

968 ε. μήποτ', though it belongs to λιπεῖν, can be prefixed to ἐφελον because the whole phrase is felt as a wish: so *Od.* 11. 548 ὡς δὴ μὴ ὄφελον νεῖπν. In *Tr.* 997 the inf. has its due precedence: ἦ μὴ ποτ' ἐγὼ προσιδεῖν ὁ τάλας | ὄφελον βροτοῖς.—Σκύρον: 240 n.

972 νῦν δ' ἄλλοισι δοῦς, sc. τὰ αἰσχροῦ, having left the base deeds to others, whom they befit (οἷς εἰκός, sc. δοῦναι αὐτά). Cp. 405—409. As the chief emphasis here is on the character of N. (οὐκ εἶ κακὴς σύ), ἄλλοισι is naturally contrasted with σύ, rather than with κακῶν ἀνδρῶν.

Other interpretations are: (1) δοῦς=δοῦς σαυτῶν, 'yielding to others' (than the κακοὶ ἄνθρωποι),—i.e., to Philoctetes

CH. What shall we do? It now rests with thee, O prince, whether we sail, or hearken to yon man's prayer.

NE. A strange pity for him hath smitten my heart,—and not now for the first time, but long ago.

PH. Show mercy, my son, for the love of the gods, and do not give men cause to reproach thee for having ensnared me.

NE. Ah me, what shall I do? Would I had never left Scyros!—so grievous is my plight.

PH. Thou art no villain; but thou seemest to have come hither as one schooled by villains to a base part. Now leave that part to others, whom it befits, and sail hence,—when thou hast given me back my arms.

NE. What shall we do, friends?

ODYSSEUS (*appearing suddenly from behind the cave*). Wretch, what art thou doing? Back with thee—and give up this bow to me!

PH. Ah, who is this? Do I hear Odysseus?

OD. Odysseus, be sure of it—me, whom thou beholdest.

PH. Ah me, I am betrayed,—lost! He it was, then, that entrapped me and robbed me of my arms.

OD. I, surely, and no other: I avow it.

PH. Give back my bow, give it up, my son.

OD. That shall he never do, even if he would. And more—over thou must

which Hermann prefers (*Retract.* p. 14). ⑦⑦ οὐτω] οὐτω L. ⑦⑦ ε. ἦκε] Bergk conj. ἀσκεῖν.—ἄλλοις δοῖς | οἷς εἰκός MSS. For ἄλλοις Wakefield, Gernhard and Erfurd conj. ἄλλοις σε. Dindorf changes οἷς to οἷ'. ⑦⑦ ἀνήρ] ἀνήρ L. ⑦⑦ εδ' made from ὦδ' in L. ⑦⑦ ὁμολογῶ] After ὁ the letter υ has been erased in L. ⑦⑦ δέi made from δῆ in L.

himself. The objection here is the use of *δοῖς*. Eur. *Phoen.* 21, ὁ δ' ἔδοξ' ἑδοῖς, is the only extant example of this usage in the classical period, and there it denotes self-abandonment to impulse; a tone which was apparently associated with it by Alciphron also, when he wrote *ἄρρωγ' ἑδοῖς φέρεσθαι* (3. 47), *me in pedes concitans*. (2) Reading ἄλλοις σε *δοῖς*: 'having allowed thyself to be overruled by others' (*s. c.*, by Ph.). But this phrase implies relations of confidence and friendship (cp. 84): it does not suit the stern and cold admonition which these verses convey. (3) With Dindorf's οἷα (which he does not explain) the obvious sense would be, 'having given others their due,'—an anticipation of *τάμα μοι μεθεῖς δπλα*. The objection to this is that ἄλλοις then becomes strange, since Ph. is

no longer contrasted with bad advisers, but is merely the recipient of the bow.

⑦⑦ We are to suppose that Odysseus,—disquieted when he found that the *ἔμποροι* (627) was not quickly followed by N.,—had set out to inquire into the cause of the delay. From a place of concealment close to the scene he has overheard the last part of the conversation, and now, at the critical moment, he springs forward. The abruptness of his entrance is marked by the divided verse (*ἀντιλαβή*).

⑦⑦ Join εἰ...πάλιν; Neoptolemus was in the act of approaching Philoctetes: Odysseus places himself between them. Cp. *O. C.* 1398 εἴν τ' ἔθ' ὡς τάχοι πάλιν: *ib.* 1724 πάλω, φίλα, συθῶμεν.

⑦⑦ πείραμαι: cp. 579 διαμπολεῖ (n.).

- στείχειν ἄμ' αὐτοῖς, ἢ βία στελοῦσί σε.
 ΦΙ. ἔμ', ὦ κακῶν κάκιστε καὶ τολμήσατε,
 οἷδ' ἐκ βίας ἄξουσιν; ΟΔ. ἦν μὴ ἔρπης ἐκῶν. 985
 ΦΙ. ὦ Δημνία χθῶν καὶ τὸ παγκρατὲς σέλας
 Ἕφαιστότευκτον, ταῦτα δῆτ' ἀνασχετά,
 εἴ μ' οὗτος ἐκ τῶν σῶν ἀπάξεται βία;
 ΟΔ. Ζεὺς ἐσθ', ἢ εἰδῆς, Ζεὺς, ὁ τῆσδε γῆς κρατῶν,
 Ζεὺς, ᾧ δέδοκται ταῦθ' ὑπηρετῶ δ' ἐγώ. 990
 ΦΙ. ὦ μῖσος, οἶα κάξανευρίσκεις λέγειν.

☉☉☉ Hermann proposed either *στείχειν ἄμ' αὐτοῖς, ἢ στελοῦσιν οἶδε σε*, or *στείχειν ἄμ', ἢ βία στελοῦσιν οἶδε σε*. For *αὐτοῖς* Blaydes conj. *αὐτῶν*: Nauck, *στείχουσθ' ἑμαρτεῖν*.—*ἢ* made from *ἦ* in L. ☉☉☉ *τολμήσατε* L, with *τολμήσαστε* written in marg. by S. The other mss. agree with L, except B and T, which have

☉☉☉ ἄμ' αὐτοῖς, sc. τοῖς τόξοις. So in 1059 *τούτων* refers to τὰ ὄπλα in 1056.—*στελοῦσί σε*, sc. the two attendants of Odysseus, who have entered along with him (cp. 985 *οἶδε*, and 1003). It should be remembered that, to the spectators, there could be nothing obscure in *στελοῦσι*, since Odysseus would glance or point at the men. There is no need, then, for the conjectures (cr. n.) which have sought either to introduce *οἶδε* or to remove *αὐτοῖς*. Greek idiom readily tolerated either change or ellipse of subject: cp. n. on *O. C.* 1065 *ἀλώσεται*.—We cannot well refer *αὐτοῖς* either to the attendants of Od., or to Neoptolemus and the Chorus. Odysseus would rather say, *ἡμῖν*. If it is objected that the bow cannot be said *στείχειν*, the answer is that *στείχειν ἄμ' αὐτοῖς* is merely a way of saying *στείχειν ἑμα τοῖς τὰ τόξα φέρουσι*.

☉☉☉ *τολμήσατε* = *τολμήσαστε*, superl. of *τολμήεις*. Odysseus says in *Od.* 17. 284 *τολμήεις μοι θυμός, ἐπεὶ κακὰ πολλὰ πέπονθα*. The contracted form has been much suspected here; Nauck pronounces it corrupt, because (1) tragic dialogue nowhere admits adjectives in *αἰς, ἦαις, βαις*, and (2) the contr. *ῆσαστος* from *ἦσαστος* is unexampled. As to (1), we may observe that in *O. T.* 1279 it is almost certain that Soph. used *αἵματ' αἰς*: Porson there conjectured *αἵματοῦσ'* (for *αἵματος*): Heath, with greater probability, *αἵματοῦς*. As to (2), it is true that there is no other instance of this contr. in a superlative: but there are epic examples of the same contr. in the positive: *Od.*

7. 110 *τεχνῆσαι*, restored by Bekker from *τεχνῆσαι* (schol. *τεχνῆσσαι, τεχνῆσται*): *Il.* 18. 475 *καὶ χρυσὸν τιμήματα καὶ ἄργυρον* (where no emend. is probable). I do not add *Il.* 9. 605 *οὐκέθ' ὁμῶς τιμῆς ἔσται*: for, though we cannot read *ὁμῶς τιμῆς*, I would suggest that the change of one letter will restore the true reading, viz. *ὁμῆς τιμῆς*: and C. A. Lobeck, while conceding that Florian Lobeck (*Quaest. Ion.* p. 8) used 'too great severity' in condemning *τολμήσαστος*, agrees with him in pointing out that such a contraction as *τεχνῆς* for *τεχνῆαις* cannot be safely inferred from *τεχνῆσσαι* for *τεχνῆσσαι* (*Pathol.* 1. 343). This consideration is a fresh argument against Hermann's conj. *χαλαστῆ* in *O. T.* 1279: and it also reminds us that *τολμήσαστος* does not imply *τολμῆς*. The example of Oppian (*Cynege.* 2. 140 *ἀργήματα χαλῶά*) shows that late poets did not shrink from this contraction. In Pindar we find *αἰγλάεσσα* (*P.* 2. 10), *ἀλέκασσας* (*O.* 9. 77), *ἀργάεσσα* (*O.* 13. 60), *φωλάεσσα* (*O.* 2. 93), with synizesis of *ae*; though recent edd. no longer write *αἰγλάεσσα*, etc. On the whole, I believe that Soph. would have felt that he had sufficient poetical warrant for *τολμήσατε*. No emendation seems possible which is at once tolerable in itself, and such as to account for the tradition. *τολμῆσαστε* was a worthless conjecture. Such forms as *κλεπίσαστος, φαρμακίσαστος* always imply a positive in *-ης* or *-ος*, and occur only in Comedy or in late prose.

☉☉☉ *οἶδ'*: cp. 1003.—*μὴ ἔρπης*: the

come along with it, or they will bring thee by force.

PH. What, thou basest and boldest of villains,—are these men to take *me* by force?

OD. Unless thou come of thy free will.

PH. O Lemnian land, and thou all-conquering flame whose kindler is Hephaestus,—is this indeed to be borne, that yonder man should take me from thy realm by force?

OD. 'Tis Zeus, let me tell thee, Zeus, who rules this land,—Zeus, whose pleasure this is; and I am his servant.

PH. Hateful wretch, what pleas thou canst invent!

τολμήσατε, prob. from Triclinius. ②②② Recent edd. write μη ἔρπης. The mss. exhibit three modes of writing: (1) with crasis, μῆρπης, as L: (2) with prodelision of ε, μη ῥπης, as A (1st hand): (3) with elision of η, μη ἔρπης, as Vat.—Brunck wrote μη ῥπης: Hermann, μη ῥπης.—Wecklein adds γ' to ἔρπης (as Blaydes also proposed). ②②③ O. Hense rejects this v. ②②④ Ζεὺς ἰσθ' Nauck and Blaydes, rightly: Ζεὺς ἰσθ' L and most edd. ②②⑤ Ζεὺς δ' ὡς L (the δ' having been added by S), K.

coalescence of final η with an aspirated ε or α is extremely rare: Ar. *Ach.* 828 εὐ μὴ ἔτρωσε (cp. *Ran.* 64, *Lys.* 736): Philemon *Παρισίων* 3 ἡ ἀμάσθημα τῆς;—The addition of γ' to ἔρπης is plausible: but the placid answer is perhaps more effective without it: cp. 105.

②②⑥ ε. For the voc. combined with nom., cp. 867 n.—τὸ παγκρατὲς σπλάς Ἡφαίστογενεῖον. As to the place of the second adj., see note on *εὐχρονσον* in 393. The 'flame wrought by Hephaestus' is the flame which he causes to break forth from the summit of the volcano Mosychlus (800 n.): cp. Antimachus fr. 6 Ἡφαίστου φλογὶ εἰκέλων, ἦρ βα τι τὸ σκεῖ | δαίμων ἀκροτάταις βρεοῖς κορυφῆσι Μοσύχλου. We need not suppose, with the schol., that the epithet refers directly to Hephaestus working at his forge within the mountain. When hurled by Zeus from Olympus, Hephaestus fell on Lemnos, and was there tended by the *Σίντιες* (*Il.* 1. 593). The isle was sacred to him,—Ἡφαίστος... γαίωον πολὺ φιλότατη (*Od.* 8. 284): *κραναὸν πέδον Ἡφαίστου* (Dionys. *Perieget.* 522): *Vulcania Lemnos* (Valerius Flaccus 4. 440: cp. *Ov. Fasti* 3. 82). The chief seat of his worship was the town of Hephaestia, situated on the northern inlet (now the bay of Furnia).

The Lemnians had an early repute as workers in iron: Tzetzes on Lycophr. 460 *Δήμιον, ὡς φησὶν Ἑλλάνικος, εὐρον ὀρλοποιῶν*. The local cult and the local industry of Lemnos were both expressed by its name *Αἰθάλεια* ('sooty'), acc. to

Polybius *ap.* Steph. Byz. s. v. *Αἰθάλη*. The same name was given to Ilva (Elba), on account of its iron-stone.

②②⑦ ε...δράστεις: εὐ with fut. ind. is oft. thus used, where indignation is implied: cp. n. on 376: *El.* 1210: *Lys.* or. 12 § 15 *ὄκ ἐλοῦντες...τὰ τοῦτο, εὐ πεσάται, οὐδὲ κηδόμενοι τῶν νεῶν, εὐ... παραδοθήσονται—τῶν σῶν: τὰ σά, the precincts of Lemnos and her ἑγχώριοι θεοί.*

②②⑧ ε. Ζεὺς. Philoctetes has appealed to the local deities of Lemnos. Odysseus retorts that Zeus is above them all, and that Zeus (by his oracle) has given the behest which is now being executed.—*Ἔ' εἰδῆς*, here like 'let me tell thee,'—with a dictatorial tone. Schneidewin cp. *Od.* 2. 111 *σοὶ δ' ὡς μνηστῆρες ὑποκρίνοινθ', ἴνα εἰδῆς | αὐτὸς σὺ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.*

②②⑨ μίσος: cf. *Ant.* 760 *ἀγατὰ τὸ μῖσος—καὶ ἐξανευρίσκεις*, 'dost indeed invent' (not, 'dost invent besides,' i.e., *πρὸς τοῖς ἔργοις*): cp. 234 *φθὲ τὸ καὶ λαβεῖν*: and so in a question expressing surprise, *O. T.* 1129 *ποῖον ἄνδρα καὶ λέγεις*—The compound *ἐξανευρίσκω* (like *ἐξαφορῶ* in *O. C.* 1648) is otherwise strange to classical Greek, but appears to have been common later: Wyttenbach, in his Index to Plutarch (p. 595), quotes eight instances of it from the *Moralia*. The inf. *λέγων* is epexeg. ('for thyself to say'): we can not compare *O. T.* 120 *ἐν γὰρ πῶλ' ἔξ' ἐσῶροι μαθεῖν* (n.). Perhaps it should be *λέγων*.

θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθησ.

- ΟΔ. οὐκ, ἀλλ' ἀληθεῖς. ἢ δ' ὁδοὺς πορευτέα.
 ΦΙ. οὐ φημί. ΟΔ. ἐγὼ δὲ φημί. πειστέον τάδε.
 ΦΙ. οἴμοι τάλας. ἡμᾶς μὲν ὡς δούλους σαφῶς 995
 πατῆρ ἄρ' ἐξέφυσεν οὐδ' ἐλευθέρους.
 ΟΔ. οὐκ, ἀλλ' ὁμοίους τοῖς ἀρίστοισιν, μεθ' ὧν
 Τροίαν σ' ἐλεῖν δεῖ καὶ κατασκάψαι βία.
 ΦΙ. οὐδέποτε γ' οὐδ' ἦν χρῆ με πᾶν παθεῖν κακόν,
 ἕως γ' ἂν ἦ μοι γῆς τὸδ' αἰπεινὸν βάθρον. 1000
 ΟΔ. τί δ' ἐργασείεις; ΦΙ. κρατ' ἐμὸν τὸδ' αὐτίκα
 πέτρα πέτρας ἄνωθεν αἰμάξω πεσῶν.
 ΟΔ. *ξυλλάβητον αὐτόν· μῆ πὶ τῷδ' ἔστω τάδε.
 ΦΙ. ὦ χεῖρες, οἶα πάσχετ' ἐν χρεῖα φίλης
 νευρᾶς, ὑπ' ἀνδρὸς τοῦδε συνθῆρώμενα. 1005
 ὦ μῆδὲν ὑγιῆς μῆδ' ἐλευθέρων φρονῶν,

992 τίθησ Auratus and Porson: τίθεισ MSS. (τιθείσ B). 993 ἢ δ'] ἦδ' (sic) L: though in the similar passage, *El.* 1501, it gives ἢ δ'. Blydies reads ἦδ' here.
 994 ΦΙ. οὐ φημί ἔγωγε. ΟΔ. φημί (corrected from φημί) L. And so the later MSS. The reading in the text is Gernhard's. Wakefield had already given ἔγωγε to ΟΔ.—πειστέον Γ: πιστέον L. 995 δούλους made from δούλους by 1st hand in L. 997 Nauck conj. ἀριστεύων. 999 οὐδέποτε γ'] οὐδέποτε δ' Γ.—χρη] χρη L, made from χρη by S.—με] γε Γ.—παθεῖν] L has μ written above π.

992 προτείνων, as in σκήψω προτείνων, putting the gods forward as authority for thy deed: ψευδεῖς τίθησ, thou makest them false,—i.e. responsible for thy fraud. (Not, 'makest them false prophets,' because Ph. will never go to Troy.) For the art. with the repeated word, cp. *O. C.* 277 καὶ μὴ θεοὺς τιμῶντες εἰτα τοὺς θεοὺς | μοῖραισ ποείσθε μῆδαιώς.

993 εἰληθεῖσ, because their oracle will be fulfilled: Ph. will be brought to Troy. Thus Od. parries the thrust given by ψευδεῖς τίθησ.—ἢ δ' ὁδοὺς: cp. *El.* 1501 πόλλ' ἀντιφωναίεσ, ἢ δ' ὁδοὺσ βραδύνετασ.

994 οὐ φημί.—ἐγὼ δὲ φημί. So Gernhard. The MSS. have οὐ φημί ἔγωγε.—φημί. Now, φημί could stand thus alone, if it were the answer to a question, φησὶ ἢ οὐ φησὶ; but not here, where two persons are opposed to each other. Cp. *O. C.* 840 ΧΟ. χαλᾶν λέγουσ ΚΡ. σοὶ δ' ἔγωγ' ὀδοικορεῖν.—πα

995 τάλασ = δεῖ παθεῖσθαι τάδε. Cp. 2543

995 ἢ δ' ἡμᾶσ μὲν: cp. 965. These 'is' show the speaker's bitter sense while he is not inferior to his enemy

in point of birth, he has been superior to him in such deeds as become an ἐλεύθεροσ. It was Odysseus, not Philoctetes, who had gone to Troy, only 'when brought under the yoke' (1025).

997 Ζ. τοῖσ ἀρίστοισιν is far better here than τοῖσ ἀριστεύουσιν, in which the idea of rank partly obscures that of personal prowess.—κατασκάψαι: cp. *O. C.* 1421 πάτρασ κατασκάψασθαι: *ib.* 1318 κατασκαφῆ...δῆλώσασ.

999 Ζ. οὐδέποτε γ': Ar. *Pax* 109 μὲ τὸν Διόνυσον οὐδέποτε [ἴστωσ γ' ἐμοσ.—πᾶν...κακόν: cp. *El.* 615 χωρεῖν ἂν εἰσ τᾶν ἔργων.—γῆσ τὸδ' αἰπεινὸν βάθρον = τὸδε γῆσ αἰπεινῆσ βάθρον (952), this pedestal of (=consisting in) a steep land, i.e. the island, with its sheer cliffs, on which he is standing. Cp. *As.* 859 ὦ γῆσ ἱερὸν οὐκείασ πέδον | Ζαλαμίνοσ, ὦ πατρῶοσ ἐστίασ βάθρον (cp. *ib.* 135), where, as here, the whole island is the βάθρον.

1001 ἐργασείουσ: Cp. *Tr.* 1232 ἐργασείουσ: *As.* 326 δρασεῖουσ: fr. 900 ἀκουεῖουσ. The only other examples in Tragedy are Eur. *Phoen.* 1208 δρασεῖουσ: *H. F.* 628 φευξείουσ.

Sheltering thyself behind gods, thou makest those gods thine.

OD. Nay, true prophets.—Our march must begin.

PH. Never! OD. But I say, Yes. There is no help for it.

PH. Woe is me! Plainly, then, my father begat me to be a slave and no free man.

OD. Nay, but to be the peer of the bravest, with whom thou art destined to take Troy by storm, and raze it to the dust.

PH. No, never,—though I must suffer the worst, while I have this isle's steep crags beneath me!

OD. What would'st thou do? PH. Throw myself straight-way from the rock and shatter this head upon the rock below!

OD. Seize him, both of you! Put it out of his power!

PH. Ah, hands, how ill ye fare, for lack of the bow that ye loved to draw,—yon man's close prisoners!—(A thou who canst not think one honest or one generous thought,

1000 *ἔως* L, after which γ' has been erased. *ἔως* γ' Triclinius, Blaydes, Cavallin.
 1002 Hermann conj. *πέτρας ἀνωθεν τῆσδ' ἐταυμάξω πρῶν*. 1008 *ἑυλλάβετον*
αὐτὸν Bernhardt: *ἑυλλάβει'* αὐτὸν L: *ἑυλλάβετέ* γ' αὐτὸν A: *ἑυλλάβετε* τούτων Tri-
 clinius: *ἑυλλάβει'* ἀρ' αὐτὸν Wecklein (*Arts* p. 33) and Hartung: *ἑυλλάβει'*, ἀγ',
αὐτὸν Burges: *ἑυλλάβετε*, *σαῖται* Hense: *ἑυλλάβει'*, ἀγ', οὐτοι Cavallin: *ἑυλλάβει* τις
αὐτὸν Bergk: *ἑυμάρφατ'* αὐτὸν M. Schmidt.

1002 *πέτρα*, locative (rather than instrum.) dat. with *ἐταυμάξω*: cp. *O. T.* 1266 *ἐπεὶ δὲ γῆ | ἔκειτο*.—*πέτρας*, from the rock, with *πρῶν*: cp. 613, 630. Such a use of the simple gen. with *τίπτειν* would be somewhat harsh, were there nothing in the context to explain it; but here the adv. *ἀνωθεν*, 'from above,' placed between *πέτρας* and *πρῶν*, prevents any obscurity. (*ἀνωθεν* cannot be a prep. governing *πέτρας*, since it could mean only, 'above the rock.')

CP. *Tr.* 782 (where *Lichas* is hurled from the cliff) *κρατὸς διασπαρέντος αἵματός θ' ὀμοῦ*.

1008 *ἑυλλάβετον αὐτὸν* is far the best correction of L's *ἑυλλάβει'* αὐτὸν. The addition of *τε* to *ἑυλλάβετε* was a feeble makeshift, and cannot be excused by assuming that the attendants had taken the initiative, so that their master merely says, 'Yes, seize him.' The use of the dual—'Seize him, you two men'—is the more natural here, since each grasps one of his arms. CP. *O. C.* 1437 *μέεσθε δ' ἦδη, χαίροντόν τ'* (as here, in 1054, we have the plur.): so in *Ar. Plut.* 76 the imperat. dual *ἀκούετε* follows *μέεσθε* in 75. Other Attic examples of the imperat. dual are *Ar. Av.* 107 *ἐτραπῶν*: *Plat. Euthyd.* 294 c *ἐπιπέλατον*.

In Homer it is frequent (*Il.* i. 322; 7. 279; 8. 186, 191; 20. 115; 23. 443; *Od.* 4. 60).

μή 'πὶ τῶσδ': for this *ἐπὶ* with dat. (*penes eum*), cp. *O. C.* 66 ἢ 'πὶ τῷ πλῆθει λόγος; *El.* 1431.

1004 *εἰ ὡς χεῖρες*: his arms have been seized by the two attendants, one of whom stands on each side of him: but we are not to infer from 1016 (*συνδήσας*) that he was actually bound. CP. 1054. *Heracles* in *Tr.* 1089 uses a similar apostrophe; *ὡς χεῖρες, χεῖρες κ.τ.λ.*—*ἐν χεῖρα*: for *ἐν*, denoting circumstance, cp. 185 n.—*συνθρήμεναι*: cp. *Ant.* 432 *σὺν δέ νιν | θηρήμεσ' εὐθύς*.

1006 *ὡς μηδὲν ἔγχε... φρονῶν*. The phrase *οὐδὲν ἔγχε* was a common one in Attic, and is often used by Eur., though never by Aesch., and only here by Soph. It is thrice combined with *φρονεῖν* by Eur.,—twice to denote malevolence; fr. 496 *οὐδὲν δοκοῦσιν ἔγχε ἀνδρῶν φρονεῖν*: fr. 821 *ὡς ἔγχεσσι οὐδὲν φασὶ μητρικὰ φρονεῖν | ὑβόουσι πασι*: and in *Androm.* 448 to describe the dishonesty of Spartans,—*δικτὰ κοῦδὲν ἔγχε ἀλλὰ πᾶν πέριξ | φρονούστας*.—*μηδὲν ἔγχε*, the generic *μή*: i. e., the man is of the kind to have no sound thoughts: cp. 409 *μηδὲν δίκαιον*, n. This use of *μηδὲν* (instead of

οὐκ αὖτε ὑπέλαθες, ὡς μὲ ἐπιθράσω, λαβὼν
 πρόβλημα σαυτοῦ ταῦτα τόδ' ἀγνώτ' ἐμοί,
 ἀσπίδι μὲν σοῦ, καταπίοντα δ' ἐμοί,
 ὅς σὺ δὲν ἦδει πληρὸν τὸ πρόσταχθῆν ποιεῖν,
 ἡγήλας δὲ καὶ νῦν ἐστὶν ἀλγευῶς φέρων
 αὐτὸς ἐξήμαρτεν οἷς τ' ἐγὼ παθον.
 ἀλλ' ἡ κακὴ σὴ διὰ μυχῶν βλέπουσ' αἰεὶ
 ψυχὴν νιν ἀφυσά τ' ὄντα κοῦ θέλουσ' ὅμως
 προὔριδαξεν ἐν κακοῖς εἶναι σοφόν.
 μὲν νῦν ἐμ', ὧ δύστηνε, συνιδήσας νοεῖς
 σπινθῆρα ἀπ' ἀκτῆς τῆσδ', ἐν ἧ με προὔβαλον
 ἐφίλον ἔρημον ἀπολιν ἐν ζῶσιν νεκρόν.
 οἴοιο· καὶ σοὶ πολλάκις τόδ' ἠξάμην.
 ἀλλ' οὐ γὰρ οὐδὲν θεοὶ νέμουσιν ἠδὺ μοι,
 σὺ μὲν γέγηθας ζῶν, ἐγὼ δ' ἀλγύνομαι
 τοῦτ' αὐθ' ὅτι ζῶ σὺν κακοῖς πολλοῖς τάλας,
 γελῶμενος πρὸς σοῦ τε καὶ τῶν Ἀτρέως
 διπλῶν στρατηγῶν, οἷς σὺ ταῦθ' ὑπηρετεῖς.

rhyme ←

1010

1015

1020

1007 οἶ' αἰ μ' Hermann: οἶά μ' L (with most MSS.): οἶως r (and Porson *Adv.* p. 201): οἶσι μ' Triclin.: οἶον μ' Blaydes.—ὡς μ' MSS. (Γ has γρ. ὁ written above): Wakefield conj. θς μ', and so Dindorf. 1010 ἡδεῖ L: ἦδει Lind. 1012 οἷς r' αὐτῶν] οἷς αὐτῶν Γ.—παθον] πάθον MSS. 1014 ἀφυσά Lud. Dindorf: ἀφυσῆ

ὁδόν) here would probably sound the more natural, since the same combination oft. occurred in phrases with the *inf.*: as Eur. *Ph.* 200 ἡδοῖη δέ τις | γυναιξὶ μηδὲν ὕγιες ἀλλήλαις λέγειν: fr. 660 ἀλλῃ δ' ἀρίσκει μηδὲν ὕγιες ἐκ φρονῶν | λέγοντι πείθειν τοὺς πέλας τάλμη κακῆ: Ar. *Plut.* 30 τὸ μηδὲν ἀσκεῖν ὕγιες.
 ελευθῆρον = ελευθέριον: Tr. 63 δοῦλη μὲν, εἰρηκεν δ' ελευθῆρον λόγον: fr. 855 εἰ σώμα δοῦλον, ἀλλ' ὁ νοῦς ελευθῆρος.
 1007 οἶ' αἰ μ' ἐπιθράσω: Odyseus had 'stolen upon' Ph. before, when he contrived that he should be left on Lemnos: cp. 204, 407 ff. Thus οἶ' αἰ μ' is the best and simplest correction of L's οἶά μ'. But Nauck is too hasty in saying that οἶως μ' is impossible, because the adv. was always οἶον or οἶα. In Ar. *Vesp.* 1362 f., certainly, ἔ' αὐτὸν τυθάσω νεαυκῶς | οἶως τοῦθ' οἶτος ἐμὲ πρὸ τῶν μυστηρίων, the *v. l.* οἶως is tenable: but in *Al.* 923 οἶως ὧν οἶος ἔχεις is beyond fair suspicion. And in Apoll. Rhod. 4.

786 οἶως is much more probable than οἶη.—ἐπιθράσω: cp. O. T. 386 λάθρα μ' ὑπελθῶν: cp. ὑποτρέχειν. Ovid *Ars amat.* 1. 742 *Si tibi laudanti credidisti, ipse subit* ('supplants thee').
 1008 πρόβλημα, a screen: Plat. *Soph.* 261 λ (a sophist is *δυσθήρευτος*), φαίνεται γὰρ ὅν προβλημάτων γέμειν (to have a large supply of outworks), ὧν ἐπειδὴν τι προβάλλῃ, τοῦτο πρότερον ἀναγκαῖον διαμάχεσθαι πρὶν ἐπ' αὐτὸν ἐκείνον ἀφικέσθαι.
 1009 εἰ ἀνείπον μὲν σοῦ, too good for thee: cp. οὐκ ἴσως αἰσ= 'greater,' οἷχ ὁμοῖος αἰσ= 'more important': O. T. 810 n. Wakefield cp. Ter. *Phorm.* 2. 2. 28 *te indignas sequi dignas contumelias | Numquam cassavi dicere hodie.* For the emphatic place of σοῦ, cp. 907 δρῶς (n.).—ὁδόν ἦθε πλὴν κ.τ.λ., i.e., 'had no ideas' beyond obedience to orders: a freq. phrase in Comedy (Ar. *Av.* 19, *Ran.* 740, etc.).
 1011 εἰ καὶ νῦν, already, though the time for remorse has been short.—οἷς=

how hast thou once more stolen upon me, how hast thou snared me,—taking this boy for thy screen, a stranger to me,—too good for thy company, but meet for mine,—who had no thought but to perform thy bidding, and who already shows remorse for his own errors and for my wrongs. But thy base soul, ever peering from some ambush, had well trained him,—all unapt and unwilling as he was,—to be cunning in evil.

And now, wretch, thou purpolest to bind me hand and foot, and take me from this shore where thou didst fling me forth, friendless, helpless, homeless,—dead among the living.

Alas!

Perdition seize thee! So have I often prayed for thee. But, since the gods grant nothing sweet to me, thou livest and art glad, while life itself is pain to me, steeped in misery as I am,—mocked by thee and by the sons of Atreus, the two chieftains, for whom thou doest this errand.

MSS. *θελονθ'* *θελων θ'* L, made from *θελονθ'* (for nothing indicates that the 1st hand meant *θελων θ'*). 1017 *προύβαλον*] *προύβαλον* Γ. 1018 *ἀπολιν*] Wakefield conj. *ἀπορον*. 1019 *καί σοι*] Wakefield conj. *καίτοι*.—*ἠξέμαην* L, with *eu* written over *ἦν* by 1st hand. 1022 *σοῦ τε τ: σοῦ γε L*.

τοῖσι (causal dat.) *ἄ*.—*παθον*: cp. *φάση* *Ἀντ.* 457 n.

1018 *Ξ* *διδ* *μυχῶν βλέπουσ'*, peering forth through (the obscurity of) the secret places from which it watches. Cp. *Ττ.* 914 *λαθραῖον ὄμμ' ἐπεσκιασμένη φρούρον*: *Ελ.* 490 *δεινοῖς κρυπτομένα λόχοις* ('*Ερινύς*). Plat. *Κεφ.* 519 *Α ἡ σῶμα ἐν-νερόηκας, τῶν λεγομένων ποτηρῶν μὲν, σοφῶν δέ, ὡς δριμύ μὲν βλέπει τὸ ψυχάριον καὶ ὀξέως διορά ἐφ' ἄ τέτραπται...*; The words are illustrated by the keenness with which Odysseus had seized, and used, the weak side of the youth's character,—his desire for glory (113—120).

ἀφῶ. When *-α* is preceded by *ε*, the contr. is *-αῖ*, as *ἐνδῆα*: when by *ι* or *υ*, it is alternatively *-ιᾶ* or *-ιῆ*; *-υᾶ* or *-υῆ*. Of the alternative forms, those with *α* were the standard Attic down to about 350 B.C.: thus *Εῶφῶ* is attested by an Attic inscription of 356 B.C. Afterwards the forms with *ῆ* prevailed. Cp. Meisterhans, p. 66, who cites Moeris p. 316: *ὄγιᾶ Ἀττικῶς, ὄγιῆ Ἑλληνικῶς*.—*πρὸν-διδάξεν* implies *gradual* teaching: cp. 538 *πρὸμαθον*: *Αι.* 163 *γνώμας προδιδάσκειν*.

1016 *Ξ* *συνδήσας* with *ἄγειν*. He anticipates such an indignity from the fact that the two attendants are still holding his arms (1005).—*προύβαλον* is an exceptional use of the midd. in this sense:

but cp. Her. 6. 101 *ἔκτους... ἐξεβάλλοντο* (put them ashore). The word is much stronger than *ἐξέθηκ'* (5), or *προθέτης* (268): like *ἐρριψαν* (265), it implies ruthless scorn: cp. *Αι.* 830 *βιθῶ κισὶν πρόβλητος*.—*ἀπολιν*: cp. *Ο. C.* 1357 *κῆθηκας ἀπολιν*. To have no *πόλις* was to be an outcast from human society. It is the Homeric *ἀφρήτωρ, ἀθίμστος, ἀνάστιος* (*Π.* 9. 63).

1020 *θεολ*: for the synzesis, cp. 1036, *Ο. C.* 964 n.

1022 *Ξ*. Seyffert puts a comma after *ζῶ*, and takes *σὺν κακοῖς πολλοῖς* with *γελώμενος* ('mocked, in addition to my woes'). This punctuation, he argues, is necessary to the sense; for *Ph.* means that life itself (a joy to others) is a pain to him; whereas, if *σὺν κακοῖς πολλοῖς* be joined with *ζῶ*, *Ph.* will merely say that his pain consists in the *misery* of his life. Cavallin adopts this view. The answer to Seyffert's dilemma is, I think, that *σὺν κακοῖς πολλοῖς* is not merely an adverbial qualification of *ζῶ* ('live miserably'), but is here equivalent to *κακοῖς πολλοῖς συνῶν* ('live,—in company with many woes'). There is no objection to a comma after *ζῶ*, provided that there be one after *τάλας* also; but it seems unnecessary. For *σὺν*, cp. 268 n.—*τῶν Ἀτρείωσ' στρατηγῶν*: cp. 943 n.

1025

καίτοι σὺ μὲν κλοπῇ τε κἀνάγκη ζυγείς
 ἔπλεις ἅμ' αὐτοῖς, ἐμὲ δὲ τὸν πανάθλιον
 ἐκόντα πλεύσανθ' ἑπτὰ ναυσὶ ναυβάτην
 ἄτιμον ἔβαλον, ὡς σὺ φῆς, κείνοι δὲ σέ.
 καὶ νῦν τί μ' ἄγετε; τί μ' ἀπάγεσθε; τοῦ χάρω;
 ὅς οὐδέν εἰμι καὶ τέθνηχ' ὑμῖν πάλαι
 πῶς, ὦ θεοῖς ἔχθιστε, νῦν οὐκ εἰμί σοι
 χωλός, δυσώδης; πῶς θεοῖς *ἔξεσθ', *ὀμοῦ
 πλεύσαντος, αἰθὲν ἱερά; πῶς σπένδευ ἔτι;
 αἴτη γὰρ ἦν σοι πρόφασις ἐκβαλεῖν ἐμέ.

1030

1025 [βαλον] Dindorf (after Dübner) says that L has *εκβαλον* here,—a statement which is repeated by Blaydes, Cavallin, and Mekler. This is incorrect: L has *εβαλον* (see Autotype Facsimile, p. 91 A, l. 5 from bottom). The error perh. arose from the resemblance of L's β to κ: see cr. n. on *Ant.* 1098.—[ὡς] Hartung conj. *οὐδ.*—*δὲ σέ* L. The 1st hand wrote *δὲ σε*, which S corrected. 1026 *τί μ' ἄγετε;*] Nauck conj. *τί δράτε;*; Schubert, *τί μέτε;*; 1032 *ἔξεσθ'* Pierson: *εἴξεσθ'* MSS. (*ἔξεσθ'* the corrector of V).—Brunck gives *ἔξεσθ'* ('id est, *δυσήγεσθε*'—as if it could stand for *ἔξετε*): Herm., *εἴ' ἔστ'*. Wakefield conj. *ἔξεσι*:

1025 κλοπῇ τε κἀνάγκη ζυγείς, brought under the yoke (of military service) by stratagem and compulsion. For ζυγείς, cp. Aesch. *Ag.* 841 *μόνος δ' Ὀδυσσεύς, ὅσπερ οὐχ ἑκὼν ἔπλει, | ζευχθεὶς ἔτοιμος ἦν ἐμοὶ σειραφόρος*. Odysseus was in Ithaca when he was called to the war, and feigned madness. Palamedes, the envoy of the Greeks, found him ploughing with an ox and an ass yoked together, and placed the infant Telemachus in front of the plough; when Odysseus betrayed his sanity by stopping. As in the case of Solomon's judgment, the typically shrewd man relied on his conviction that art could be surprised by nature. Cp. Lycophron 815 ff., where Cassandra says to Odysseus, *ὦ σχέτλι', ὅτι σοι κρείσσον ἦν μίμνεν πάτρα* (in Ithaca) | *βοηλατοῦντι...* | *πλασταῖσι λίσσῃσι μηχαναῖσι ὀλοστημένῳ*. Tzetzes *ad loc.*, and Hyginus *Fab.* 95, tell the story. In Ovid *Mét.* 13. 34 Ajax contrasts himself with Odysseus:—*An quod in arma prior nullogue sub indica veni | Arma neganda mihi? Potiorque videbitur ille | Ultima qui cepit, detractavitque furore | Militiam ficto: donec sollertior isto, | Sed sibi inutilior, timidus commenta relexit | Naupliades animi, vitataque traxit in arma?* Sophocles wrote an *Ὀδυσσεὺς Μαυρόμαυρος* on this theme. According to *Od.* 14.

115 ff. Agamemnon and Menelaus brought Odysseus from Ithaca to Troy by persuasion.

1027 *ἑπτὰ ναυσὶ*, the 'sociative' use of the dat., to denote attendant circumstance: cp. *El.* 704 *ἔκτος ἐξ Αἰτωλίας | ξανθαῖσι πύλοις*. Xen. *An.* 3. 2. 11 *ἐλθόντων...Περσῶν...καμπληθεὶ στόλῳ*. The poet follows *Il.* 2. 718 *τῶν δὲ Φιλοκτήτης ἦρχεν, τῶν δὲ εἰδώς, | ἑπτὰ πειῶν*.

1028 *ἔβαλον* = *προῖβαλον*: cp. *Ai.* 1333 *ἀθαπτον...βαλεῖν* (and *id.* 1309).—*ὡς σὺ φῆς κ.τ.λ.*: Blaydes (who compares *Ar.* 77. 801 *ἡμῖς μὲν γὰρ φάμεν ὑμῖς, | ὑμῖς δ' ἡμῖς*) asks how Philoctetes could know this. We can only suppose that, before he was put on shore at Lemnos, the decision was announced to him by the Atreidae, who laid the responsibility on Odysseus. It was he who actually put Philoctetes ashore; and, when doing so, he may have cast the blame on his superiors,—as he does in v. 6. The occasional visitors to Lemnos (307) cannot well have been Ph.'s informants, since the Atreidae and Odysseus would not court notoriety for their deed (cp. 257).

1029 *εἰ ἄγετε*, take me away,—referring to the use of physical force; *ἀπάγεσθε*, carry me with you,—referring to their ulterior purpose. For the midd.,

Yet thou sail^{est} with them only when brought under their yoke by stratagem and constraint; but I—thrice-wretched that I am—joined the fleet of mine own accord, with seven ships, and then was spurned and cast out—by *them*, as thou sayest, or, as they say, by thee.

And now, why would ye take me? why carry me with you? for what purpose? I am nought; for you, I have long been dead. Wretch abhorred of heaven, how is it that thou no longer findest me lame and noisome? How, if I sail with you, can ye burn sacrifices to the gods, or make drink-offerings any more? That was thy pretext for casting me forth.

Canter, ἀρεσθ' : Wecklein, εἰσεσθ' : Nauck, τλήσεσθ' (and so Cavallin). Blaydes gives πῶς ἡμοῦ ἔϊσταται θεοῖς.—ἡμοῦ MSS. (γρ. ὁμοῦ Γ). ὁμοῦ Gernhard, Seyffert, Wecklein. 1088 πλεῖσταντος] Nauck conj. παρόντος (and formerly, φεύγοντος); Burges, πλεῖσταντος; Pierson, κλαύσαντος; Hartung, στένοντος. Mekler gives ἔξεσθ' ἐμὲ | λεύσαντρά σ' αἰθω.—ἐπερ] ἐπερ Dindorf. 1084 αὐτῆ] αὐτῆ L. Mollweide rejects this verse.

cp. 613, 988.—εὐδὲν ἔμῃ : cp. 951.—τένονθ' ἔμῃ, dat. of relation, meaning here, 'so far as it rested with you to kill me.' Cp. *O. C.* 429 ἀνάστατος | αὐτοῖν ἐπέμψθη (n.). *Al.* 1128 θεοὶ γὰρ ἐκασίηαι με, τῷδε δ' ὀχουαί.

1081 ε. σοι, 'in thy sight,' ethic dat. : cp. *O. T.* 40 κράτιστον πάσῃ : *Ani.* 904 n.—δυσώδηρ. This word might suggest that it was the presence of Ph. *in the same ship* which the Greeks found insupportable. But the poet cannot have meant that. Chryse was imagined by him as close to Lemnos (fr. 352); and Ph. would have been put on board one of his own ships (1027). *δυσώδηρ* must refer, then, to his presence at the sacrifices in Chryse, which his cries interrupted (cp. 8, n.). Sophocles probably took this touch from the *Cypria*—the epic prelude to the *Iliad*—in which it was said that Ph. was bitten at Tenedos, where the Greek warriors were feasting, and then διὰ τὴν δυσσομίαν ἐν Ἀθηνῶν κατελέσθη (Proclus *Chrest.* p. 475 ed. Gaisford).

πῶς...ἔξεσθ', ὁμοῦ κ.τ.λ. The MSS. have πῶς...εἰσεσθ', ἡμοῦ. For εἰσεσθ' only two senses are possible : (1) 'you' to sacrifice. The pres. inf. could stand : cp. Aesch. *Ag.* 933 ἠέλω θεοῖς δέστας ἄν ὦσ' ἔρδειν τάδε. But here the question is of actual sacrificing, not of vowing to do so at a future time. (2) 'How will ye boast that ye sacrifice?'—a way of saying,

'how will ye be able' to do so. But such a phrase would be peculiarly awkward when the other sense of εἰσεσθε would necessarily be suggested by θεοῖς, αἰθω, στένδω. Thus the context condemns εἰσεσθ'. With regard to the conjecture ἔξεσθ' it should be noted that its probability is confirmed by that of the further conjecture, ὁμοῦ instead of ἡμοῦ. The traditional εἰσεσθ' ἡμοῦ might, indeed, have arisen from ἔξεσθ' ἡμοῦ, but would have been a still easier corruption of ἔξεσθ' ὁμοῦ. Given θ', the proximity of θεοῖς would suggest to a scribe that εἰσεσθ' must be a blunder for εἰξεσθ'. The corruption of ἔξεσθ' into εἰξεσθ' occurred earlier, we may infer, than that of ὁμοῦ into ἡμοῦ. And this inference is supported by the fact that a tradition of ὁμοῦ as a current *v. l.* is preserved in Γ, while the only trace of ἔξεσθ' appears to be a correction (prob. conjectural) in V.

Against ἔξεσθ' it has been objected that the fut. is required. But Ph. is ironically repeating what the Greek chiefs said long ago, and is supposing that he is once more their comrade. 'When I have once sailed with you, how can ye sacrifice?' With ὁμοῦ πλεῖσταντος, ἡμοῦ is easily understood : cp. *Tr.* 803 τοσαύτ' ἐπισκήσαντος (sc. αὐτοῦ) : Plat. *Parm.* 137 C ἐμὲ γὰρ λέγειν τὸν νεώτατον λέγων. ἄλλ' ἐρώτα ὡς ἀποκρουομένου (sc. ἐμοῦ).

- κακῶς ὀλοισθ'· ὀλείσθε δ' ἡδικηκότες 1035
 τὸν ἄνδρα τόνδε, θεοῖσιν εἰ δίκης μέλει.
 ἔξοιδα δ' ὡς μέλει γ'· ἐπεὶ οὔ ποτ' ἂν στόλον
 ἐπλεύσατ' ἂν τόνδ' οὔνεκ' ἀνδρὸς ἀθλίου,
 • εἰ μὴ τι κέντρον θεῖον ἦγ' ὑμᾶς ἐμοῦ.
 ἀλλ', ὦ πατρία γῆ θεοὶ τ' ἐπόψιοι, 1040
 τεύσασθε τεύσασθ' ἀλλὰ τῷ χρόνῳ ποτὲ
 ζύμπαντας αὐτοῦς, εἴ τι καμ' οἰκτίρητε·
 ὡς ζῶ μὲν οἰκτρῶς, εἰ δ' ἴδοιμ' ὀλωλότας
 τούτους, δοκοῖμ' ἂν τῆς νόσου πεφευγένοι.
 ΧΟ. βαρὺς τε καὶ βαρεῖαν ὁ ξένος φάτιν 1045
 τῆνδ' εἶπ', Ὀδυσσεῦ, κοῦχ ὑπέικουσαν κακοῖς.
 ΟΔ. πόλλ' ἂν λέγειν ἔχοιμι πρὸς τὰ τοῦδ' ἔπη,
 εἴ μοι παρῆκοι· νῦν δ' ἐνὸς κρατῶ λόγου.
 οὐ γὰρ τοιούτων δεῖ, τοιούτός εἰμ' ἐγώ·
 χῶπου δικαίων κάγαθῶν ἀνδρῶν κρίσις, 1050
 οὐκ ἂν λάβοις μου μᾶλλον οὐδέν' εὐσεβῆ.
 νικᾶν γε μέντοι πανταχοῦ χρήζων ἔφην,
 πλῆν εἰς σέ· νῦν δὲ σοί γ' ἐκὼν ἐκστήσομαι.

1035 *ὀλείσθε δ'* Brunck: *ὀλοισθε δ'* mss. (*ὀλοισθ'* Γ, which illustrates the origin of the error). 1037 *ἔξοιδα δ'* L: *ἔξοιδά γ'* A, Γ, etc.: *ἔξοιδά τ'* Harl.—*ἐπεὶ οὔ ποτ'* A: *ἐπ' οὔ ποτ'* L: *ἐπεὶ γε κοῦ ποτ'* K: *ἐπεὶ γ' εἶπ' οὔ ποτ'* B. Triclinius wrote *ἐπεὶ οὐτ' ἂν στόλον* (assuming hiatus). 1039 Brunck prints a comma after *ὑμᾶς*, taking *ἐμοῦ* with *ἀνδρὸς ἀθλίου* in 1038.—Nauck rejects this v. 1043 *ὦς*] Reiske conj. *ὦς*. 1046 *ὑπέικουσαν* made from *ὑπέκουσαν* in L. 1048 *ἐνὸς κρατῶ λόγου*] For *ἐνὸς*

1035 *ζ*. *ὀλοισθ'*· *ὀλείσθε δ'*: Blaydes cp. Ar. *Tk.* 887 *κακῶς ἄρ' ἔβόλοιο· κέφαλα γ' ἐτι* [*γέ τοι vulg.*].—*θεοῖσιν*, —: cp. 1020.

1037 *ζ*. *ὦς*· *γ'*: *γ'* emphasises the verb, cp. 660.—*ἐπεὶ οὔ ποτ'*: for this synizesis, cp. 446 n.—Philoctetes has not found the gods kindly: cp. 254, 452, 1020. But the very fact that Odysseus and his comrade have taken the trouble to visit Lemnos shows that at least the gods have some care for justice. Maimed as Ph. is (*ἀνθρώπος ἀθλίον*), he is not one whom those pitiless warriors would have sought, had not the gods driven the sense of need for him like a goad into their souls. The Greeks must be failing at Troy; and their failure is the proof that the gods are just.

1039 For the place of *τι*, cp. 104 n.—*κέντρον*... *ἐμοῦ*, the sting of need for me. The objective gen. is like that after

ἐπιθυμία, since *κέντρον*, like *ὀστρὸς*, was constantly associated with that idea. Plat. *Rep.* 573 E *ὡς περ ἐπὶ κέντρων ἐλαυνόμενοι τῶν ... ἐπιθυμιῶν ... ὀστράων* ('rage'). Eur. *Hipp.* 39 *κέντρον ἔρωτος*: *ib.* 1303 *δηχθῆναι κέντρον* ('*Ἀφροδίτης*'). So an objective gen. can follow *ὀστρὸς* when it means *ὀστρώδης ἐπιθυμία*: *Anthol.* II. 389. 4 *μὴ σέ γ' ἀπειραίστων ὀστρὸς ἐλη κτεάνων*.

1040 *θεοὶ τ' ἐπόψιοι*, gods who look upon the deeds of men, noting the good and the evil. The name *ἐπόψιος* was specially given to Zeus,—primarily in reference to the fact that, as *ὕψιστος*, he was so often worshipped on mountain summits,—as on Parnassus, Cithaeron, Parnes, Hymettus, Ida, the heights near Cenaeum (*Tr.* 238 n.), etc. Hence his epithets *ἐπάκριος*, *ἀκραιός*, and in Boeotia *καραιός*.

Thus the invocation of *πατρία γῆ*, in

Miserably may ye perish!—and perish ye shall, for the wrong that ye have wrought against me, if the gods regard justice. But I know that they regard it; for ye would never have come on this voyage in quest of one so wretched, unless some heaven-sent yearning for me had goaded you on.

O, my fatherland, and ye watchful gods, bring your vengeance, bring your vengeance on them all,—at last though late,—if in my lot ye see ought to pity! Yes, a piteous life is mine; but, if I saw those men overthrown, I could dream that I was delivered from my plague.

CH. Bitter with his soul's bitterness are the stranger's words, Odysseus; he bends not before his woes.

OD. I could answer him at length, if leisure served; but now I can say one thing only. Such as the time needs, such am I. Where the question is of just men and good, thou wilt find no man more scrupulous. Victory, however, is my aim in every field,—save with regard to thee: to thee, in this case, I will gladly give way.

Schneidewin conj. *ἐκῶν*: F. W. Schmidt, *ἀπεις*. Wecklein, *νῦν δ' ἐπὶς καιρὸς λόγου*. 1049 οὐ γ: οὐ L.—*τοιούτων*] Nauck conj. *παυούργων*. 1051 λάβοις μου γ: λάβοις (without μου) L. 1052 *χρήζω*] γο. *κρείσσων* L in marg. 1055 *νῦν δὲ σοὶ γ' ἐκῶν*] Bergk conj. *σοὶ δὲ νῦν γ' ἐκῶν*: Blaydes, *σοὶ δὲ νῦν ἐκῶν*.

connection with *ἐπόψιος*, is peculiarly appropriate for Ph., in whose country Zeus was worshipped on Oeta (cp. 728 n.). The secondary sense of *ἐπόψιος*—'watching over' human life—is associated with the first by Callimachus in his Hymn to Zeus, 82 ff.: *δῶκας δὲ πολλοῖσθε φυλασσέμεν*: *ἕτεο δ' αὐτὸς | ἄκρις ἐν πολλοῖσιν, ἐπόψιος αὖ τε βίησι | λαὸν ὑπὸ σκολιῆς, αὖ τ' ἔμπαλιν ἰθύνουσιν*. Apoll. Rhod. 2. 1125 *ἀπτόμεθα πρὸς Ζηνὸς ἐποψίου*: and *id.* 1182 *Ζεὺς αὐτὸς τὰ ἕκαστ' ἐπιδέρκεται* (as Soph. *El.* 175 *Ζεὺς δι' ἐφορᾷ πάντα καὶ κρατύνει*). As the vindicator of right, Zeus was also called *δικαιοσύνης, δάστωρ, τιμωρῆς*. Acc. to Hesych. s. v. *ἐπόψιος*, the epithet was also given to Apollo. But, next to Zeus, the deity whom *ἐπόψιος* most directly suggests is Helios *πανόπτης*,—*θεῶν σκοπὸς ἡδὲ καὶ ἀνδρῶν* (*Hom. Hym.* 5. 62).

1041 *τάισσθε*: cp. 959.—*ἀλλὰ τῷ χρόνῳ*: so in *El.* 1013; in *Tr.* 201 *ἀλλὰ σὺν χρόνῳ*. Cp. above, 950 n.

1042 *καῖμ'*: *i. e.*, 'me, on the other part': for this *καί*, cp. *O.* C. 53 *δο' οἶδα κάγῳ* (n.).

1044 *τῆς νόσου*: *Od.* 1. 18 *οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων*. Cp. *Ani.* 438 n.

1045 *εἰ βαρῆς*: 368 n.—*κοῦχ ὑπέκ.*: cp. *Ani.* 472 *εἴκειν δ' οὐκ ἐπίσταται κακοῖς* (n.).

1048 *παρεῖκος*, imperat., here = *σχολῆ εἴη*: Thuc. 3. 1 *προσβολαί... ἐγίγνωτο... δὴν παρεῖκος*.—*ἐνὸς κρατῶ λόγου*, 'I have the power (*i. e.*, leisure) to say only one thing.' Cp. *O.* T. 409 *ἴσ' ἀντιλέξαι*: *τοῦδε γὰρ κἀγὼ κρατῶ*.—Not, 'lay hold upon' one saying, *i. e.*, 'take my stand upon' it.

1049 *εἰ γὰρ*, prefacing the statement: 915.—*τοιούτων*, 'such or such' a man,—'any given kind' of person:—euphemistic for *δολιῶν*, or the like. Such a colloquial use of *τοιούτος* seems quite intelligible, since it could be interpreted by an expressive tone of the voice, or by a slight gesture. (Not, 'such as thou hast described.') It would be grievous to change *τοιούτων* into *πανούργων*, as Nauck proposes.—*κρίσις*, lit., trial, competition (*Tr.* 266 *πρὸς τόξῳ κρίσις*): the usual word would be *ἀγών*, but euphony would not permit it here.—*μὲν*: see n. on 47.

1052 *εἰ νικᾶν*: cp. 109, 134.—*ἦ μέντοι*: 93 n.—*εἰς σέ*, with regard to thee: *Ani.* 731 *εὐσπεῖν εἰς τοὺς κακοῦς*. Odysseus is resigned to Ph. carrying his

- ἄφετε γὰρ αὐτόν, μηδὲ προσψαύσῃτ' ἔτι
 ἔατε μιμνεῖν. οὐδὲ σοῦ προσχρήζομεν, 1055
 τά γ' ὄπλ' ἔχοντες ταῦτ'· ἐπεὶ πάρεστι μὲν
 Τεῦκρος παρ' ἡμῶν, τήνδ' ἐπιστήμην ἔχων,
 ἐγὰ θ', ὃς οἶμαι σοῦ κάκιον οὐδὲν ἂν
 τούτων κρατύνειν μηδ' ἐπιθύνειν χερί.
 τί δῆτα σοῦ δεῖ; χαῖρε τὴν Λῆμνον πατῶν. 1060
 ἡμεῖς δ' ἴωμεν· καὶ τάχ' ἂν τὸ σὸν γέρας
 τιμὴν ἐμοὶ νείμειεν, ἣν σὲ χρῆν ἔχειν.
- ΦΙ. οἴμοι· τί δράσω δύσμορος; σὺ τοῖς ἐμοῖς
 ὀπλοῖσι κοσμηθεῖς ἐν Ἀργείοις φανεῖ;
- ΟΔ. μὴ μ' ἀντιφώνει μηδέν, ὡς στείχοντα δῆ. 1065

1055 οὐδὲ σοῦ] οὐδεσού (sic) L. Of the later MSS. some have οὐδέ σοῦ, others οὐδέ σου. Wakefield conj. οὐτι σου. 1056 ἐπεὶ πάρεστι μὲν] For μὲν, Blaydes conj. δῆ. Wunder, ἐπέπερ ἐστι μὲν. 1057 Τεῦκρος παρ' ἡμῶν] Erfurd conj. καὶ Τεῦκρος ἡμῶν. 1058 ἐγὼ θ' MSS.: ἐγὼ δ' Benedict. 1059 μὴδ'] Nauck conj. ἡδ'.—ἐπιθύνειν MSS.: ἐπεθύνειν Nauck. 1060 τῆν] C. Walter conj. σῆν, and so Nauck.

point by staying in Lemnos.—ἐκστήσομαι, 'make way for' (and so, here, 'defer to'): Ar. *Kan.* 353 ἐφθμειὼν χρὴ κἀξίστασθαι τοῖς ἡμετέροις χοροῖσιν.

1054 ἔ ἀφετε γὰρ αὐτόν κ.τ.λ. The γὰρ confirms ἐκστήσομαι. 'I will yield; for (I now say) 'loose him.' Hence we may render, 'Yes, loose him.' Cp. 1004.—οὐδὲ σοῦ. If we wrote οὐδέ σου, then the stress would fall on προσχρήζομεν. '(We shall leave thee here.) Nor do we need thee.' This is possible. But it seems to extort a little too much from the verb: and σοῦ is also recommended by the contrast with τά γ' ὄπλ' in 1056.

1057 ἔ Τεῦκρος: II. 13. 313 Τεῦκρός θ', ὃς ἀριστος Ἀχαιῶν | τοξόσσην, ἀγαθὸς δὲ καὶ ἐν σταδίῳ ἄμμηρ. The words τήνδ' ἐπιστήμην express that skill with the bow was not a regular attribute of the Homeric warrior—whose ordinary weapon was the spear—but the special accomplishment of a few, such as Teucer, Meriones, Philoctetes. Cp. *Ai.* 1120, where Menelaus tauntingly calls Teucer ὁ τοξότης.—παρ' ἡμῶν. The addition of παρὰ, after πάρεστι, is unusual: but cp. Plat. *Phaedr.* 243 E οἱτοι παρὰ σοὶ μάλα πολλοῖον αἰεὶ πάρεστω: where Thompson rightly rejects Cobet's proposal (*Var. Lect.* p. 119) to delete πάρεστω and write πάρα σοι. It should be noticed that, both there and here, a slightly different shade of meaning is given by the pre-

sence of the prep.: i.e., πάρεστι Τεῦκρος ἡμῶν=simply, 'Teucer is with us': but πάρεστι Τεῦκρος παρ' ἡμῶν='Teucer is available, being with us.'—Teucer is at hand to serve us.—So in Plato *i.c.*, 'he is at your command,—quite near you.' παρῆναι παρὰ τινος, though rare, is parallel with σὺν δίκη συνῆναι (*El.* 610 f.), ἐρεῖναι ἐν τινι (*O. C.* 115 f.), and similar to πάρος τινὸς προτιθεσθαι (*ib.* 418).

1058 ἔ ἐγὼ θ'. After πάρεστι μὲν Τεῦκρος, the regular constr. would have been πάρεμι δὲ ἐγώ. But, having omitted to repeat the verb, the poet has written ἐγὼ θ', since ἐγὼ δ' would now have been awkward. Cp. *Ani.* 1162 σῶσας μὲν... | λαβὼν τε (n.).

μηδ' ἐπιθύνειν. The Ionic and Epic form ἰθύνω, though unknown to Comedy or classical prose, occurs in our MSS. of Aesch. and Eur.,—and not in lyrics only. Some edd. now always give εἰθύνω in Trag.; unnecessarily, I think.

After a verb of thinking or saying, οὐ is the ordinary negative with the inf.: but μη sometimes occurs (*O. T.* 1455 n., 2nd ed.). Here the question is, why the second inf. should have μηδ', when οὐδὲν precedes the other. Two answers are possible. I place first that which seems to me right. (1) οὐδὲν belongs to κἀκίον only, and not to κρατύνειν. Thus there is no incongruity between οὐδὲν and μηδέ, since only μηδέ belongs to an inf.

Yes, release him, lay no finger upon him more, let him stay here.—Indeed, we have no further need of thee, now that these arms are ours; for Teucer is there to serve us, well-skilled in this craft, and I, who deem that I can wield this bow no whit worse than thou, and point it with as true a hand. What need, then, of thee? ~~Pace thy~~ ~~Teemnos~~, and joy be with thee! We must be going. And perchance thy treasure will bring to me the honour which ought to have been thine own.

PH. Ah, unhappy that I am, what shall I do? Shalt *thou* be seen among the Argives graced with the arms that are mine?

OD. Bandy no more speech with me—I am going.

1001 γέρας] Herwerden conj. κέρας. 1002 ἦν σ' ἐχρῆν MSS. (ἦν ἐχρῆν σ' T): ἦν σὲ χρῆν Ellendt. 1004 φανεῖ;] φανῆι; L.—Mekler conj. δπλοῖς ἐν Ἀργείοισι κοσμηθεῖς φανεῖ; 1008 ὦσ] In L the σ has been added by S.

This may be seen by supposing an equivalent phrase substituted for σοῦ κάκιον οὐδέν: e.g., οἶμαι ὁμοῖα σοὶ τούτων ἂν κρατύνειν, μηδὲ χεῖρον ἐπιθύνειν. Schneidewin cp. Plat. Prot. 319 B ὅθεν δὲ αὐτὸ ἡγούμαι οὐ διδακτὸν εἶναι, μηδ' ὅπ' ἀνθρώπων παρασκευαστὸν ἀνθρώποις, θραύεις εἰμι εἰπαῖν: where, if οὐ belonged to εἶναι, the immediately following μηδέ would be extremely harsh; while there is no such harshness if οὐ belongs to διδακτὸν only, οὐ-διδακτὸν being equivalent to ἀδύνατον διδάσκεισθαι.

(2) The less probable view is that οὐδὲν belongs to κρατύνειν, and, in using μηδ' instead of οὐδ' before ἐπιθύνειν, the writer has merely used the other alternative which οἶμαι left to him. Now, idiom is partly governed by association, and can even be influenced by false analogy. The sequence of οὐ and μηδέ was most familiar to the Attic ear in a constr. which opposed their clauses to each other (οὐ θέσσαν ὄσεις μηδ' ἀπιστήσεις ἑμοί:). It seems unlikely, then, that an Attic writer would wantonly have used οὐ...μηδέ instead of οὐ...οὐδέ in a short sentence where the two negatives were simply coordinate.—Eur. Andr. 586 (quoted by Schneidewin) is not apposite: δρᾶν εὖ, κακῶς δ' οὐ, μηδ' ἀποκτείνειν βίᾳ: where ἔστι is understood with δρᾶν, and again with οὐ: 'they are thine to benefit, (but not to injure.)—and not to slay': i.e., μηδέ contrasts ἀποκτ. with δρᾶν εὖ, and the words κακῶς δ' οὐ form a parenthesis.

Nauck's conjecture, ἦδ' ἐπειθύνειν, is specious, but not necessary.

1000 τὴν Δῆμνον: the art. here is like our possessive pron. used with a scornful tone: cp. 381: Ant. 324 κόμψεν υἱο τὴν δόξαν.

1001 ε. γέρας, the bow, which can be fitly so called because Ph. received it as a reward for good service (670).—ἦν σὲ χρῆν. It is possible to write ἦν σ' ἐχρῆν, as though σὲ (not σε) were elided: cp. 339. But ἦν σὲ χρῆν is here much better, and is favoured by the fact that Soph. has χρῆν in nine other places (430, 1363: O. T. 1184, 1185: El. 529, 579, 1505: Tr. 1133: fr. 104. 5), but ἐχρῆν only once, viz. in fr. 104. 6, where metre prompted it. The form ἐχρῆν, though a product of false analogy (since χρῆν = χρῆ ἦν), was, of course, equally correct in Attic: it is attested by metre in Ar. Eq. 11: Pax 135: Av. 364, 1177, 1201: Ran. 152, 935: Th. 598: Eccl. 19: fr. 110 and 304.

1004 Since ἐν must be considered as belonging to Ἀργείοις, this v. has no caesura either in the 3rd or in the 4th foot: cp. 101, 1369. It may seem strange that the poet did not write δπλοῖς ἐν Ἀργείοισι κοσμηθεῖς φανεῖ, as Mekler proposes. But the halting rhythm of δπλοῖσι κοσμηθεῖς, etc., seems to express the anguish with which Ph. dwells on this bitter thought,—that his bow is to win glory for his enemy. A similar effect of rhythm occurs in Ant. 44, ἧ γὰρ νοεῖς θάπτει σφ', ἀπόρητων πόλει;

1005 μὴ μ' ἀντιφώνει: the acc., as with προσφώνω or ἀμειβομαι (O. C. 991 ἐν γὰρ μ' ἀμειψαί μοῦνον): so Ai. 764

- ΦΙ. ὦ σπέρμ' Ἀχιλλέως, οὐδὲ σοῦ φωνῆς ἔτι
γενήσομαι προσφθεγκτός, ἀλλ' οὕτως ἄπει;
- ΟΔ. χάρει σί· μὴ πρόσλευσσε, γενναῖός περ ἄν,
ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς.
- ΦΙ. ἦ καὶ πρὸς ὑμῶν ὦδ' ἔρημος, ὦ ξένοι, 1070
λειφθήσομαι δὴ κοῦκ ἐποικτερεῖτέ με;
- ΧΟ. ὄδ' ἐστὶν ἡμῶν ναυκράτωρ ὁ παῖς· ὄσ' ἂν
οὗτος λέγῃ σοι, ταῦτά σοι χῆμεῖς φαμέν.
- ΝΕ. ἀκούσομαι μὲν ὡς ἔφυν οἴκτου πλέως
πρὸς τοῦδ'· ὅμως δὲ μείνατ', εἰ τούτῳ δοκεῖ, 1075
χρόνον τοσοῦτον εἰς ὅσον τά τ' ἐκ νεῶς
στείλωσι ναῦται καὶ θεοῖς εὐξώμεθα.
χοῦτος τάχ' ἂν φρόνησιν ἐν τούτῳ λάβοι
λῶν τιν' ἡμῖν. νῶ μὲν οὖν ὀρμώμεθον,
ὑμεῖς δ', ὅταν καλῶμεν, ὀρμᾶσθαι ταχεῖς. 1080

1066 πρόσλευσσε] προσλευσσε L. The 1st hand made the same error in 815, though not in 716. Cp. O. C. 121. 1069 διαφθερεῖς L, with A and most of the rest;

ὁ μὲν γὰρ αὐτὸν ἐντέπει.—δη = ἤδη. Cp. *Αἰν.* 939 ἀγομαὶ δὴ κοῦκτι μέλλω.

1067 προσφθεγκτός: see n. on 867 f. ἐπιδῶν | ἀπιστον.—οὕτως, without more ado: *Αἰν.* 315 εἰπεῖν τι δώσεις, ἢ στραφεῖς οὕτως ἔω;

1068 ε. γενναῖός περ ἄν, noble, generous, though thou art,—and therefore naturally disposed to pity him. (Not, 'loyal to thy duty,'—and so capable of pitying him without yielding to him.)—τὴν τύχην διαφθερεῖς, i.e., spoil the good fortune which has enabled us to secure the bow. He fears that N. may give the bow back.—ὅπως μὴ with fut. ind., as an object clause, would be regular if a verb of 'taking care' (like φυλάσσομαι) had preceded. But here a final clause with the subjunct. (ὅπως μὴ διαφθεῖρης) would be usual. Cp. *Andoc.* or. 1 § 43 ἐφ' ἧς χρῆσαι λέγου... τὸ ψήφισμα..., ὅπως μὴ πρότερον νῆξ ἔσται πρὶν πυθέσθαι. *Xen. Cyr.* 2. 1. 21 οὐδὲ δι' ἐν ἄλλο τρέφονται ἢ δπως μαχοῦνται.

1072 ναυκράτωρ = ναύαρχος: elsewhere = ναοὶ κρατῶν, 'having naval superiority' (Her. and Thuc., always in plur.).

1074 ἀκούσομαι, have it said of me: cp. 378, 382.

1076 ε. εἰς ὅσον: cp. 83 n.—τά... ἐκ νεῶς στείλωσι, make ready the things in the ship.—i.e., set the tackle, etc., in order. The only difference between τὰ ἐκ νεῶς here and τὰ ἐν νηῖ is that the former suggests the notion of the quarter—at some distance from the speaker—where the preparations are to be made. Cp. *Plat. Lach.* 184 A ἦν δὲ γέλωσ καὶ κρότος ὑπὸ τῶν ἐκ τῆς ἀλακῆος:—'the people off there in the merchant-ship.' *Thuc.* 6. 32 συνεπηγόρωτο δὲ καὶ ὁ ἄλλος ὄμιλος ὁ ἐκ τῆς γῆς (where ἐκ carries the mental eye from the scene on board the ships to the scene ashore). στείλωσι, as *Od.* 2. 287 νῆα θοῆς στελέω (fit out).—On reaching Lemnos, the sailors—if they followed Homeric practice—would have unshipped the mast (ιστός), and laid it down so that its top should rest on the mast-holder (ιστοδῆκη) at the stern. Cp. *Hom. hym.* 2. 278 οὐδ' ἐπι γαῖαν | ἐκβῆτ', οὐδὲ καθ' ἄπλα μελαίνης νηὸς ἔθεσθε; They have now to raise the mast,—make it fast by the fore-stays (πρότονοι),—and hoist the sails. (Cp. *Od.* 2. 416 ff.)

θεοῖς εὐξώμεθα. When all was ready for sailing, a prayer was recited, and libations poured. Cp. *Thuc.* 6. 32 ἐσχά: δὲ τὰς νομισομένας πρὸ τῆς ἀναγωγῆς...

PH. Son of Achilles, wilt thou, too, speak no more to me, but depart without a word?

OD. (to NE.) Come on! Do not look at him, generous though thou art, lest thou mar our fortune.

PH. (to CHORUS). Will ye also, friends, indeed leave me thus desolate, and show no pity?

CH. This youth is our commander; whatsoever he saith to thee, that answer is ours also.

NE. (to CHORUS). I shall be told by my chief that I am too soft-hearted; yet tarry ye here, if yon man will have it so, until the sailors have made all ready on board, and we have offered our prayers to the gods. Meanwhile, perhaps, he may come to a better mind concerning us.—So we two will be going: and ye, when we call you, are to set forth with speed.

[*Exeunt ODYSSEUS and NEOPTOLEMUS.*]

διαφθαρῆς Γ. 1071 λειφθήσομαι ἤδη MSS.: λειφθήσομαι δὴ Wakefield. Blaydes writes λειφθήσομαι δὴτ', οὐδ'. 1078 χῆμεις made from γ' ἡμεις in L. 1078 τὰ τ' ἐκ νεώς] Tournier conj. τὰ τῆς νεώς. 1079 ἡμῖν] Blaydes conj. ἡ νῦν.—L has not νῶ, but νῶ: cp. on 945 (ἐλῶν).—δρῶμεθον MSS. (δρῶμεθα Γ). δρῶμεθα Elmsley, Nauck. 1081—1085 L divides the vv. thus:—ὦ κόλιας — | θερμῶν — | σ' οὐκ — | λείψω — | καὶ θηήκοῦτι συνοίστη.

ἐποιοῦντο. Od. 2. 430 θησάμενοι δ' ἄρα ἔπλα θηῆ ἀνὰ νῆα μέλαων | στήσαντο κρητῆρας.

1079 δρῶμεθον: pres. subjunct. Only two other instances of a 1st pers. dual occur in texts of the classical period: (1) *Il.* 23. 485 ἡ τρίποδος περιδῶμεθον ἠὲ λέβητος. Here, while the greater MS. authority supports the dual, one MS. gives περιδῶμεθα: and the hiatus can be defended by the 'bucolic diaeresis,' just as in *Il.* 5. 484 οἶον κ' ἠὲ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν. (2) *El.* 950 λαλεῖμεθον: where again one of the minor MSS. has λελείμεθα. Elmsley denied the existence of such a 1st pers. dual, because it is so rare, and is nowhere required by metre. Bieler (*De duali numero*, p. 18) pushes this unsafe argument further by pointing out how often Homer and the dramatists abstained from this form where they might have used it. Leaf (on *Il.* 23. 485) thinks that it can be explained only as due to the analogy of the 2nd dual (i.e., -μεθον : -μεθα :: -σθον : -σθε). But even so, analogy might have produced this form before the time of the dramatists: we cannot assume that it was merely

a figment of later grammarians. I should therefore keep δρῶμεθον here and λελείμεθον in *El.* 950; though in *Il.* 23. 485, considering all the facts, I should prefer περιδῶμεθα.

1080 ὀρῶσθαι, infin. for imperat. (57): ταχεῖς with adverbial force (576).

1081—1217 Second κομμάς (cp. 827), taking the place of a third stasimon. 1st strophe, 1081—1101 = 1st antistr. 1102—1122: 2nd str. 1123—1145 = 2nd antistr. 1146—1168. From 1169 to 1217 the verses are without strophic correspondence (*ἀνομοιοστροφα*). For the metres see *Metrical Analysis*.

Philoctetes apostrophises the cave which has so long known his miserable life, and must soon witness his death,—since, now that he has lost his bow, he has no means of procuring food. The Chorus remind him that the fault is his own, as he has chosen to stay in Lemnos; and urge him to come with them to the ship. He passionately refuses, and begs for some weapon with which to kill himself.—Then Neoptolemus enters, followed by Odysseus.

- στρ. α'. ΦΙ. ὦ κοίλας πέτρας γύαλον
 2 θερμὸν καὶ παγετώδες, ὡς σ' οὐκ ἔμελλον ἄρ', ὦ τάλας,
 3 λείψειν οὐδέποτ', ἀλλὰ μοι καὶ θνήσκοντι * συνείσει 1085
 4 ὦμοι μοί μοι.
 5 ὦ πληρέστατον αὔλιον
 6 λύπας τὰς ἀπ' ἐμοῦ τάλαν,
 7 *τίπτ' αὖ μοι τὸ κατ' ἄμαρ
 8 ἔσται; τοῦ ποτε τεύξομαι 1090
 9 σιτονόμου μέλεος πόθεν ἐλπίδος;
 10 *πέλειαι δ' ἄνω
 11 πτωκάδες ὀξύτονου διὰ πνεύματος
 12 *ἐλώσιν· *οὐκέτ' *ἴσχω.
- ΧΟ. 18 σύ τοι σύ τοι κατηξίωσας, 1095

1082 θερμὸν καὶ] θερμὸν τε καὶ MSS. The correction is a *v. l.* noted in the ed. of Turnebus. 1083 ὦ τάλας] ὦ ταλασ (*sic*) L. 1084 οὐδέποτ'] οὐδέποτε L. 1085 συνείσει Reiske: συνείσει MSS. (*συνείσει* L). 1086 ὦ μοι μοι L. 1087 αὔλιον] αὔλιον L. 1089 τίπτ' Bothe: τί ποτ' MSS.—*ἄμαρ* Dindorf: ἦμαρ MSS. 1092 ε. L has *εἶθ' αἰθέρος ἄνω | πτωκάδες ὀξύτονου διὰ πνεύματος* [contr.

1081 ε. γύαλον, 'hollow' (*O. C.* 1491 ff., n.), is here properly the chamber itself, while κοίλας πέτρας (possessive gen.) is the cavernous rock which contains it. Cp. Eur. *Helos.* 189 πέτρας μύχατα | γύαλα, 'inmost recesses of the rocks.'—θερμὸν καὶ παγετώδες. Contrast this with the description by Odysseus, 17 ff. Cp. Hes. *Op.* 640 ἄσκη, χεῖμα κακῆ, θέρει ἀργαλή, οὐδέ ποτ' ἐσθλή.

1085 θνήσκοντι συνείσει, thou wilt be the conscious of my death,—i.e., will be the only witness of it. Cp. *El.* 92 τὰ δὲ παννυχίδων ἤδη συγγεραὶ | ξυνίσσας' εὐναὶ μογεράν αἰκνῶν: and so oft. The MSS. have *συνείσει*. This has been rendered: (1) 'thou wilt be a fit place for me' to die in,—i.e., good enough. Now, the midd. *συνφέρομαι* does, indeed, mean 'to agree with' one,—in opinions, or tastes: *O. C.* 641 n.: Her. 4. 114 οὐκ ἂν ὦν δυναμθα ἐκείνοι συμφέρεσθαι ('live in harmony with them'). But *συνείσει* here could not mean simply, *conveniens mihi morienti*. (2) 'Thou wilt be profitable to me,'—by giving me a grave. So the first schol.: ἀπολυμένῳ μοι συμφορὸν ἔσει καὶ φέλιμον, καὶ δέξει με ἀποθανόντα. This version confounds *συνείσει* with *συνείσει*. (3) 'Thou wilt be with me,'—simply. This last is impossible. συμ-

φέρομαι never means, or could mean, merely *σύνεσι* or *συνείσει*. Dindorf, who quotes a schol. for this, has not perceived that this schol.—the second, prefaced by ἢ οὕτω,—is explaining, not *συνείσει*, but, manifestly, *συνείσει*:—*σὺν ἐμοὶ ἔσει καὶ ὄψει με ἀποθανόντα*.

1087 ε. αὔλιον: cp. 19 n.—λύπας τὰς ἀπ' ἐμοῦ. Ph. addresses the cave as if it were a living companion, long condemned to endure his presence. (With *πληρέστατον* cp. what he says of Neopt. in v. 876, *βοῆς τε καὶ δυσσομίας γέμων*.) Hence λύπας τὰς ἀπ' ἐμοῦ (instead of τὰς ἐμὰς) is fitting,—'the anguish on my part,'—so painful for thee to witness. Cp. *O. C.* 292 τάνθυμμάματα... τὰπὸ σοῦ (n.).

1089 ε. τίπτ' αὖ (= 1105 ἀνδρῶν), Bothe's correction of τί ποτ' αὖ, has been generally received. As Dind. remarks, Aesch. has twice used this epic τίπτε in lyrics (*Ag.* 975, *Per.* 554).—τὸ κατ' ἄμαρ, daily provision. Cp. *Isocr.* or. 11 § 39 ἀλῆται καὶ τῶν κατ' ἡμέραν ἐσθείων. Eur. uses this phrase as an adv. ('every day,' *Ion* 123, *El.* 182), like τὸ καθ' ἡμέραν (*Ar. Eq.* 1126 etc.).

1091 σιτονόμου... ἐλπίδος. As σιτονόμος (found only here) = σίταν στέμων, affording food, σιτονόμος ἐλπίς = 'a hope concerning the provision of food.' Hence

PH. Thou hollow of the caverned rock, now hot, now icy Kommos. cold—so, then, it was my hapless destiny never to leave thee! No, thou art to witness my death also. Woe, woe is me! Ah, thou sad dwelling, so long haunted by the pain of my presence, what shall be my daily portion henceforth? Where and whence, wretched that I am, shall I find a hope of sustenance? Above my head, the timorous doves will go on their way through the shrill breeze; for I can arrest their flight no more.

CH. 'Tis thou, 'tis thou thyself, ill-fated man, that hast so

into $\overline{\pi\eta\sigma}$ | $\epsilon\lambda\omega\sigma\iota \mu'$ οὐ γὰρ ἐτ' ἰσχύω. The only variant in the mss. is B's $\epsilon\lambda\omega\sigma\iota \mu'$ for $\epsilon\lambda\omega\sigma\iota \mu'$. For the conjectures, see comment. and Appendix. 1095 Σ . L has $\sigma\acute{\upsilon} \tau\omicron\iota \sigma\acute{\upsilon} \tau\omicron\iota \kappa\alpha\tau\eta\zeta\iota\omega\iota\sigma\acute{\alpha}\sigma' \acute{\omega} \beta\alpha\rho\acute{\upsilon}\pi\omicron\tau\omicron\mu\epsilon | \acute{\omega}\kappa \Delta\lambda\lambda\omicron\theta\omega \epsilon\chi\epsilon\iota$ [ηi superscr.] $\tau\acute{\upsilon}\chi\alpha\iota | \tau\acute{\alpha}\delta'$ [made from $\tau\acute{\alpha}\delta'$] ἀπο (sic) $\mu\epsilon\lambda\iota\zeta\omicron\upsilon\sigma\omicron\varsigma$. On $\epsilon\chi\epsilon\iota$ there is a marg. gl., $\sigma\upsilon\tau\epsilon\chi\eta\iota$.

the phrase is not really parallel with $\delta\alpha\sigma\upsilon\eta\delta\omicron\mu\omicron\iota \delta\rho\gamma\alpha\iota$ (*Ant.* 355), 'dispositions which regulate cities.' It is more like $\alpha\acute{\upsilon}\delta\acute{\alpha} \tau\rho\upsilon\sigma\acute{\alpha}\nu\omega\rho$ in 208 (n.).— $\tau\omicron\upsilon\delta\omicron\iota \dots \pi\acute{\omega}\theta\epsilon\upsilon$: for the double question, cp. 243, and n. on 220.

1092 Σ . A discussion of this passage, and a notice of conjectures, will be found in the Appendix. Here I briefly give the results.

$\tau\acute{\epsilon}\lambda\alpha\iota \delta'$ $\acute{\alpha}\nu\omega$ is my emendation of the corrupt $\tau\epsilon\lambda\acute{\alpha}\iota \alpha\lambda\theta\acute{\epsilon}\rho\omicron\varsigma \tau' \acute{\alpha}\nu\omega$. The word $\alpha\lambda\theta'$ would be possible only if, in 1094, we read μ' $\acute{\alpha}\nu\omega$ for the ms. $\epsilon\lambda\omega\sigma\iota \mu'$. But the general sense of the passage forbids this. $\epsilon\lambda\omega\sigma\iota\omega$ (conjectured by Erfurd and others, and found (as $\epsilon\lambda\omega\sigma\iota \mu'$) in one ms.) is a certain correction of $\epsilon\lambda\omega\sigma\iota \mu'$: as $\iota\sigma\chi\omega$ (Heath) is of $\iota\sigma\chi\acute{\upsilon}\omega$. He is not here praying to be caught up by winds, or slain by birds, but saying—in continuation of $\tau\omicron\upsilon \tau\omicron\upsilon \tau\epsilon\lambda\iota\zeta\omicron\mu\alpha\iota | \sigma\iota\tau\omicron\upsilon\delta\omicron\mu\omicron\iota \pi\acute{\omega}\theta\epsilon\upsilon \epsilon\lambda\pi\iota\delta\omicron\varsigma$ —that now the birds will fly unharmed over his head. That $\alpha\lambda\theta\acute{\epsilon}\rho\omicron\varsigma$, no less than $\alpha\lambda\theta'$, is spurious, is made almost certain by two distinct considerations. (1) The antistrophic v., 1113, $\iota\prime \delta\omicron\iota \mu\acute{\alpha}\nu \delta\epsilon\iota | \nu\acute{\upsilon}$, is a dochmiac. $\alpha\lambda\theta\acute{\epsilon}\rho\omicron\varsigma$ resolves the second long syll. of the bacchius (= the final syll. of $\acute{\omega}\delta\omicron\iota\mu\acute{\alpha}\nu$); not an unexampled licence, but still a most rare one. (2) $\pi\omega\kappa\acute{\epsilon}\delta\epsilon\varsigma$ is sound, but could not be used, without art. or subst., to denote 'timid birds.' $\alpha\lambda\theta\acute{\epsilon}\rho\omicron\varsigma$ has probably supplanted that subst.

But if so, the corruption has been a deep one; i.e., $\alpha\lambda\theta'$ $\alpha\lambda\theta\acute{\epsilon}\rho\omicron\varsigma$ was an attempt to supply, from the context, words which had been wholly or partly lost. Now suppose that the words $\Pi\epsilon\lambda\epsilon\tau\alpha\iota \Delta \text{ ANO}$

had been partly obliterated, so as to leave only $\epsilon\lambda\iota\alpha\iota \text{ ANO}$. The words $\acute{\alpha}\nu\omega$ and $\delta\epsilon\upsilon\tau\acute{\epsilon}\rho\omicron\upsilon \pi\upsilon\epsilon\upsilon\mu\alpha\tau\omicron\varsigma$ would readily suggest that $\Delta\iota$ was a vestige of $\alpha\lambda\theta\acute{\epsilon}\rho\omicron\varsigma$. And the very fact that the schol. accepts $\epsilon\lambda\theta\epsilon \epsilon\lambda\omega\sigma\iota \mu\epsilon$ as possible shows how, in post-classical times, $\epsilon\lambda\omega\sigma\iota$ might have elicited $\alpha\lambda\theta'$ from the letters $\epsilon\lambda$. The birds which will now fly harmless over his head are such as those which his bow used to slay,— $\tau\acute{\alpha}\varsigma \acute{\upsilon}\pi\omicron\pi\tau\acute{\epsilon}\rho\omicron\upsilon\varsigma | \beta\acute{\alpha}\lambda\lambda\omega \tau\epsilon\lambda\epsilon\iota\alpha\iota$ (288).

$\delta\epsilon\upsilon\tau\acute{\epsilon}\rho\omicron\upsilon \pi\upsilon\epsilon\upsilon\mu\alpha\tau\omicron\varsigma$, shrill-sounding breeze: cp. *Il.* 14. 17 $\lambda\epsilon\gamma\acute{\epsilon}\omega\upsilon \acute{\alpha}\nu\epsilon\mu\omega\upsilon \alpha\lambda\phi\eta\rho\acute{\alpha} \kappa\epsilon\lambda\upsilon\theta\alpha$. The epithet is perh. intended to suggest also the $\pi\tau\epsilon\rho\omega\upsilon \rho\acute{\omicron}\iota\beta\delta\omicron\varsigma$ (*Ant.* 1004).

$\sigma\upsilon\kappa\epsilon\tau' \iota\sigma\chi\omega$, I do not restrain them, i.e., do not arrest their career ($\epsilon\lambda\omega\sigma\iota\omega$) by my arrows. Cp. 1153 ff. For this sense of $\iota\sigma\chi\omega$ cp. *El.* 242 $\acute{\epsilon}\kappa\tau\iota\mu\omicron\upsilon\varsigma \iota\sigma\chi\omicron\upsilon\sigma\alpha \pi\tau\acute{\epsilon}\rho\gamma\iota\gamma\alpha\varsigma | \delta\epsilon\upsilon\tau\acute{\epsilon}\rho\omicron\upsilon \gamma\acute{\omega}\nu\omega\varsigma$,—where L has $\iota\sigma\chi\acute{\upsilon}\omega\upsilon\sigma\alpha$, by the same error as here. The ms. $\sigma\acute{\upsilon} \gamma\acute{\alpha}\rho \epsilon\tau' \iota\sigma\chi\acute{\upsilon}\omega$ raises the question whether we should read $\epsilon\lambda\omega\sigma'$ $\epsilon\tau' \sigma\acute{\upsilon} \gamma\acute{\alpha}\rho \iota\sigma\chi\omega$. For $\epsilon\tau' \sigma\acute{\upsilon}$, cp. 1217: *Tr.* 161 $\acute{\omega}\varsigma \epsilon\tau' \acute{\omega}\kappa \acute{\omega}\nu$. But the ms. $\epsilon\lambda\omega\sigma\iota \mu'$ would have arisen from $\epsilon\lambda\omega\sigma\iota\omega$ more easily than from $\epsilon\lambda\omega\sigma' \epsilon\tau'$. It is more probable that $\gamma\acute{\alpha}\rho$ was an interpolation here, as it is in L's text of *O. C.* 1766 and *Ai.* 706.

1095 Σ . $\sigma\acute{\upsilon} \tau\omicron\iota \dots \acute{\alpha}\nu\omega \mu\epsilon\lambda\iota\zeta\omicron\upsilon\sigma\omicron\varsigma$. In this passage I adhere to the ms. text, merely writing, with Wecklein, $\kappa\omicron\upsilon\iota\kappa$ for $\sigma\acute{\omega}\kappa$. The words $\acute{\alpha}\lambda\lambda\omicron\theta\omega\upsilon \epsilon\chi\epsilon\iota \tau\acute{\upsilon}\chi\alpha \tau\acute{\alpha}\delta'$ cannot be metrically reconciled with the corresponding words in the antistrophe (1118 f.), $\iota\sigma\chi' \acute{\omega}\delta \chi\epsilon\rho\acute{\omicron}\varsigma \acute{\epsilon}\mu\acute{\alpha}\varsigma$. Dindorf assumes that the latter words are sound, and that the fault is in the strophe.

14 ἄ βαρύποτμε, *κούκ

15 ἄλλοθεν ἔχει τύχα

16 τᾶδ' ἀπὸ μείζονος·

17 εὐτέ γε παρὸν φρονῆσαι

18 τοῦ τ' ἰώονος δαίμονος εἴλου τὸ κάκιον *αἰνεῖν. 1101

0
 0.1.1
 X
 αὐτ. α'. ΦΙ. ὦ τλάμων τλάμων ἄρ' ἐγώ

· 2 καὶ μόχθῳ λωβατός, ὅς ἦδη μετ' οὐδενὸς ὕστερον

3 ἀνδρῶν εἰσοπίσω τάλας ναίων ἐνθάδ' ὀλοῦμαι, 1105

4 αἰαῖ αἰαῖ,

5 οὐ φορβὰν ἔτι προσφέρων,

6 οὐ πτανῶν ἀπ' ἐμῶν ὄπλων

7 κραταιαῖς μετὰ χερσὶν

8 ἰσχῶν· ἀλλά μοι ἄσκοπα

1110

The later mss. vary between *βαρύποτμε* and *βαρύποτμ'*. For *τύχα τᾶδ'*, Γ has *τάχα* [with γρ. *τύχα*] *τάδε*. The Aldine has τᾶδ' for τᾶδ'. For the conjectures, see below. 1099 Z. L has *εὐτέ γε παρὸν φρονῆσαι | τοῦ λῳονος δαίμονος εἴλου τὸ κάκιον εἴλου*. Opposite the words *τοῦ λ. δαίμονος* is the marg. gl. *λείπει ἡ ἀντι:* and over *τοῦ λῳονος*, the gl. *τοῦ συμφέροντος*. Instead of *εὐτέ γε*, A and Harl. have *εἴτε γάρ*. For *εἴλου*, Hermann writes *αἰνεῖν*. See Appendix. 1104 Z. In order that v. 1104

He therefore writes *ἄλλοθεν ἄ τύχα εἴδ'* ἀπὸ μείζονος, and thus obtains a dactylic tetrameter, answering to *εσχ' ὑπὸ χειρὸς ἐμᾶς στυγερὰν ἔχε*. This alteration is, however, extremely bold, since it eliminates *ἔχει* without attempting to account for it. On Dindorf's view, I should prefer to conjecture *κού σ'* | *ἄλλου ἔχει τύχα εἴδ' ἀπὸ μείζονος*. The traditional *τύχα τᾶδ'* would thus be explained; it would have arisen from the ambiguous *ἔχε*, after *κού σ'* had become *κούκ*. But, on the whole, it appears safer to suppose that the fault is in the antistrophe. A very slight change will bring the words *εσχ' ὑπὸ χειρὸς ἐμᾶς* into agreement with *ἄλλοθεν ἔχει τύχα τᾶδ'*. We have only to write, with Bergk, *εσχεν ὑπὸ χειρὸς ἐμᾶς*. (Wecklein obtains the same metrical result by conjecturing *εσχὲ παλῳμαῖς ἐμαῖσιν*.)—See Appendix.

κατηξίωσας, hast thought it right (to have it so). Cp. *O. T.* 944 *ἀξίῳ θανείν*: *Plat. Rep.* 337 D *τί ἀξίους παθεῖν*;—*ἔχει τύχα τᾶδ'*: cp. *Ai.* 272 *οἶον εἶχετ' ἐν κακοῖς*.—ἀπὸ μείζονος, explaining *ἄλλοθεν*: for this ἀπό, cp. *O. C.* 1533 ff. n.

1099 Z. *παρὸν*: cp. fr. 323 *ἦ παρὸν θέσθαι καλῶς | αὐτὸς τις αὐτῷ τὴν βλάβην προσῆ φέρων*.—*φρονῆσαι*, to come to a sound mind (ingressive aor.). Cp. 1259

ἰσωφρόνησας. So the aor. partic. in *O. T.* 649 *πιθοῦ θελήσας φρονήσας τ'* (n.).

The gen. *τοῦ...δαίμονος* depends not on *εἴλου* alone (as if it were *προέκρας*), but on the idea of comparison suggested by the whole phrase *εἴλου τὸ κάκιον αἰνεῖν*. Cp. *Ai.* 1357 *νικᾷ γὰρ ἀρετὴ μετῆς ἔχθρας πολλῆ, where πολλὸν νικᾷ με = πολλὸν κρείσσων παρ' ἐμοῖ ἔστι*. For *αἰνεῖν* as = *στέργειν*, cp. *Eur. Alc.* 2 *θῆσαν τράπεζαν αἰνέσαι*.

τοῦ ἰώονος δαίμονος, the ms. reading, is metrically impossible. The words *τοῦ ἰώονος* must represent ---- (= 1121 *καὶ γὰρ ἐμοῖ*). But the first syllable of *ἰώονος* is necessarily long. A shortening of *οι* before *ο* cannot be justified by the similar shortening of *αι* or *οι*, as in *δεῖλαιος* (*Ant.* 1310 n.) or *οἰωνός* (*El.* 1058). Musgrave compares *ζῆτις* and *δηώσας* from *Eur.*; but in *Hecl.* 1108 we must read *ζῆτις*, and in *Heracl.* 995 *διώσας*. In the few places where *παρῳος* appears to have the 2nd syll. short, *πάρῳος* is a certain correction (cp. 724 n.).

Are we, then, to admit the *v. l.* *τοῦ πῳονος*? It occurs in the first schol. on this v.:—*πῳονος δὲ δαίμονος λέγεται τοῦ συντελεστέρον καὶ συμφέρον*. Hermann, Dindorf and Wecklein are among those who accept it. In its favour two

decreed; this fortune to which thou art captive comes not from without, or from a stronger hand: for, when it was in thy power to show wisdom, thy choice was to reject the better fate, and to accept the worse.

PH. Ah, hapless, hapless then that I am, and broken by suffering; who henceforth must dwell here in my misery, with no man for companion in the days to come, and waste away,— woe, woe is me,—no longer bringing food to my home, no longer gaining it with the winged weapons held in my strong hands.

But the unsuspected

may end with a long syllable. Herm. proposes *ὕστερῶν*: Meineke, *φωτῶν* instead of *ἀνδρῶν*. 1109 ε. Doederlein and Schneidewin would point thus:—*προσφέρων*, | *ὄσ*, *πτανῶν ἀπ' ἐμῶν ὄπλων*, | *κραταιαῖς κ.τ.λ.* For *ὄσ πτανῶν* Bergk conj. *εὐπτανῶν*. For *ἰσχων* Schenkel conj. *ἄρχων*.—*κραταιαῖς* MSS.: *κραταιαῖσιν* Campbell (= *τί ποτ' ἀδ μοι* in 1089). 1111 *ἄσκοτα* γρ. δὲ καὶ ἄψοφα ἀπὸ τοῦ μὴ ψοφεῖν: schol. in L.

points may be noticed. (α) *δαίμων*, when it means *μοῖρα*, is sometimes quite impersonal; e.g., fr. 587 *μὴ σπέρε πολλοῖς τὸν παρόντα δαίμονα* ('spread not thy present trouble abroad'—by speech). (β) τοῦ πλείονος *δαίμονος* would be suggested by such phrases as *πλέον ἔχειν*: i.e., it might be possible to say *τὸν πλείον δαίμων' ἔχει*, or the like, though not ὁ πλείων *δαίμων με σφίξει*. And so the bold phrase seems just conceivable here, where the idea is, 'Instead of the better portion, thou hast chosen the worse.' Omitting τοῦ, Bothe would read *λείονος* (cp. Simonides Amorg. 7. 30 *λείων γυνή*), and Wunder *λείτερον*. But, for Soph., neither seems probable.

I should like to read *εὐτέ γε παρὸν κερῆσαι* | *λείονος ἀδ δαίμονος εἴλου τὸ κάκιον αἰνεῖν*. The loss of *αὐ* might have led to τοῦ being added by some one who thought that the first syll. of *λείονος* could be short.

1108 ε. ἦδη... ὕστερον... ἐσωπίσω: the redundant diction marks strong feeling; as in *Al.* 858 *παύστατον δὴ κοῦπος' αὐθις ὕστερον*. *ὕστερον*: for the short syll. at the end of the verse, cp. 184 n.

1108 *προσφέρων*, bringing home. The act. denotes the simple act of 'carrying towards' the cave; the midd. *προσφερόμενος* would have further expressed that the food was for his own use. Cp. 708 *αἴρων*: *O. C.* 6 *φέροντα* (= *φερόμενος*).

1109 ε. *ὄσ πτανῶν... ἰσχων*. The *only* food which Ph. could obtain was

that which his bow procured (287). And here the loss of the bow is uppermost in his thoughts. Hence the emphatic repetition:—*ὄσ φορβᾶν ἔτι προσφέρων*, *ὄσ (προσφέρων) πτανῶν ἀπ' ἐμῶν ὄπλων*. The general word, *προσφέρων*, is understood again with the adverbial phrase which specialises it. Thus the rhetorical effect is much as if he had said, *ὄσ ἀγρεύων ὄρνιθας, ὄσ τοξέων*. The object to *ἰσχων* is *αὐτὰ* (i.e. *τὰ ὄπλα*) understood. Cp. 1058 *κάκιον οὐδὲν ἀν' | τούτων κρατύνει μηδ' ἐπιθύνει χερσὶ*. Hartung objects that it is the *bow* which is held, whereas *πτανῶν* suits only the *arrows*: hence he writes, *ὄσ πτανῶν ὄπλ' ἐμῶν τόξων* (for the final spondee cp. 1151 *ἄλκων*). The simple answer is that, at the moment of shooting, the archer holds both bow and arrow: and the epithet *κραταιαῖς* suits precisely that moment, since it suggests the effort of drawing the bow. Brunnck was clearly wrong in supplying *φορβᾶν* with *ἰσχων*.

1111 ε. *ἄσκοτα* = *ἀπροσδόκητα*: cp. *El.* 1315 *εἰργασαι δέ μ' ἄσκοτα*.—The dative with *ἐπέδω* would not be unusual if the sense were, 'came into my thoughts': *Od.* 10. 398 *πᾶσιν δ' ἱμερβεις ἐπέδω γῆος*; *Tr.* 298 *ἐμοὶ γὰρ οἶκτος ἀσέβη*: cp. *O. C.* 372 n. But here the sense is, 'be-guiled,' for which we should have expected the acc., as after *ὑπέρχομαι*, *ὑποπίπτω*. The explanation may be that the sense, 'be-guiled,' is here derived from the sense, 'insinuated themselves into my mind.'

- 9 κρυπτά τ' ἔπη δολεραῖς ὑπέδν φρενός·
 10 ἰδοίμαν δέ νιν,
 11 τὸν τάδε μῆσάμενον, τὸν ἴσον χρόνον
 12 ἐμὰς λαχόντ' ἀνίας. 1115
- XO. 13 πότμος, <πότμος> σε δαιμόνων τάδ',
 14 οὐδὲ σέ γε δόλος
 15 ἔσχεν ὑπὸ χειρὸς *ἀμ-
 16 ᾶς· στυγεράν ἔχε
 17 δύσποτμον ἄρὰν ἐπ' ἄλλοις. 1120
 18 καὶ γὰρ ἐμοὶ τοῦτο μέλει, μὴ φιλότῃτ' ἀπώση.

- στρ. β. ΦΙ. οἴμοι μοι, καὶ που πολιᾶς
 2 πόντου θινὸς ἐφήμενος,
 3 *ἐγγελαῖ, χερὶ πάλλων 1125
 4 τὰν ἐμὰν μελέου τροφάν,
 5 τὰν οὐδεὶς ποτ' ἐβάστασεν.
 6 ᾧ τόξον φίλον, ᾧ φίλων
 7 χειρῶν ἐκβεβιασμένον,
 8 ἧ που ἐλεινὸν ὄρας, φρένας εἶ τινας 1130
 9 ἔχεις, τὸν Ἡράκλειον
 10 *ἄρθμιον ᾧδέ σοι

1112 ὑπέδν] Hartung reads ἀπέδν (*sc.* τὰ δπλα), 'have stripped me of my arms': a sense which would require ἀπέδνε. 1114 ζ. Nauck conj. τοὺς τάδε μῆσαμένους.—| ἐμὰς λαχόντας ἀτας. 1116—1121 L divides the vv. thus:—πότμος—οὐδέ—| χειρὸς—| ἔχε—| ἄρὰν ἄρὰν—| καὶ γὰρ—| μὴ—ἀπώση. 1116 The second πότμος was added by Erfurdt. Gleditsch follows the mss. in reading πότμος once only, and deletes the second σὺ τοι in 1095. 1118 ἔσχεν ὑπὸ χειρὸς ἐμὰς Bergk: ἔσχ' ὑπὸ χειρὸς ἐμὰς mss. Campbell gives ἔσχεν ὑπὸ χειρὸς ἐμὰς (changing τόξα τῶδ' to τόχαις in 1097): Wecklein, ἔσχε παλάμαις ἐμαίσις. Blaydes reads ἔσχ' ὑπὸ χειρὸς ἐμὰς: but he does not bring strophe and antistrophe into metrical agreement. For ἔσχ' he

1118 ἰδοίμαν: for the midd., cp. 351.

1116 ζ. πότμος...δαιμόνων: *Ant.* 157 θεῶν...στυγίχαις, n. Two constructions are possible: I prefer the first. (1) τάδε (nom.) σε πότμος...ἔσχεν, 'these things have come upon thee as a doom from heaven.' (2) πότμος σε τάδε (cogn. acc.) ἔσχεν, 'fate hath put this constraint on thee.' We can say βιάζομαι (or ἀναγκάζω) τιὰ τι: but ἔχω τιὰ τι would be harsher. There is a like ambiguity in Aesch. *Pers.* 750 πῶς τὰδ' οὐ νόσος φρενῶν | εἶχε τὰδ' ἐμόν; and there, too, τὰδ' seems best taken as nom. For the sense of ἔσχεν, cp. 331 n.—οὐδέ σέ γε: for γε with the repeated σε, cp. *Ant.*

790.—ἐμὰς, Bergk's correction of ἐμὰς: cp. 1095 ff., n.

1116 ζ. στυγεράν, pass., abhorred, dreadful: cp. *As.* 1214 στυγεράν δαίμονι.—ἔχε, 'direct,' like a missile: cp. *Il.* 3. 263 πεθιδὸν ἔχων οὐκίτας ἔκγονοι.—ἐπ' ἄλλοις: cp. *Tr.* 468 εἰ σοὶ δ' ἐγὼ φράσω κακὸν | πρὸς ἄλλον εἶναι, πρὸς δ' ἐμὶ ἀφενδεῖν ἀεί: *Il.* 1. 295 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἐμοὶ γε. There is no reference to Odysseus, whom they presently defend (1143), or to any definite person.

1121 ζ. καὶ γὰρ ἐμοὶ κ.τ.λ. The sense is:—'Do not blame us: so far from being thy foes, we are sincerely anxious to win thy friendship.' τῶθρο,

deceits of a treacherous soul beguiled me. Would that I might see him, the contriver of this plot, doomed to my pangs, and for as long a time!

CH. Fate, heaven-appointed fate hath come upon thee in this,—not any treachery to which my hand was lent. Point not at me thy dread and baneful curse! Fain indeed am I that thou shouldst not reject my friendship.

PH. Ah me, ah me! And sitting, I ween, on the marge of the white waves, he mocks me, brandishing the weapon that sustained my hapless life, the weapon which no other living man had borne! Ah, thou well-loved bow, ah, thou that hast been torn from loving hands, surely, if thou canst feel, thou seest with pity that the comrade of Heracles is ^{and} ^{strophe.}

conj. ἐρε', which Nauck approves. 1120 ἀράν γ: ἀράν ἀράν L. 1121 φιλόκτητ' made from φιλόκτητι in L. 1123 ὁ μοι μοι L.—του, omitted by the first hand in L, has been added by S. For καὶ του, Blaydes conj. ἦ του. 1124 ἐφήμενος] ἐφ' ἡμενος Cavallin. 1125 γελᾷ μου MSS.: γελᾷ μοι Cavallin. χερὶ Turnebus: χερὶ L. 1126 ε. Hermann (*Retract.* p. 16) would transpose these two vv. 1130 ἦ] L has q (ei), but the first hand has added strokes to the stem which indicate η.—λειών Brunk: ελειών MSS. 1131 ἐχεις] A letter (σ?) has been erased before this word in L. 1132 ἄρθμον Erfurd: ἄθλιον MSS. (γρ. ἄθλιον L in marg.). Dindorf gives σύννομον: Blaydes, ἤλικα τόνδε σοι: Campbell, ἄθλιον ἐμ' ὠδέ σοι.

i. e., μὴ φιλόκτητ' ἀπίσθη. The constr. of μέλα with μὴ ἀπίσθη is like that of ἄρῳ and σκοπῶ (meaning, 'to take care') with μὴ instead of οὐτως μὴ. Others make μὴ...ἀπίσθη imperative: 'do not reject,' etc. Then τούτῳ becomes awkward, since it can hardly refer to the coming deprecation, nor can it well mean 'thy welfare.'

1126 ε. πολιάς, not πολιοῦ, since the words πόντου θινός form a single notion: *Ani.* 794 n. The gen. goes with ἐφημένος: cp. *Pind. N.* 4. 67 τὰς...ἐφεζόμενοι: *Ap. Rhod.* 3. 1000 f. ἠγὼς...ἐφεζομένη. Some take the gen. as partitive, after του: but the latter clearly means here, 'I ween': cp. *Al.* 382 ἦ του πολὺν γέλωθ' ὄφ' ἤδονῆς ἔγει.

1125 *γγελᾷ is my emendation of γελᾷ μου. The antistrophic verse (1148 χάρος οὐρεσιβώτας) shows the true metre; and a substitution of --- for --- is impossible here. If, on the other hand, the ἐγ of ἔγγελᾷ had been accidentally lost, the insertion of μου is just such an expedient as might have occurred to a post-classical corrector. There is no classical example of a gen. after the simple γελᾷν, though Lucian has that construction (*Dem. Enc.* 16 γελᾷν ἐπεισὶ

μοι τοῦ τὰς ὀφρῶν συνάγοντος).

1126 τὰν ἑμῶν μελόν: cp. *O. C.* 344 τὰμὲ δυστήνου κακά.—τροφᾶν: cp. 931.

1130 ε. ἦ του: cp. 1123 καὶ του n.—λειών ὄρεε, lookest piteously, i. e., with a look expressing sorrow for thyself, and pity for him. Cp. *Tr.* 527 ε. ὄμμα... | ελειών: *Hes. Scut.* 426 δεινὸν ὄρων δεσσοῖσι.—τὸν Ἡράκλειον ἄρθμον, the ally, friend, of Heracles. ἄρθμον seems a certain correction of the MS. ἄθλιον. The word ἄρθμος (expressing the bond of alliance or friendship) was a poet. synonym for φίλος: *Od.* 16. 427 οἱ δ' ἡμῶν ἄρθμοι ἦσαν: *Theognis* 1312 ὡςπερ νῦν ἄρθμος ἦδὲ φίλος. Cp. *Hom. hym.* 3. 524 ἐπ' ἄρθμῳ καὶ φιλόκτητι: and the Homeric ἔρηρες ἑταῖροι. The adj. Ἡράκλειον represents the gen. Ἡρακλέους, since ἄρθμος with the art. can be treated as a subst. (like οἰκείος, ἐπιτήδειος, etc.): cp. *O. T.* 267 τῷ Δαβδακείῳ παιδί (n.). Prof. Campbell reads ἄθλιον <ἐμ'> ὠδέ σοι, adopting ἄθλιον from the margin of L, and conjecturally adding ἐμ'. He renders: 'me thus destined no more to use thee in the Heracleian exercise,'—taking the Ἡράκλειος ἄθλιος to be archery.

11 οὐκέτι χρῆσόμενον τὸ μεθύστερον,

12 *ἄλλου δ' ἐν μεταλλαγῇ

13 πολυμηχάνου ἀνδρὸς ἐρέσσει,

1135

14 ὄρων μὲν αἰσχροῦς ἀπάτας, στυγνὸν τε φῶτ' ἐχθοδοπὸν,

15 μυρὶ ἀπ' αἰσχροῶν ἀνατέλλουθ' *ὅς ἐφ' ἡμῶν κάκ' ἐμήσατ', *ὦ Ζεῦ.

XO. 16 ἀνδρὸς τοι *τὰ μὲν *ἔνδικ' αἰὲν εἰπεῖν,

1140

17 εἰπόντος δὲ μὴ φθονεράν

18 ἐξῶσαι γλώσσας ὀδύνας.

19 κείνος δ' εἰς ἀπὸ πολλῶν

20 ταχθεὶς *τῶνδ' ἐφημοσύνα.

21 κουνᾶν ἤνυσεν ἐς φίλους ἀρωγάν.

1145

1133 μεθύστερον] μεθ' ὅστερον L. 1134 ἄλλ' ἐν μεταλλαγῇ MSS. (μεταλλαγῇ A). A syllable is wanting: cp. 1157 ἐμᾶς σαρκὸς ἀόλας. Dindorf conj. ἐτ', ἄλλ' ἐν μεταλλαγῇ: Hermann, ἄλλου δ' ἐν μεταλλαγῇ: Bergk, ἄλλ' αἰὲν μεταλλαγῇ: Hartung, χερῶν δ' ἐν μεταλλαγῇ: Cavallin, ἄλλ' αἰὲν μετ' ἀγκάλαις: Wecklein, ἄλλ' ἄλλα μετ' ἀγκάλαις: Mekler, ἄλλ' ἐσθον μετ' ἀγκάλαις. 1135 ἐρέσσει] Wecklein conj. ἔλίσσει: Bergk, ἐρέσσει: Seyffert, ἐτέσσει ('wilt be on his shoulders'). Blaydes reads ἀρ' ἔσσει. 1136—39 L divides the vv. thus:—ὄρων—| στυγνόν—| μυρὶ—| ἡμῶν—ὀδύνας. 1137 στυγνόν τε MSS.: στυγνὸν δὲ Turnebus. 1138 ε μυρὶ ἀπ' αἰσχροῶν ἀνατέλλουθ' ὅς ἐφ' ἡμῶν κάκ' ἐμήσατ' ὀδύνας MSS. (ἀνατέλλουθα ὅς' L: cp. *Ant.* 1147 n.). For μυρὶ ἀπ' Gernhard conj. μυρία τ': Kaibel, μυρία δ' ὀθρῶν (with στυγνόν τε for στυγνόν

1134 ε ἄλλου δ' ἐν μεταλλαγῇ is Hermann's emendation of ἄλλ' ἐν μεταλλαγῇ, which is shorter by a syllable than the antistrophic v., 1157 ἐμᾶς σαρκὸς ἀόλας. It is the simplest and most probable correction. ἐν here denotes an attendant circumstance (cp. Eur. *H. F.* 93: ὁ δ' οὐκέθ' αὐτὸς ἦρ, | ἄλλ' ἐν στραφαιῶν ὀμμάτων ἐφθαρμέντος): and the gen. after μεταλλαγῇ denotes the ownership to which the change is made: cp. Thuc. 6. 18 ἀπραγμοσύνης μεταβολῆ, a change to inactivity. Thus the phrase is equiv. to μεταλλάξας ἄλλου πολυμηχανοῦ ἀνδρα, ἐρέσσει (ὅτι αὐτοῦ): 'having got a new master—a man of many wiles—thou art wielded (by him).' For the idiomatic ἄλλου cp. Aesch. *Tr.* 424 γίγας δδ' ἄλλου. ἐρέσσει means that the new owner's hands can deal with the bow as they will. For ἐρέσσει ('row,' then fig., 'ply'), cp. *Ant.* 158 n. The word is here a poet. synonym for νωμέω. Cp. *Il.* 5. 594 ἐγχοῦς ἐνάμα: *Tr.* 512 τόξα καὶ λόγχοις βόταλόν τε τινάσσων.

Cavallin's conjct., ἄλλ' αἰὲν μετ' ἀγκάλαις (which others have modified, see cr. n.), is liable to this primary objection, that μετ' ἀγκάλαις could not here stand

for μετὰ χερσίν. Such phrases as ἐν ἀγκάλαις ἔχειν are used only of what is carried 'in the arms.' Odysseus does not hug the bow.

1136 ε ὄρων μὲν: for the place of μέν, cp. 279 n.—στυγνόν τε: for τε after μέν, cp. 1058 n.—φῶτ' ἐχθοδοπὸν is a periphrasis for ἐχθρόν (subst.), hence ἐχθοδοπὸν can follow στυγνόν without seeming weak.

ὁ Ζεῦ is Dindorf's correction of Ὀδυσσεύς, instead of which we require a spondee or trochee (=αἰα 1162). Cp. the ὦ Ζεῦ of O. T. 1198 and *Tr.* 995: and Ar. *Act.* 225 ὄστις, ὦ Ζεῦ πάτερ καὶ θεοί, τοῖσιν ἐχθροῖσιν ἐσπεύσατο. But he might still more fittingly have quoted Dem. or. 19 § 113, where, as here, the indignant invocation closes the sentence:—πολλοὺς ἐφῆ τοῖς θορυβοῦντας εἶναι, ὀλιγοὺς δὲ τοῖς στρατευομένοις, ὅταν δέη, (μέμνησθε δήπου,) αὐτὸς, αἰμα, θαυμάσιος στρατιώτης, ὦ Ζεῦ. At v. 1181 Ph. appeals to ἀραῖος Ζεῦς. Reading ὁ Ζεῦ, it is best to adopt Bothe's ὅς for the ms. ὅς', and to make ἀνατέλλουθ' intrans.: 'countless ills, arising from (effected by) shameful arts.'

Next to ὁ Ζεῦ, the most attractive

now to use thee nevermore! Thou hast found a new and wily master; by him art thou wielded; foul deceits thou seest, and the face of that abhorred foe by whom countless mischiefs, springing from vile arts, have been contrived against me,—be thou, O Zeus, my witness!

CH. It is the part of a man ever to assert the right; but, when he hath done so, to refrain from stinging with rancorous taunts. Odysseus was but the envoy of the host, and, at their mandate, achieved a public benefit for his friends.

τε in 1137). For δὲ Bothe conj. δε, and so Dindorf. For ἐμήσατ' 'Οδυσσεύς Dindorf conj. ἐμήσατ', ὡ Ζεῦ: Hermann (*Retract.* p. 16) ἐμήσατο Ζεὺς: Campbell, ἐμήσαθ' οὗτος: Arndt, ἐμήσατ' οὐδαίς: Ziel, ἐμήσατ' οὐτίς: Blaydes, ἐμήσατ' ἔργων. Others suggest ἔργα, ἀτήρ, αὐτός, ὡ θεοί, or ἄλγη. 1140 ἄνδρός τοι τὸ μὲν εὖ δίκαιον εἰπεῖν MSS. See comment. and Appendix. 1143 κείνος δ' MSS.: Brunck omits δ', for the sake of closer correspondence with 1166 (κῆρα). 1144 τοῦδ' ἐφημοσύνη L, with most MSS.: τοῦδ' εὐφημοσύνη Triclinius: τοῦδ' εὐφημοσύνη Turnebus: τοῦδ' ἐφημοσύνη V³, and so Hermann. Most of the recent edd. read τῶνδ' ἐφημοσύνη. All MSS. have τοῦδ': τῶνδ' is due to Gernhard and Thudichum. Blaydes reads τῶνδ' ἐφημοσύνη ('charged with this order'). Musgrave conj. ταχθεὶς τοῦτ', εὐθημοσύνη ('by good management'). 1145 ἤρυσεν ἐς φίλους] Blaydes conj. ἤρυσεν τοῖς φίλοις: Gleditsch, ἤρυσεν εἰς φίλων ἀρωγῶν.

correction of 'Οδυσσεύς is Arndt's οὐδαίς, which would require us to take ἀνατέλλονθ' as acc. sing. masc., with transitive sense, and to keep δὲ: 'causing countless ills to spring up..., more than any other man ever contrived against me.' Cp. *Il.* 22. 380 δε κακὰ πόλλ' ἔρρεθεν, δε' οὐ σύμπαυτες οἱ ἄλλοι. But this is far less forcible.

1140 ἄνδρός τοι τὰ μὲν ἐνδικ' αἰὲν εἰπεῖν. Arndt thus amends the MS. ἄνδρός τοι τὸ μὲν εὖ δίκαιον εἰπεῖν. The change involved is very slight,—τὰ for τὸ, ν for υ, and ε for ο. The sense is:—'The part of a (true) man is ever to assert what is right, but to do so without adding invectives.' That is, Philoctetes is justified in expressing his sense of the wrong done to him; but not in reviling Odysseus. Odysseus was merely the agent of the Greek army, and acted for the public good. Cp. *O. T.* 1158 μὴ λέγων γε τοὺν δίκαιον: Eur. *Tro.* 970 καὶ τῆνδε δαίω μὴ λέγουσαν ἐνδίκᾳ. Nauck objects that with αἰὲν we ought to have the pres. inf. λέγων. But αἰὲν εἰπεῖν = to assert on each occasion,—the aor. inf. marking the moment of the assertion. The combination of αἰὲν with the aor. is therefore no less correct than (*e.g.*) in *Il.* 21. 263 ὡς αἰεὶ Ἀχιλλῆα κίχησάτο κύμα βίου.

The only sound version of the vulgate, ἄνδρός τοι τὸ μὲν εὖ δίκαιον εἰπεῖν, is Hermann's:—'It is the part of a man to

say that what is expedient (*quod utile est*) is just':—*i.e.*, Philoctetes, if he is a true man, ought to remember that the act of taking him to Troy is for the public good (τὸ εὖ); and ought therefore to admit that it is just. But we may object:—(1) This sense of τὸ εὖ is too obscure. (2) The Chorus may properly remonstrate with Philoctetes on his invectives against Odysseus; but they could scarcely require him to allow that his treatment had been δίκαιον. (3) The antithesis between the first clause and the second (εἰπόντος δὲ κ.τ.λ.) thus loses its force; for a man who conceded the justice of the act would not revile the agent.—Other versions of the vulgate, and other emendations, will be found in the Appendix.

1141 εἰπόντος δὲ...δδύναν. The gen. εἰπόντος depends, like ἄνδρός, on ἐστὶ understood. εἰπόντος would be equally correct, but would be subject to ἐξῶσαι. Cp. 552 προστυχόντι, where similarly the acc. could stand.—ἐξῶσαι, like a sting: cp. Ar. *Vesp.* 423 κἀείρας τὸ κέντρον εἰς ἐπ' αὐτῶν ἴεο.—γλώσσας δδύναν, lit., 'pain arising from (given by) the tongue,' *i.e.*, galling speech: not 'garrulity,' like γλωσσαλία.

1143 εἰ κείνος δ'. Odysseus acted by the public command for the public good. He himself has used a similar plea (109).—εἰς ἀπὸ πολλῶν ταχθεὶς,

- ἄντ. β. , ΦΙ. ἄ πταναὶ θῆραι χαροπῶν τ'
 2 ἔθνη θηρῶν, οὓς ὀδ' ἔχει
 3 χῶρος οὐρεσιβιάτας,
 4 *μηκέτ' ἀπ' αὐλίων φυγᾶ
 5 *πηδάτ'· οὐ γὰρ ἔχω χεροῖν
 6 τὰν πρόσθεν βελέων ἀλκάν,
 7 ὦ δύστανος ἐγὼ ταυῦν·
 8 ἀλλ' ἀνέδην, ὃ δὲ χῶρος *ἄρ' οὐκέτι
 9 φοβητός, οὐκέθ' ὑμῖν,
 10 ἔρπετε· νῦν καλὸν

I150

I155

1146 πταναι γ: πτηναι L.

1148 οὐρεσιβιάτας γ: οὐρεσιβιάτας L.

1149 ε φυγᾶ μ' οὐκέτ' ἀπ' αὐλίων | πελάτ' mss. In L πελάτ' has been made from πελάτ', the ε having been erased, and a stroke drawn from a to τ. For conjectures

appointed to the task as one *out of* many, i.e., as their agent. For the prep., cp. 647 n. Though v. 6 might suggest ὑπὸ, change is needless.—ἐφημοσύνη = ἐφετημί, ἐντολή; a Homeric and Pindaric word.—τῶνδ' is a clearly true correction of the ms. τοῦδ'. Blaydes, reading τῶνδ' ἐφημοσύνην, joins it with ταχθεῖς ('intrusted with this commission').—εὐ φιλων, 'towards' his friends,—in their interest; εἰς has been suspected (see cr. n.); but εἰς φίλους is better than τοῖς φίλοις here, where two aspects of the same act are contrasted. Cp. *Al.* 679 δ τ' ἐχθρὸς ἡμῶν εἰς τοσόνδ' ἐχθαρότος | ὡς καὶ φίλων ἀδύς· εἰς τὴν τὸν φίλον | τοσαῦθ' ὑπουργεῖν ὠφελῆν βουλήσομαι κ.τ.λ.

1146 χαροπῶν. The rt χαρ (χαῖρος, χαρά, χάρις) is akin to the Sanskrit *ghar* (*har*), 'glow,' 'shine' (*Curt. Etym.* § 185). χαροπός, 'bright-eyed,' was used esp. to denote the fierce light in the eyes of wild animals: *Od.* 11. 611 χαροποί τε λέοντες. So in *Ar. Pax* 1065, where χαροποῖσι πεθήκοις alludes to the Spartans, the adj. implies 'truculent.' In men, according to *Arist. Physiogn.* 3, the χαροπὸν ὄμμα is characteristic of the ἀνδρείου, and also of the εὐφύης. Though not descriptive of colour, χαροπός is sometimes associated, or even identified, with γλαυκός (*Theocr.* 20. 25 ὄμματά μοι γλαυκάς χαροπώτερα πολλῶν Ἀθῆνας): cp. *Tac. Germ.* 4 *truces et caerulei oculi*.

1148 οὐρεσιβιάτας, acc. plur., 'siding foot on the hills': cp. 937, 955: *Il.* 12. 299 *Μῶν ὄρεσιβίητος*: *Hes. Scut.* 407 *ἀλγὸς ὄρεσιβίητος*; and so *ὄρελεχτής*, *ὄρεινύμιος*, *ὄρεσιφῶτος*, *ὄρεσιφῶτος*, etc. If we

took the adj. as nom. sing., with χῶρος, it would mean, 'affording pasture on the hills': as *Al.* 614 *φρονὸς ολοβιάτας*, 'feeding lonely thoughts.' But the first view seems to agree better with usage; and in such a compound the ending -βιάτης could represent either *βόσκων* or *βοσκόμενος*.

1149 ε *μηκέτ' ἀπ' αὐλίων φυγᾶ | *πηδάτ'. The mss. give *φυγᾶ μ' οὐκέτ' ἀπ' αὐλίων | πελάτ'*, of which the only tenable rendering is *Hermann's*:—No more, in your flight, will ye *draw me after you* from my cave.' On this we remark:—(1) The use of πελάτ', though possible, is strange. When *πελάσειν* is trans., the place to which the object is brought is almost always expressed, either by a dat., or by a prep. and case: or, if not expressed, it is at least clearly implied; as in *Il.* 21. 92 *οὐ γὰρ ὄω | σᾶς χεῖρας φεύξομαι, εἰεὶ γ' ἐπέλασέ γε δαίμων*: where the context implies *ἐμαί* far more clearly than *φυγᾶ* here implies *ὑμῖν αὐτοῖς*. Comparing *Il.* 5. 766 *ἦ εἰ μάλιστ' εἴθε κακῆς ὀδύνησι πελάσειν*, and *Pind. O.* 1. 77 *ἐμᾶ...κράτα...πέλασον*, we might surmise that, to a Greek ear, *φυγᾶ μ' οὐκέτ' ἀπ' αὐλίων | πελάτ'* would rather suggest this sense,—'Ye will no longer force me to flight from my cave.' (2) But, apart from the use of πελάτ', there is a further difficulty. Verse 1149 should correspond with v. 1126, τὰν ἐμῶν μέλου τροφῶν. These are glyconic verses. An iambus, *φυγᾶ*, could not begin such a verse, unless its first syll. served merely as anacrusis. If we transpose *φυγᾶ* but keep *μ' οὐκέτ'*, then we have another impossibility, viz. a sentence beginning

PH. Ah, my winged prey, and ye tribes of bright-eyed ^{and anti-}beasts that this place holds in its upland pastures, start no ^{strophe.} more in flight from your lairs; for I bear not in my hands those shafts which were my strength of old,—ah, wretched that I now am! Nay, roam at large, the place hath now no more terrors for you,—no more! Now is the moment

see comment. and Appendix. 1152 πρόσθεν γ: πρόσθε L.—ἀλκάν] As the corresponding word in the strophe is φίλων (1128), Herm. gave τὸν πρόσθεν γ' ἀλκάν βέλδων. He also conj. ἀκμάν. 1153 ε. ἀλλ' ἀνέδην ὅδε χώρος ἐρύκεται | οὐκ ἐτι φοβητός ὑμῶν | ἔρπετε' MSS. Instead of ἀνέδην, L has ἀναίδη, but with ε written

with μ. Other versions of the vulgate which have been proposed are examined in the Appendix.

Auratus and Canter saw that μ' οὐκέρ' is corrupted from μηκέτ'. Auratus, keeping πελάρ', understood (like Wunder), 'No longer approach, in order to fly from my cave,'—an impossible sense for the dat. φυγῆ: though πελάρ' as imperat. might be defended by the verse of an unknown poet in Plut. *Mor.* 457 D βαίνε λάξ ἐπι τραχίλου, βαίνε καὶ πέλα χθονί. Canter read ἄλκάρ', 'no longer rush.' For this imperat. (from ἄλκω) cp. Eur. *H. F.* 819 (ἐλα), and Eur. fr. 779 ἐλα δὲ μήτε κ.τ.λ. But I feel certain that the true reading is πηδάρ', which I proposed in the *Journal of Philology* vol. II. p. 80 (1869). ΠΕΑΑΤ' (as it would have been written by Sophocles) would most easily become ΠΕΑΑΤ'. The change of πηδάρ' into πελάρ' would have facilitated that of μηκέτ' into μ' οὐκέρ', since πελάρ' would naturally be taken as fut. indic. of πελάω, not as imperat. of πέλαιω.

The metre would be restored by reading μη φυγαῖς ἐτ' ἀπ' αὐλίων. But a simpler remedy is to place φυγῆ last, instead of first, in the v. It is not essential to the correspondence of glyconic verses in strophe and antistrophe that the dactyl should occur in the same place: thus v. 1124 πόρτου θωδὸς ἐφήμερος answers to 1147, ἔδην θηρῶν οὐδ' ἔχεα.—See Appendix.

1153 ε. ἀλλ' ἀνέδην κ.τ.λ. The reading of the MSS. here (see cr. n.) presents two great difficulties. (1) ἀνέδην yields no possible sense when joined with ἐρύκεται. That adv. (from ἀνίημι, 'to let go') means, 'without restraint,' 'with free course' (*immissis habenis*), as in Aesch. *Suppl.* 15 φέγγειν ἀνέδην διὰ κύμα ἄλιων. (2) ἐρύκεται, as the whole usage of the verb shows, must mean either 'is detained,' or else, 'is warded off.' Hence the following versions of the

MSS. text are impossible:—(a) 'this place is *remissly guarded*'; (β) 'this place is held by you in freedom' (schol. ἐρύκεται κατ' ἔχεται). Seyffert understands, 'this place *detains* you with it in freedom': but, even if we could make the verb midd., ἀνέδην could not represent ἀνεοῦσι or ἀνειμένους.

In the *Journal Phil.* II. p. 80 (1869) I proposed the emendation which I believe to be true. ἐρύκεται ought to be ἐρ' οὐκέρτι. The error would have been an easy one if the apostrophe after ἐρ' had been lost, since χώρος has no verb. That the initial α of ἐρ' would have been no obstacle, may be seen from the converse case in *O. C.* 550, where the MSS. give ἀρεστάλη, corrupted from ἐφ' ἀστάλη. Many other false readings have arisen from two words being made into one (or *vice versa*), often with a further corruption of the letters; as *O. C.* 775 τσαύτη for τῆς αὐτῆ; *id.* 1483 γυνύχοιμ for σοῦ τύχοιμ. The parenthesis, ὁ δὲ χώρος ἐρ' οὐκέρτι | φοβητός, οὐκέρτ' ὑμῶν, is naturally placed, because the emphatic word of the whole sentence is ἀνέδην, and the parenthesis justifies it: 'Without restraint—and there is nothing here now, it seems, to restrain you—go on your way.' ἔρα expresses his new and bitter sense of helplessness. With regard to the repeated οὐκέρτι, it should be noted that such pathetic iteration is peculiarly frequent in this κομῶς: see 1095 σύ τοι, σύ τοι: 1102 ὦ γλάμων, γλάμων ἐρ' ἐγώ: 1128 ὦ τῶζω φίλων, ὦ φίλων κ.τ.λ.: 1165 ἀλλὰ γνῶθ', εἰ γνῶθ': 1186 δαίμων, δαίμων: 1197 οὐδέποτ', οὐδέποτ'.

The simple transposition, φοβητός, οὐκέρτ' (for the MS. οὐκέρτι φοβητός), is the best mode of restoring the metre (= 1131 ἔχεις τὸν Ἑράκλειον). Cp. 156 where μη προστεσῶν με λάθη has become in the MSS. μη με λάθη προσπεσῶν (n.).—See Appendix.

1155 ε. νῦν καλόν: cp. Ar. *Pax* 192

11 ἀντίφονον κορέσαι στόμα πρὸς χάριν
 12 ἐμᾶς σαρκὸς αἰόλας·
 13 ἀπὸ γὰρ βίον αὐτίκα λείψω.
 14 πόθεν γὰρ ἔσται βιοτά; τίς ὦδ' ἐν αὔραις τρέφεται,
 15 μηκέτι μηδενὸς κρατύνων ὅσα πέμπει βιόδαρος
 αἶα; I161

ΧΟ. 16 πρὸς θεῶν, εἴ τι σέβει ξένον, πέλασσον,
 17 εὐνοία πάσα πελάταν·
 18 ἀλλὰ γνῶθ', εὐ γνῶθ', *ἐπὶ σοὶ I165
 19 κῆρα τάνδ' ἀποφεύγειν.
 1 20 οἰκτρὰ γὰρ βόσκειν, ἀδαῆς δ' ἔσται
 21 ἔχειν μυριον ἄχθος ὃ ξυνοικεῖ.

ἀνομοι- ΦΙ. ✓ πάλιν πάλιν παλαιὸν ἄλγημ' ὑπέμνασας, ὦ I170
 ὄστρ. λῶστέ τῶν πρὶν ἐντόπων. τί μ' ὤλεσας; τί μ' εἴργασαι;

above αἰ by the first hand. For conjectures see comment. and Appendix. 1167 ἐμᾶς σαρκὸς αἰόλας] τᾶσδ' αἰόλας σαρκὸς Triclinius. For αἰόλας Nauck writes ἀόλας. 1161 L divides thus: μηκέτι...ὅσα πέμ-τω...αἶα. 1168 σέβει] σέβει L.—ξένου, πέλασσον] Hermann conj. ξένου, μαλάσσον: Arndt, ξένου γ' ἔλασσον. 1168 ὅτι σοὶ L: ὅτι σοὶ r. Dindorf writes ὅτι σὸν: Seyffert, ἐπὶ sol. 1167 L ἀδα-

νῦν ἔστιν εἶσθαι καλόν.—ἀντίφονον, taking blood for blood: *El.* 248 ἀντιφόνου δικας.—πρὸς χάριν, 'at your pleasure': see *Ant.* 30 n.—αἰόλας, discoloured, spotted, by the disease. When this word refers to light or colour, the primary notion of rapid movement is usu. present,—i.e., the sense is 'glancing,' 'gleaming' (as in the Homeric *σίκος αἰόλας*, *Il.* 7. 222, with Leaf's n.), or 'sheeny' (*δράκων*, *T.* 11). But it could also mean 'variegated' simply, as in Callim. *Dian.* 91 (of a speckled hound).—Some take it here as 'quivering' (cp. *Il.* 22. 509 αἰόλα εὐλαί).

1168 ἀπὸ...λείψω: cp. 817 n.
 1160 ἐν αὔραις τρέφεται = ἐξ ἐν-
 μων τρέφεται (schol.). With τρέφεται,
 the prep. ἐν usu. denotes the surround-
 ings of the τροφή, as Plat. *Theaet.* p.
 175 D ἐν ἐλευθερίᾳ...τεθραμμένον: but it
 can also denote, as here, the aliment; id.
Tim. p. 81 C τεθραμμένῃ...ἐν γάλακτι.

1161 L μηκέτι: the generic μή (being
 οὐε *whō* commands not...), cp. 170 μή
 του κηδομένου.—μηδενὸς (τάντων) ὅσα:
 the relative clause here takes the place
 of a partitive gen.: cp. Xen. *Cyr.* 8. 1.
 20 ἦν τις ἀπῆ οἷς παρέωαι καθήκη. Cp.
 957 n.—πέμπω here = ἀπαίττει, like

ἦσι for προῆσι etc.—βιόδαρος: cp. 391.

1168 L εἴ τι σέβει ξένον, if thou hast
 any regard for a friendly stranger, εὐνοία
 πᾶσα πελάταν, who draws near to thee
 with all good will, πέλασσον (intrans.),
 draw near to him:—i.e., meet his ad-
 vances half way, instead of repelling him.
 For the epic *σσ*, cp. *Li.* 390 ὄλεστας: id.
 926 ἐξανύσσειν.

Philoctetes is at the mouth of his cave,
 as if about to enter it (952): the Chorus
 now advance a little towards him, as they
 make this earnest appeal. The position
 of πέλασσον, between ξένου and ἐν. π.
 πελάταν, is warrantable, since the later
 words suggest a reason for the prayer,
 πέλασσον. Bolder collocations of words
 occur elsewhere in Soph.: e.g. *O. C.*
 1427 τίς δὲ τοιμύσει κλέων | τὰ τοῦδ' ἐπει-
 θαι τάνδρῳ; cp. *O. T.* 1251. The word
 πελάταν gives a certain tone of deference,
 since πελάτης was familiar in Attic as
 = 'dependant' (Plat. *Euthyphr.* p. 4 C).—
 Other versions are:—(1) εἴ τι σέβει, ξένου
 πέλασσον, 'if anything is sacred to thee,
 approach the stranger': (2) εἴ τι σέβει
 ξένου, πέλασσον...πελάταν, 'approach him
 who approaches thee.' But πελάτης (in-
 trans.) could not take an acc. of the
 person approached: see Appendix on

to take blood for blood,—to glut yourselves at will on my discoloured flesh! Soon shall I pass out of life; for whence shall I find the means to live? Who can feed thus on the winds, when he no longer commands aught that life-giving earth supplies?

CH. For the love of the gods, if thou hast any regard for a friend who draws near to thee in all kindness, approach him! Nay, consider, consider well,—it is in thine own power to escape from this plague. Cruel is it to him on whom it feeds; and time cannot teach patience under the countless woes that dwell with it.

PH. Again, again, thou hast recalled the old pain to my thoughts,—kindest though thou art of all who have visited this shore! Why hast thou afflicted me? What hast thou done unto me!

ηι | δ' ἔχει μῦρον ἀχθος δ ξυνοικεῖ L (φ ξυνοικεῖ A). From the words of the schol., ἀγνωστος πρὸς τὸ δχεῖσθαι, it has been inferred that he read δχεῖν. Adopting this, Hartung reads δδαὲ δ' ('it is foolish') | δχεῖν μῦρον ἀχθος φ ξυνοικεῖ. For ἔχειν Blaydes gives ἔχειν. 1100 K. L divides thus:—πάλιν...ὀπέμνασας...ἐντόπων. For Διγῆμ' Cavallin conj. ἀλγος μ'. For τῶν πρὶν ἐντόπων Hense conj. τῶν ξυνεμπόρων. 1172 ἀργασαί] Elmsley conj. εἰργάσω.

1149 ff. (3) εἰ τι σέβει, ξένον πλάσσω (trans.), bring the stranger near thee (*i.e.*, 'allow him to approach thee').

Arndt conjectures: εἰ τι σέβει ξένον γ' πλασσω...ἀλλὰ γνῶθ' κ.τ.λ.: 'if thou hast too little respect for a guest-friend, at least (ἀλλὰ) think' of thine own interest. Such a use of πλασσω would be obscure; and the supposed antithesis of ideas seems forced; since, even if he did 'revere the stranger,' that feeling would not be his only motive for leaving Lemnos.

1108 ἐπὶ σοί (cp. 1003) is Seyffert's correction of the ms. ἐπὶ σοί (or σοί), which could not mean, 'that it is for thee,' *i.e.*, 'in thy power.' The objection to reading ἐπὶ σόν is that this would mean rather, 'that it is thy part' (or 'duty'): cp. O. C. 721 n.

1107 εἰ βόσκειν, *i.e.*, to feed with thine own flesh: cp. 313. For the omission of μὲν, cp. *Ani.* 806, O. C. 1275.—ἀδαῆς δ' ἔχειν κ.τ.λ., while it cannot be taught to bear the countless woes that attend upon it. ἔχειν here = *sustinerere*, as in O. C. 537 ἔπαθον ἀλαστ', ἔχειν, and *Ani.* 421. It is needless to read δχεῖν.—δ ξυνοικεῖ: cp. O. C. 1237 γῆρας ἀφίλον, ἵνα πρό-

παντα | κακὰ κακῶν ξυνοικεῖ, and *ib.* 1134. The context here slightly favours δ as against φ, though the latter is possible. The only source of obscurity here is that in the first clause (οἰκτρά γὰρ βόσκειν) the κῆρ is the disease itself, while in the second (ἀδαῆς δ') it is identified with the patient. The sense is, 'thy disease is dreadful, and no length of time could inure thee to the countless other ills that accompany it' (hunger, hardship, solitude).

1170 εἰ παλαιὸν Διγῆμ', the pain which the proposal that he should return to Troy has caused to him from the first moment that he heard of it: see vv. 622, 917, 999.—ὀπέμνασας without με: cp. 801.—δ λῆσται κ.τ.λ.: their words grieve him the more, because they have otherwise shown him so much sympathy (cp. 1121, 1163 f.).—τῶν πρὶν ἐντόπων, those mentioned in 307 ff.: for πρὶν cp. *Ani.* 100 κάλλιστον... | ...τῶν προτέρων φάος. The adj. here = merely 'present in a place' (at a given moment), as in 211, O. C. 1457: not 'resident,' as in O. C. 841.

1172 ἀλγασα. A return to Troy is more dreadful to him than death (999), and the mere suggestion of it has pierced

ΧΟ. τί τοῦτ' ἔλεξας; ΦΙ. εἰ σὺ τὰν ἔμοι
στρυγερὰν Τρωάδα γὰν μ' ἴλπισας ἄξειν. 1175

ΧΟ. τόδε γὰρ νοῶ κράτιστον. ΦΙ. ἀπὸ νῦν με λείπετ' ἦδη.

ΧΟ. φίλα μοι, φίλα ταῦτα παρήγγειλας ἐκόντι τε πράσσειν.
ἴωμεν ἴωμεν 1180

ναὸς ἔν' ἡμῖν τέτακται.

ΦΙ. μή, πρὸς ἀραίου Διός, ἔλθης, ἱκετεύω. ΧΟ. μετρίαζ.

ΦΙ. ὦ ξένοι, μείνατε, πρὸς θεῶν. ΧΟ. τί θροεῖς; 1185

ΦΙ. αἰαῖ αἰαῖ,

δαίμων δαίμων· ἀπόλωλ' ὁ τάλας·

ὦ πούς πούς, τί σ' ἔτ' ἐν βίῳ

τεύξω τῷ μετόπῳ τάλας;

ὦ ξένοι, ἔλθετ' ἐπήλυδες αὐθις. 1190

ΧΟ. τί ῥέξοντες ἀλλοκότῳ
γνώμα τῶν πάρος, ὧν προῦφαινες;

1175 γὰν ἴλπισας μ' (sic) L: γὰν μ' ἴλπισας τ (γαῖαν μ' ἴλπισας A). In *Ars Soph. em.*, p. 62, Wecklein suggests that μ' should be deleted. Hartung omits ἐμοὶ after τὰν. 1177 ἀπο (sic) νῦν L, in which με λείπετ' has been made by S from μ' ἐλείπετ'.

1178 ζ. Hartung omits the second φίλα. Hermann omits the τε after ἐκόντι: Nauck conj. ἐκόντι γε: Cavallin, ἐκόντα γε. 1180 ζ ἴωμεν ἴωμεν L: ἴωμεν ἴωμεν τ.—τέτακται] Dindorf conj. προτέτακται. Hartung gives ἴωμεν ναὸς ἐν' ἡμῖν προτέτακται. Nauck conj. ἴωμεν δ' ἐν' ἡμῖν τέτακται. For ναὸς Blaydes conj. νάσου. 1182—1187 L divides thus:—μή πρὸς ἀραίου | διός— | μετρίαζε— |

him to the heart. This verb can denote the infliction, not only of physical (817), but also of mental anguish: cp. *El.* 831 ΗΛ. ἀπολείψι. ΧΟ. πῶς; | ΗΛ. εἰ τῶν φανερώς οἰχομένων | εἰς Ἄδαν ἐπιβ' ὑποσειε, κατ' ἔμοῦ τακομένας | μάλλον ἐπεμβάσει. (But in 1388 below δλεῖς is not similar.—ἀργασίας: perf. following aor., as 676, 929.

1178 ζ. τί τοῦτ' ἔλεξας; Cp. *As.* 270 πῶς τοῦτ' ἔλεξας;—(ὄλεσάς με), εἰ... ἴλπισας, if thou hast indeed conceived the hope: cp. *Elpis* in 629.—ἄξειν with double acc.: cp. *Ani.* 811 (n.).

1177 ἀπό... λείπετ': cp. 817.—νῦν, 'then,' i.e., 'if ye persist' (as the present tense νοῶ implies). This is better here than νῦν.

1178 φίλα μοι... παρήγγειλας ἐκόντι τε πράσσειν. The τε after ἐκόντι has been suspected (see cr. n.). But analogous instances occur, where conjunctions, which might have been omitted, couple dissimilar clauses: as Plat. *Prot.* 336 A

ἀπεκρίνατο διὰ βραχέων τε καὶ αὐτὰ τὰ ἐρωτώμενα: Thuc. i. 67 οὐχ ἠσυχάζον ἀνδρῶν τε σφίσις ἐνόντων καὶ ἅμα... δεδιότες. Here, ἐκόντι τε would probably seem all the more natural to a Greek ear, since βουλομένη μοι ἐστὶ τοῦτο was so familiar an equivalent for προσφιλές μοι ἐστὶ τοῦτο. Cavallin's ἐκόντα (acc. neut. plur.) τε cannot be justified by *O.* T. 1229, where κατὰ | ἐκόντα is merely a bold way of saying, κατὰ δ' ἐκόντων ἐποίησεν.

1181 ναὸς (partit. gen.) ἐν' ἡμῖν τέτακται, to that part of the ship where (=whither) it has been appointed for us to go. The Chorus are common seamen, who have to take their places on the rowing benches or at other posts. The moment of sailing is now at hand (cp. 1076).

1182 ζ ἀραίου Διός, Zeus ἱκέσιος (484 n.) in another aspect,—as the god who hears the imprecation of the rejected suppliant. ἀραῖος does not occur elsewhere as an epithet of Zeus, but among

CH. How meanest thou? PH. If it was thy hope to take me to that Trojan land which I abhor.

CH. Nay, so I deem it best. PH. Leave me, then—begone!

CH. Welcome is thy word, right welcome,—I am not loth to obey.—Come, let us be going, each to his place in the ship!

[*They begin to move away.*]

PH. By the Zeus who hears men's curses, depart not, I implore you! CH. Be calm.

PH. Friends, in the gods' name stay! CH. Why dost thou call?

PH. Alas, alas! My doom, my doom! Hapless, I am undone! O foot, foot, what shall I do with thee, wretched that I am, in the days to come?—O friends, return!

CH. What would'st thou have us do, different from the purport of thy former bidding?

μείνατε—| *αὐ αὐ αὐ αὐ* | *δαίμων δαίμων* | *ἀπόλω'* ὁ *τάλας*. 1107 ὁ *τάλας*] In L ὁ has been made from ὦ. Most of the later mss. have ὦ: and ὁ (which is in T, V², K) was probably restored by Triclinius. 1108 ε. *τί σ'* made from *τίω* in L. Blydes conj. *τί μ' ἔτ' ἐν βίῳ* | *τεύξεis*. 1101 ε. L divides the vv. after *γνώμαι*. For *βέζοντες* Vauvilliers and Musgrave conj. *βέζοντος*.—*προσφάνας* τ: *προσφάνας* L. Brunck conj. *προσφάνης* (supposing that the sentence is left unfinished): Wakefield, *προσφάνας* (*προσφάνης*). Hermann deletes ὦν *προσφάνας*.

his titles were *δάστωρ* (Cramer *Anecd. Ox.* i. 62), *τιμωρός* (Clemens *Protrept.* p. 24) and *ταλαμναίος* (Arist. *De Mundo* 7).—*ἄθης* = *ἀπέλθης*: 48 n.

1108 The older edd. give *μετρίαζε* in full (making the choriambic verse hypercatalectic): Brunck wrote *μετρίαζ'*. For the sense, cp. Plat. *Rep.* 603 ε *μετρίασει δὲ πῶς πρὸς λίπην*.

1107 *δαίμων*: for the nom., cp. *Ant.* 891 ὦ *τύμβος*.

1108 ε. ὦ *ποῦς ποῦς*: cp. 786.—*τί σε τεύξω*; = *τί σε ποιήσω, τί σοι χρήσομαι*; 'what shall I do with thee,'—how endure the pain,—now that my doom is otherwise so much worse?—*μετόπιω*, used by Ap. Rh. 4. 1764, occurs nowhere else in class. Greek, but is related to the epic *μετόπισθεν* (used by Eur. fr. 449) as the Attic *κατόπιω* to the epic *κατόπισθεν*.

1100 *ἄθετ'* *ἐπιλυθεῖς*: cp. 1222: Eur. *Supp.* 388 *παλίσσαντος* | *στειχ'*: Plat. *Logg.* 879 D *νεηλυδος ἀφρηγμένου*. The adj. here = 'coming back' (answering to *ἐπαρέχομαι* rather than *ἐπέρχομαι*): yet *αἰθῆς* need not be regarded as redundant (like *ἀρπύς* with *νεοσφαγῆς* in *Tr.* 1130); for they had once before been on the

point of departing (1070). Elsewhere *ἐπηλυς* always = *ἀδυνα*.

1101 ε. *τί βέζοντες*, to do what, *γνώμαι* *ἄλλοκότῃ τῶν πάρος*, with a purpose different from (that of) the former course, ὦν (by attract. for ἄ) *προσφάνας*, which thou didst prescribe? He had told them to go away and leave him (*ἀπό τῶν με λείπετ' ἦδη*, 1177). They ask if they are now to contravene that order, and if so, what they are to do. For the gen. *τῶν πάρος* after *ἄλλοκότῃ*, cp. Xen. *Hell.* 4. 4. 25 *ἄλλα τῶν δικαίων*. The verb *προφάνας* can be used of any utterance (*Tr.* 324); but, as it is said of oracles (*O. T.* 790 n.), so it is peculiarly applicable to commands.

The objection to the plausible conjecture *βέζοντος* is not the omission of *σοῦ*, which is quite possible (cp. 801 n.), but the fact that Greek idiom would require ὡς *τί βέζοντος*. In the very rare instances where this ὡς is omitted, the fut. partic. refers to the subject of the principal verb, as Eur. *Hec.* 631 ff. *ὄλαν...* | *ἐτάμεθ'*, *ἄλιον ἐπ' οἶμα ναυτολήσων* (cp. Paley in *Journ. Phil.* vol. VIII. p. 80).

- ΦΙ. οὔτοι νεμεσητόν,
ἀλύοντα ~~χεμερίω~~
λύπα και παρὰ νοῦν θροεῖν. 1195
- ΧΟ. βᾶθί νυν, ὦ τάλαν, ὡς σε κελεύομεν.
- ΦΙ. οὐδέποτ', οὐδέποτ', ἴσθι τόδ' ἔμπεδον,
οὐδ' εἰ πυρφόρος ἀστεροπητῆς
βροντᾶς ἀγχαῖς μ' εἰσι φλογίζων.
ἔρρετω Ἴλιον, οἱ θ' ἤπ' ἐκείνω 1200
πάντες ὅσοι τόδ' ἔτλασαν ἐμοῦ ποδὸς ἄρθρον ἀπῶσαι.
ἀλλ', ὦ ξένοι, ἐν γέ μοι εὐχος ὀρέξατε.
- ΧΟ. ποῖον ἐρεῖς τόδ' ἔπος; ΦΙ. ξίφος, εἰ ποθεν,
ἧ γένων, ἧ βελών τι, προπέμψατε. 1205
- ΧΟ. ὡς τίνα δὴ ρέξης παλάμαν ποτέ;
- ΦΙ. *χρῶτ' ἀπὸ πάντα και ἀρθρα τέμω χερί·

1195 νεμεσητόν γ: νεμεσητόν L: νεμεσή' Hermann. 1194 ε. L divides the vv. after λύπα. 1196 ὡς σε κελεύομεν] Reiske conj. οἱ for ὡς; Bergk, ὡς σ' ἐκελεύομεν. 1198 πυρφόρος made from πυρφόρος in L. 1199 βροντᾶς ἀγχαῖς schol.: βρονταῖς ἀγχαῖς MSS. 1202 ε. In order to make continuous dactylic verses, (1) Triclinius wrote ἀπῶσ' ἀλλ': (2) Erfurdit omitted ἀλλ': (3) Hermann wrote ἀρθρον ἀπῶσαι. ἀλλὰ τόδ', ὦ ξένοι, | ἐν γέ μοι, ἐν γέ μοι εὐχος ὀρέξατε. Brunck had already doubled ἐν γέ μοι.

1198 ε. οὔτοι νεμεσητόν, since the feeling of *νέμεσις* is justified only when fair allowance has been made for human weakness. (Andoc. or. 1. 57 *χρηὴ γὰρ ἀνθρωπίνης περὶ τῶν πραγμάτων ἐπιλογίζεσθαι, ὡς περ ἀν ἀνδρῶν ἔντα ἐν τῇ συμφορᾷ*.) Cp. *Il.* 9. 523 *πρὶν δ'* (before the amend was made) οὔτι νεμεσητόν κεχολῶσθαι.—ἀλύοντα: 174 n.—*χεμερίω*: cp. 1460: *Αἰ.* 206 *Ἄλας θολερῶ | κείται χεμῶτι νοσήσας*.—*καὶ παρὰ νοῦν θροεῖν*, referring to his abrupt dismissal of them (1177). *καί* ('e'en') expresses the relation of cause and effect. *παρὰ νοῦν* like *παρὰ δίκην* etc.: cp. *O. T.* 550 *τοῦ τοῦ χωρῆς*.

1198 ε. οὐδ' εἰ πυρφόρος ἀστεροπητῆς: cp. *Il.* 1. 580 *Ὀλύμπιοι ἀστεροπητῆς*: *O. T.* 200 *ὦ τῶν πυρφόρων | ἀστρατῶν κρήτη νέμων*. This is a repetition, in stronger words, of οὐδ' ἢν *χρηὴ* με τῶν παθεῖν κακῶν (999). To brave the lightnings of Zeus is to face death in its most appalling form: so Ares says that he will avenge his son, *εἰ πέρι μοι καὶ μοῖρα Διὸς πληγῆντι κεραυνῶ | κείσθαι ἄμοι νεκῶσαι* (*Il.* 15. 117). And Dido: *Vel pater omnipotens adigat me fulmine ad umbras | ... Ante, Pudor, quam te violo* (*Aen.* 4. 25).—*βροντᾶς ἀγχαῖς*: cp. Aesch. *P. V.* 1043

πρὸς ταῦτ' ἐπ' ἐμοὶ βηπτεύω μὲν | πυρὸς ἀμφίκητι βδοτηρχος: *id.* 1083 *ἔλικες δ' ἐκλάμπουσι | στεροπῆς ζάφυροι*.

εἰσι φλογίζων, lit., 'shall be in the course of consuming', i.e., in the very act of doing so:—as if he should behold Zeus in heaven, with the thunderbolt already brandished in his uplifted right hand. The peculiar vividness of the phrase depends on the somewhat rare use of the pres. part. with *ἔρχομαι*—a use quite distinct from that of the fut. part. Thus *ἔρχεται κατηγορήσων μου* (*Plat. Euthyphron* 2 c) = simply, 'he is going to accuse me'; but *ἔρχομαι ἐπιχειρῶν σοὶ ἐπιδείξασθαι* (*Phaedo* 100 b) = 'I am proceeding with an attempt to show you': cp. *Her.* 1. 122 *ἦτε ταύτην αἰτίων διὰ πάντες*: *Pind. N.* 7. 69 *ἔρχομαι... ἐντέπων*.

1200 ε. ἔρρετω Ἴλιον: not a curse on Troy itself, but a way of saying that he cares not how the Trojan war may end.—*οἱ θ' ἤπ' ἐκείνω*: cp. *Eur. Hec.* 704 *τῶν θανάτων... ἔπ' Ἴλιον*.—*τόδ' ἐμὸς ποδὸς ἀρθρον*, this limb (cp. *Arthra* in 1207), my foot: *ποδὸς* is here a defining genitive, and the phrase is a periphrasis for *τὸν ἐμὸν πόδα*, with a certain added pathos,—'this poor lame foot.' But in

PH. 'Tis no just cause for anger if one who is distraught with stormy pain speaks frantic words.

CH. Come, then, unhappy man, as we exhort thee.

PH. Never, never,—of that be assured—no, though the lord of the fiery lightning threaten to wrap me in the blaze of his thunderbolts! Perish Ilium, and the men before its walls, who had the heart to spurn me from them, thus crippled! But oh, my friends, grant me one boon!

CH. What would'st thou ask?

PH. A sword, if ye can find one, or an axe, or any weapon,—oh, bring it to me!

CH. What rash deed would'st thou do?

PH. Mangle this body utterly,—hew limb from limb with mine own hand!

Blaydes conj. (*inter alia*) ἐν γὰρ μοι εὐχὰ μὲν τι νεύσατε. 1206 προπέμψατε] Blaydes writes παρέχετε, conjecturing also παρόσχετε and πορίζετε. 1206 δὴ added by Hermann. 1207 ε. κρᾶτ' ἀπὸ πάντα καὶ ἄρθρα τέμνω χερσὶ MSS. (τεμῶ B). For πάντα Wecklein gives τᾶδε (to go with χερσὶ). For κρᾶτ' Hermann conj. χρῶτ': Wunder, κρᾶτ' ἀπὸ πάντα τε τᾶρθρα: Blaydes, κρᾶτα καὶ ἄρθρ' ἀπὸ πάντα (also κρᾶτ' ἀπὸ πάντα τε κῶλα): Semitelos (*Antig.* p. 583), ἄκρα τ' ἀπὸ πάντα καὶ ἄρθρα.

O. T. 718 ἄρθρα ποδοῖν are the ankles.—ἀπόσαι, act., as in *Ai.* 446 ἀνδρὸς τοῦδ' ἀπόσαιτες κράτη: cp. 600 ἐκβεβληκότες. (But the midd. ἀπόση in 1122, of repelling advances.) He speaks as if the tortured limb were a mute suppliant that might well have moved their pity: cp. 1188 ὦ ποῖός ποῖός.

1208 ἄλλ', appealing (230).—ἐπέφατε, extend it to me, concede it: cp. Pind. *N.* 7. 56 οὐκ ἔχω | εἰπεῖν τίνα τοῦτο Μοῖρα τέλος ἔμπεδον | ἄρεξε: a poet. use, like that of ἐγγυαλίτω. (Distinguish the sense in *Il.* 12. 328 ἦ τέ τῳ εὖχος ὀρέζομεν φέ τις ἡμῖν, 'give glory'.)

1204 ε. ἀρεῖς: for the fut., cp. 441 n.—εἰ ποθεν κ. προπέμψαι ἔχετε, = 'from any quarter.' So in *Ai.* 886 εἰ ποθεν...λαύσω = λαύσω, εἰ που (λαύσει). The elliptical use of εἰ τις is frequent (Thuc. 4. 26 ἐσάγειν σίτων τε...καὶ εἰ τι ἄλλο βρώμα).—γένυν, axe: *El.* 485 ἀμφάκης γένυν: cp. *Ant.* 249 n.

προπέμψατε. This use of the verb is somewhat strange at first sight, and has led to conjectures (see cr. n.). But it seems to be justified by the context. The group of fifteen men is standing before him, and he sees that they are not regularly armed; but, as εἰ ποθεν shows, he hopes that some one of their number may have some weapon. προπέμψατε means

strictly, 'pass forward,' from hand to hand. Cp. Ar. fr. 427 φέρε καὶ ταχέως κατὰ χερσὶν ἔθωρ, | παρῆκμε τοὺς χειρῶμακτρον,—"pass" it round.

1206 εἰ τίνα δὴ βέβη...; So O. C. 398 (Ismene having said that Creon will come) OI. ἔπος τί δράση; cp. *id.* 1724: *El.* 390 XP. ἔπος πάθης τί χρήμα;—παλάμαν, 'deed of violence'; a sense in which the sing. does not seem to occur elsewhere, though the plur. often = 'violent hands' (*Il.* 3. 128 ὅτ' Ἄρηος παλάμων).

1207 *χρῶτ', Hermann's correction of κρᾶτ', seems to me certain. For the interchange of χ and κ, cp. βρόχομαι corrupted from βρόκομαι in 745 (cr. n.). Here the error may have been facilitated by a recollection of 618 κᾶρα | τέμνω. The sense is, 'hew all the flesh (from my bones), and sever limb from limb,'—a frenzied exaggeration of his prayer in 748, πάταξον εἰς ἄκρον πόδα, | ἀπάμηνον ὡς τάχιστα· μὴ φέλωθ βίον. Sophocles knew the history of Herodotus (cp. O. C. 337 n.). Is it not possible that the poet's diction here may have been influenced by a reminiscence of the passage describing the ghastly suicide of the insane Cleomenes (6. 75)? Cleomenes, like Philoctetes, 'asked for a sword,'—which the terrified Helot gave him.

φονᾶ φονᾶ νόος ἦδη.

XO. τί ποτε; ΦΙ. πατέρα ματείων.

1210

XO. ποῖ γᾶς; ΦΙ. ἐς Ἄιδου.

οὐ γὰρ ἐν φάει γ' ἔτι

ὦ πόλις, ὦ πόλις πατρία,

πῶς ἂν εἰσίδοιμί σ', ἄθλιός γ' ἀνὴρ,

ὅς γε σὰν λιπῶν ἱερὰν

λιβάδ' ἐχθροῖς ἔβαν Δαναοῖς

ἄραγός· ἔτ' οὐδέν εἰμι

1215

XO. ἐγὼ μὲν ἦδη καὶ πάλαι νεὸς ὄμου

1209 νόος L (the second ο added by S); νόος r. 1210 ματείων] Blaydes conj. ματεύω: Triclinius, μαστεύων. 1211—1217 L divides thus:—ποῖ γᾶς—| ἔστ' ἐν—| ὦ πόλις—| πῶς ἂν—| ἀθλιός—| λιπῶν—| Δαναοῖς—εἰμι. 1211 z ἐτι r: εἰς L.—οὐ γὰρ ἔστ' ἐν φάει γ' ἔτι L. Hermann gives οὐ γὰρ ἐν φάει γ' ἔτι: Seyffert, οὐ γὰρ ἔτ' ἐν φάει γ' του: Wecklein conj. (Att p. 36) οὐ γὰρ ἐν φάει γ' τοι: Dindorf suggests οὐ γὰρ ἐν φάει (without γ' ἔτι). 1212 ὦ πόλις ὦ πόλις πατρία MSS.: ὦ πόλις ὦ πατρία Dindorf. 1214 πῶς ἂν εἰσίδοιμί σ' ἄθλιός γ' ἀνὴρ MSS. (γ' wanting in Harl.): πῶς ἂν εἰσίδοιμί ἄθλιός σ' ἀνὴρ Dindorf.

Then, παραλαβὼν τὸν εἰδηρον ἀρχετο ἐκ κημέων ἐωυτὸν λιβῶμενος· ἐπιτάμνων γὰρ κατὰ μήκος τὰς σάρκας (cp. χρῶτα πάντα) προέβρισε ἐκ τῶν κημέων ἐς τοὺς μηρούς, ἐκ δὲ τῶν μηρῶν ἐς τε τὰ ἰσχία καὶ τὰς λαπάρας, ἐς δὲ ἐς τὴν γαστέρα ἀπέκετο, καὶ ταύτην καταχορδεύων ἀπέθανε.

If the MS. κρᾶτ' be kept, πάντα must be taken in one of two ways. (1) As acc. masc. with κρᾶτ'. Cp. Ion fr. 61 τὸν αὐτοῦ κρᾶτα: Eur. fr. 243 τὸν σὸν κρᾶτ'. But with Sophocles κρᾶτα is elsewhere neut.: cp. 1001, 1457. (2) As adverbial neut. pl., 'utterly'. In either case the sense is weak. We cannot take πάντα καὶ ἄρθρα as = καὶ πάντα ἄρθρα. (In Aesch. P. V. 51, ἔργωκα τοῖσδε κοῖδ᾽ ἀντεκτεῖν ἔχω, the comma should stand after τοῖσδε, not after ἔργωκα.) A transposition is, indeed, possible—κρᾶτα καὶ ἄρθρ' ἀπὸ πάντα. But, even then, there is the difficulty that he cuts off his own head before mangling his limbs. This, surely, is more than the figure of 'prothysterion' will comfortably excuse. Prof. Campbell compares Ai. 238 κεφαλὴν καὶ γλῶσσαν ἄκραν [ἄπ' αὐτῆς θείρας: but Ajax is not decapitating himself.

1209 z φονᾶ: cp. Anl. 117 n.—τί ποτε; the verb understood is ἔστιν, not φονᾶ: cp. Anl. 381 τί ποτ'; 'What means this?'—πατέρα ματεύων, as if φονῶ rather

than φονᾶ νόος had preceded: cp. O. T. 159 n.

In vv. 492 ff. he had expressed the fear that his aged father must be dead; and here, in the bitterness of despair—when he feels himself utterly friendless upon earth—he utters a yearning to join Poes in the world below. At brighter moments, again—when there is a gleam of hope that he may return to Malis—he thinks of his father as still living (665, 1371). And Heracles tells him that Poes is indeed alive (1430).

1212 οὐ γὰρ ἐν φάει γ' ἔτι. Hermann's deletion of the ἔστ' before ἐν is probable on metrical grounds; and the interpolation might easily have arisen, as he says, from a superscript gloss ἐστί. On the other hand it is simpler and better to understand ἐστί than (as Hermann prefers) ματεύων.

1213 ὦ πόλις: Trachis (491): for the nom., cp. 1186 n.

1214 z πῶς ἂν with optat. in a wish: cp. 531.—ἄθλιός γ' ἀνὴρ. This, the reading of the MSS., is confirmed, as against Dindorf's conjecture (see cr. n.), by a point which seems to have escaped notice. The γε after ἐς marks the causal force of the relat. pron. (as in 663); and this indicates that ἄθλιος means, not merely 'unhappy,' but 'wretchedly foolish' (as in

116
Xenocles

Death, death is my thought now—

CH. What means this? PH. I would seek my sire—

CH. In what land? PH. In the realm of the dead; he is in the sunlight no more. Ah, my home, city of my fathers! Would I might behold thee,—misguided, indeed, that I was, who left thy sacred stream, and went forth to help the Danaï, mine enemies!—*Ἔπειθε*—undone!

CH. Long since should I have left thee, and should now

1216—1221 M. Schmidt rewrites these vv. as follows:—*ἐγὼ μὲν ἦδη καὶ πάλαι παλαισμένος | στείχων ἂν ἢ σοὶ τῆς ἐμῆς νεῶς πέλας, | εἰ μὴ πρὸς ἡμᾶς τὸν τ' Ἀχιλλεύου γόνον | Ὀδυσσεῖα τε θεῶν ἴοντ' ἀλεύσομαι.* For the last two vv. Nauck would substitute *εἰ μὴ πρὸς ἡμᾶς θεῶν ἴοντ' ἀλεύσομαι* | *Ὀδυσσεῖα τε τὸν τ' Ἀχιλλεύου γόνον.* 1216 *νεῶς*] The 1st hand in L wrote *νεῶς*: S corrected this to *νεῶσ*, but without deleting the acute accent. He did not mean *νεῶσ*.

O. T. 372). The reflective emphasis which γ' adds to *ἄθλιος* is thus exactly in place,— 'misguided indeed that I was.' A comma after *εἰσβουμένη* makes this clearer.

1216 *Σ.* *ἱερὸν λιβάδ'*, the Spercheius (492), neighbour to the haunts of the Malian nymphs (725). All rivers were *ἱεροί*, but here the epithet has a special force, which *ἕρθετος* brings out; he had voluntarily withdrawn himself from the realm of friendly deities. Cp. his appeal in 1040 *ἀλλ' ὦ πατρίω γῆ θεοὶ τ' ἐπόβιοι.*—*ἔρ' εὐδέν* *ἔμμ*: for the place of *ἔρ'*, cp. *O. T.* 24 *ἔρ' οὐχ οἶα τε* (n.).

1216—1471 Exodos. Neoptolemus restores the bow, and resolves to keep his word by taking Philoctetes home. Heracles appears, and at his bidding Philoctetes consents to sail, not for Greece, but for Troy.

It is unusual for two actors (neither being a mute person) to enter together,—as Odysseus and Neoptolemus do here (1222),—except in the opening scene. This is the peculiarity to which the scholiast calls attention: *ἐνταῦθα διπλοῦν ἐστὶ τὸ εἰσεῖδέναι.* Of the other six plays, the *Trachiniae* is the only one in which the *ἕξοδος* begins with the entrance of more than one person (v. 971: Hyllus, and the *πρόσβυτος* with Heracles). In *O. C.* 1099 (third *εἰσεῖδέναι*) Theseus enters with Antigone and Ismene.

1216—1221 Much suspicion has fallen upon these verses. Some critics, indeed, hold that the only resource is to write them anew (see cr. n.). The points to which objection is made are the following.

(1) *ἔμμ* as a prep. with the gen. (schol., *ἐγγός*). The dat. is the usual case (*O. T.* 1007). There are, however, two other passages in which the gen. is a well-attested reading. (a) Xen. *Anab.* 4. 6. 24 *πρὶν δὲ ἔμμ εἶναι τοὺς πολλοὺς ἀλλήλων*: three of the best mss. support the gen., while others give *ἀλλήλοισι*. (b) Menander fr. incert. 204. The schol. on Ap. Rh. 2. 121 quotes it as *ἔμμ δὲ τῷ τικτεῖ παρεγένεθ' ἢ κόρη*; but the mutilated form of it found in Suidas, Photius and Harpocration has *τοῦ τικτεῖ ἔμμ*. It is noteworthy that the use of *ἔμμ* in the sense of *ἐγγός* (as distinguished from the sense 'along with') is said by the schol. on Apollonius to be distinctively Attic. And, when it bore this sense, the analogy of *ἐγγός*, *πέλας*, etc., might easily permit it to be sometimes construed with the gen. See Appendix.

(2) *στείχων* is suspected by Nauck, who says, 'one would rather have expected the aorist (*ἀπελθών*).' But the pres. partic. is quite right: 'moving on my way, I should now have been near my ship.'

(3) *στείχοντα* following *στείχων*. This is a real blemish, though a small one. But it does not follow that it is corrupt. There are several proofs that Sophocles, writing rather for hearers than for readers, was not always careful to avoid such iteration of commonplace words. The emphasis here falls on the contrasted qualifications (*νεῶς ἔμμ*, and *πέλας*), not on the participles themselves. A recurrence which, in print, catches the eye would hardly have offended the ear. Cp. 87,

- στείχων ἂν ἦ σοι τῆς ἐμῆς, εἰ μὴ πέλας
 Ὀδυσσεά στείχοντα τόν τ' Ἀχιλλέως 1220
 γόνον πρὸς ἡμᾶς δεῦρ' ἰόντ' ἐλεύσομεν.
 ΟΔ. οὐκ ἂν φράσειας ἦντιν' αὐτὸν παλίντροπος
 κέλευθον ἔρπεις ὧδε σὺν σπουδῇ ταχύς;
 ΝΕ. λύσων ὅσ' ἐξήμαρτον ἐν τῷ πρῶν χρόνῳ.
 ΟΔ. δεῶν γε φωνεῖς· ἢ δ' ἄμαρτία τις ἦν; 1225
 ΝΕ. ἦν σοὶ πιθόμενος τῷ τε σύμπαυτι στρατῷ
 ΟΔ. ἐπραξας ἔργον ποῖον ὧν οὐ σοι πρόπον;
 ΝΕ. ἀπάταισιν αἰσχροῖς ἄνδρα καὶ δόλοισι ἐλῶν.
 ΟΔ. τὸν ποῖον; ὦμοι· μῶν τι βουλεύει νέον;
 ΝΕ. νέον μὲν οὐδέν, τῷ δὲ Ποίαντος τόκῳ 1230
 ΟΔ. τί χρῆμα δράσεις; ὡς μ' ὑπήλθε τις φόβος.
 ΝΕ. παρ' οὐπερ ἔλαβον τάδε τὰ τόξ', αὐθις πάλιν
 ΟΔ. ὦ Ζεῦ, τί λέξεις; οὐ τί που δοῦναι νοεῖς;
 ΝΕ. αἰσχροῶς γὰρ αὐτὰ κοῦ δίκη λαβῶν ἔχω.

1219 *στείχων*] Wakefield conj. *τείχων*.—*ἂν* (corrected from *ἄν*) *ἦν* L: *ἂν* *ἤ* Elmsley. Cp. *O. T.* 1123 n. 1220 *στείχοντα*] Wecklein conj. *τ' ἄνακτα*, and formerly *σπεύδοντα*: Blaydes writes *τε τόνδε*. 1221 *ἐλεύσομεν*] In L the 1st hand wrote *ἐλεύσομεν*, but added a second *σ* above the line. 1222 *οὐκ ἂν*] *ὄν κἀν* (*τίς*) L, with *δ'* *αὐ* written above (by an early hand,—if not the first). 1228 *σὺν σπουδῇ*] Corrected in L from *συμπευδῆ* by S. 1226 *πιθόμενος* 1: *πειθόμενος* L.

88 *πράσσει* *his*, with n.—265 ἀγρία, 267 ἀγρίῳ; 1268 f. λόγων, λόγους.

(4) *πρὸς ἡμᾶς δεῦρ' ἰόντ'*, repeating the sense of *πέλας στείχοντα*. The words are certainly unnecessary; but they are nothing worse. For a like redundancy, cp. Lysias or. 16 § 13 *τοῖς μὲν ἰσπεύουσιν ἀσφάλειαν εἶναι δεῖν νομιζοῦστας, τοῖς δ' ὀπλίταις κίνδυνον ἡγούμενους*, where the second participle merely repeats the sense of the first, and might have been omitted. We could, indeed, take *ἰόντ'* as = *ἰόντε* (for the elision of the dual, cp. Hes. *Op.* 199 *ἴτων προλιπόντ' ἀνθρώπους*), placing commas after *γόνον* and *ἰόντ'*. Then *στείχοντα* would refer to both men. 'I see Od. and N. approaching, on their way hither to us.' But this is less natural.

On the whole, I incline to think that these four vv. are sound, though (like vv. 265 ff.) they are somewhat carelessly written.

1219 *στείχων ἂν ἦ σοι*. The ethic dat. implies, 'thou would'st have seen me

depart': cp. *O. C.* 81 *ἢ βέβηκεν ἡμῖν ὀξυς*;

1221 *ἐλεύσομεν*: for the plur. following the sing. (*ἦ*) cp. 1394: *Ant.* 734 n.

1222 *οὐκ ἂν φράσειας*: cp. *Il.* 5. 456 *οὐκ ἂν δὴ τόνδ' ἄνδρα μάχη ἐρύσαιε μελεθῶν...*; the formula is more courteous than *ὄ* with fut. ind. (*O. T.* 430 n.). He seeks to restrain himself.—*παλίντροπος*: cp. 1190 n.—*κέλευθον*: cp. *Asi.* 1212 *ἀρα δυστυχεστάτην | κέλευθον ἔρπω...*—*σὺν σπουδῇ ταχύς*: for *σύν*, cp. 268 n.

1224 *λύσων*: cp. *Ar. Ran.* 691 *ἴδου τὰς πρότερον ἄμαρτίας*. *Thuc.* 3. 46 *μεταγνώμαι καὶ...τὴν ἄμαρτίαν καταλύσαι*.

1226 *δεῶν γε φωνεῖς*: for *γε* in such comment, cp. *O. T.* 1035 *δεῶν γ' ὄσπερ σπαργάνων ἀνελέμην*: *Asi.* 1127 *κτείνωντα; δεῶν γ' εἶπας, εἰ καὶ ἴπτι δαῖνῶν*: *El.* 341.

1226 *ἦν σοὶ πιθόμενος*. This passage (down to 1234) well illustrates the dramatic use of interruption in stichomuthia. The spectators are now to learn that the repentance of Neoptolemus is complete.

have been near my ship, had I not seen Odysseus approaching, and the son of Achilles, too, coming hither to us.

Enter NEOPTOLEMUS, *followed by* ODYSSEUS.

OD. Wilt thou not tell me on what errand thou art returning in such hot haste?

NE. To undo the fault that I committed before.

OD. A strange saying; and what was the fault?

NE. When, obeying thee and all the host—

OD. What deed didst thou, that became thee not?

NE. When I ensnared a man with base fraud and guile.

OD. Whom? Alas!—canst thou be planning some rash act?

NE. Rash,—no: but to the son of Poëas—

OD. What wilt thou do? A strange fear comes over me...

NE. —from whom I took this bow, to him again—

OD. Zeus! what would'st thou say? Thou wilt not give it back?

NE. Yea, I have gotten it basely and without right.

1228 εὐών in L seems to have been made by S from εὐεῖν: the original circumflex (which was, as often, very small) can be traced at the lower end of the acute accent. 1231 τί χρέμα: τί δράσεισ L (with no point after δράσεισ), as if the supposed sense were, 'What is the matter? How I fear what thou wilt do':—τί χρέμα δράσεισ τ. Wecklein conj. τί χρέμα, τί δράσι;—ὑπέλλθε τίς made in L from ὑπέλλθ' ἐτι by S: Seyffert conj. ὑπέλλθε τοι: Nauck, ὑπέλυθεν. 1232 παρ' οὔπερ λαβὼν] παρ' οὐ παρέλαβον B.

Obeying his superiors (1226), he did a base deed (1228); he will restore the bow (1230, 1232); for he has no right to it (1234). Each point is thrown into relief by the excited interpellations of Odysseus. Cp. 210 n.

1227 ε. ὃν οὐ σοὶ πρόπον = τούτων ἃ οὐ σοὶ πρόπον ἦν πράξει. Cp. O. T. 862.

1228 εὐών. The partic. answers the question asked by ποῖον: 'what unbecoming deed didst thou do?' '(I did such a deed) *by capturing*,' etc. Thus we understand ἐπράξα ἔργον οὐ πρόπον μοι. The verb which N. would naturally have used, if Od. had allowed him to finish his sentence, would have been ἤμαρτον, to which ἦν in 1226 would have been cogn. acc.: but, after the interruption, the verb is best supplied from v. 1227. Thus ἦν remains actually an acc. of respect, '(the sin), by which.' Blaydes suggests εὐών ἄνδρα καὶ δόλους. It is true that in stichomuthia an interrupted speaker usually ends with a finite verb (as O. T. 560 ἔρρει, O. C. 646 κρατήσω). But in this context εὐών is more forcible than

εὐών, since then it is Od. himself who supplies the description of the deed as οὐ πρόπον.

1229 νίον: for the sinister sense, cp. 784 n.

1231 ὡς μ' ὑπέλλθε τίς φόβος. For this use of τίς, in foreboding, cp. Aí. 1163 ἔσται μεγάλης ἐκδοῦ τίς ἀγών: for its place, cp. 104, 519, 1039. ὡς ('how!') as in *El.* 1112 τί δ' ἔσται, ὡς ἔτι; ὡς μ' ὑπέρχεται φόβος.—Seyffert's conject., τοι for τίς (*El.* 928 θαυμά τοι μ' ὑπέρχεται), seems less fitting after ὡς. With regard to Nauck's ὑπέλυθεν, it may be noted that neither Aesch. nor Soph. admits ἦλυθον in dialogue, though Eur. does so (*El.* 598).

1232 παρ' οὔπερ λαβὼν: for the tribrach (not contained in one word), cp. 1247: O. C. 26 ἀλλ' ὅστις ὁ τύπος: and n. on O. T. 537.

1233 τί λέξαι; for the fut., cp. 1204 n.—The interrogative οὐ τί που, like οὐ δή (900) and οὐ δήπου, was freq. in Attic (*Ar. Ran.* 522, etc.).

- ΟΔ. πότερα θεῶν, πότερα δὴ κερτομῶν λέγεις τάδε; 1235
 ΝΕ. εἰ κερτόμησις ἔστι τᾶληθῆ λέγειν.
 ΟΔ. τί φῆς, Ἀχιλλέως παῖ; τίν' εἰρηκας λόγον;
 ΝΕ. δις ταῦτ' ἀναπολεῖν μ' ἔπη;
 ΟΔ. ἀρχὴν κλύειν ἂν οὐδ' ἅπαξ ἐβουλόμην.
 ΝΕ. εὖ νῦν ἐπίστω πάντ' ἀκηκοῶς λόγον. 1240
 ΟΔ. ἔστω τις, ἔστω, ὅς σε κωλύσει τὸ δρᾶν.
 ΝΕ. τί φῆς; τίς ἔσται μ' οὐπικωλύσων τάδε;
 ΟΔ. ζύμπας Ἀχαιῶν λαός, ἐν δὲ τοῖς ἐγώ.
 ΝΕ. σοφὸς πεφυκῶς οὐδὲν ἐξαυδάς σοφόν.
 ΟΔ. σὺ δ' οὔτε φωνεῖς οὔτε δρασεῖεις σοφά. 1245
 ΝΕ. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε.
 ΟΔ. καὶ πῶς δίκαιον, ἃ γ' ἔλαβες βουλαῖς ἐμαῖς,
 πάλιν μεθεῖναι ταῦτα; ΝΕ. τὴν ἁμαρτίαν
 αἰσχροῦν ἁμαρτῶν ἀναλαβεῖν πειράσομαι.
 ΟΔ. στρατὸν δ' Ἀχαιῶν οὐ φοβεῖ, πράσσων τάδε; 1250
 ΝΕ. ζῆν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον.

1235 πότερα δὴ] δὴ is wanting in L, and in some of the later mss. (as Γ and L³), but Α is among those which have it, and it is in the Aldine text. Hermann conject. πότερα σὺ, Seyffert πότερά γε, Blaydes (whom Cavallin follows) πότερα δέ. Nauck adopts the conject. of E. Philipp, πατρώων for πότερα. 1238 ταῦτ'] τ' αὐτὰ L: ταῦτα γ (and edd. before Brunnck).—ἀναπολεῖν] In L the final ρ has been added by S. 1240 εὖ νῦν ἐπίστω πάντ' ἀκηκοῶς λόγον L. Such a point after ἐπίστω may have suggested A's reading, ἀκήκοας. 1242 ἔστω] Herwerden conj. ἐστί.

1235 πότερα δὴ seems clearly right (see cr. n.); the δὴ gives indignant emphasis. δὴ is also possible (cp. 917); but it is weaker, and gives a less good rhythm. For πότερα in a simple question (like Lat. *an*), cp. *O. C.* 333.—κερτομῶν, of bitter jest; cp. *Ant.* 956 n.

1236 εἰ κερτόμησις. The quiet force of the answer would be rather spoiled by adding γ': cp. 105 n.

1238 ἀναπολεῖν, to plough anew; hence, fig., 'to go over the same ground' again. Pind. *N.* 7. 104 ταῦτ'...τρὶς τετρακι ρ' ἀπολεῖν. In this sense Attic prose preferred ἐπαναπολεῖν: Plat. *Phileb.* 60 A εὖ δ' ἢ παροιμία δοκεῖ ἔχειν, τὸ καὶ δις καὶ τρις τό γε καλῶς ἔχει ἐπαναπολεῖν λόγῳ θεῶν: *Legg.* 713 E ἐπαναπολήσωμεν. Cp. τριπόλιστον οἶκτον, *Ant.* 858 n.

1239 ἀρχὴν, adv., placed before the negative word; cp. *Ant.* 92 n.—ἂν with ἐβουλόμην: cp. 427, 1278: *Lys.* or. 12 § 22 ἐγὼ δ' ἐβουλόμην ἂν αὐτοὺς ἀληθῆ λέγειν.

1240 εἰ νῦν. Though in *O. T.* 658

and *El.* 616 we have εὖ νῦν ἐπίστω, the temporal νῦν seems fitter in this curt response.—ἀκηκοῶς is much better here than ἀκήκοας. In *At.* 480 πάντ' ἀκήκοας λόγον is fitting at the end of a speech: cp. above 241 n. But in a brief statement of resolve, such as this, the compact unity given by the participial construction suits the placid firmness of the speaker's tone. Cp. 453, 567.

1241 ε. τὸ δρᾶν: for the art., cp. 118 n.—τίς ἔσται μ' οὐπικωλύσων τάδε; for this use of the fut. partic. with art., cp. *O. T.* 297. Dindorf is not quite accurate in saying that, after ἔσται, οὐπικωλύσων 'would have sufficed,' and that the poet preferred the fut. partic. only for the sake of correspondence with κωλύσει. The fut. partic. was required by Greek idiom, whether the principal verb was to be past, pres., or future. Cp. *Xen. An.* 2. 4. 5 ὁ ἡγησόμενος οὐδεὶς ἔσται, 'there will be no one to lead us' (*Xen.* could not have written ὁ ἡγούμενος). For the place of μ' cp. *O. T.* 139 ἐκείνων ὁ κτανῶν. The

- OD. In the name of the gods, sayest thou this to mock me?
 NE. If it be mockery to speak the truth.
 OD. What meanest thou, son of Achilles? What hast thou said?
 NE. Must I repeat the same words twice and thrice?
 OD. I should have wished not to hear them at all.
 NE. Rest assured that I have nothing more to say.
 OD. There is a power, I tell thee, that shall prevent thy deed.
 NE. What meanest thou? Who is to hinder me in this?
 OD. The whole host of the Achaeans,—and I for one.
 NE. Wise though thou be, thy words are void of wisdom.
 OD. Thy speech is not wise, nor yet thy purpose.
 NE. But if just, that is better than wise. ✓
 OD. And how is it just, to give up what thou hast won by my counsels? NE. My fault hath been shameful, and I must seek to retrieve it.
 OD. Hast thou no fear of the Achaean host, in doing this?
 NE. With justice on my side, I do not fear thy terrors.

1245 τοῖς Herm. with one ms. (Lc), as Buttmann had previously conjectured. L and the rest have τοῖσδ'. 1246 σοφά Brunck: σοφόν MSS. 1246 τῶν σοφῶν] Wecklein conj. ὧν σοφῶν.—κρείσσω] In L the second σ has been added by S. 1247 δίκαιον ἢ γ' ἔλαβες MSS., except Γ, δίκαι' ἢ γ' ἔλαβες: whence Hermann, δίκαι' ἢ γ', ἔλαβες (and later, δίκαι' σ', ἔλαβες). Dindorf conj. δίκαιον, ἔλαβες: and so Nauck, Wecklein. 1248 μεθίναυ] After εἰ two letters have been erased in L. 1251 φόβου] Herm. conj. στρατόν: Froehlich, ψόφου.

compound ἐπικλύσειν comes after the simple κλύσειν as in *O. T.* 566 f. παρτεχομεν after ἔσχετε, *ib.* 575 f. ἐκάνθαν' after μαθεῖν. Cp. above, 249: and for the converse, 911 f. τάδε: for the double acc. (a rare constr. with κλύω), cp. Plat. *Lys.* p. 207 ε ἐμὲ γε...καὶ μάλα πολλὰ κλύουσι (sc. οἱ γονεῖς).

1248 ἐν εἰ τοῖς. Attic usage recommends τοῖς, in preference to τοῖσδ' here: see on *O. C.* 741 πᾶς σε Καδμείων λεῶς | καλεῖ δίκαιος, ἐκ δὲ τῶν μάλιστ' ἐγώ.

1248 δρασεῖς: cp. 1001 n.—σοφά is right, as δίκαια shows: σοφόν would be intolerable here.

1247 ἢ γ' ἔλαβες: the γ' with causal force (*quae cereris*): cp. 663. For the tribrach, cp. 1232. Odysseus, ignoring the moral question, asserts a right of property in the bow, because his βουλαὶ (as he euphemistically calls them) have won it.

1248 ε. τὴν ἁμαρτίαν. The ἀντιλαβή marks a rising tone of excitement (cp. 54 n.). These words sum up N.'s

resolve, and his mentor turns from ex-postulations to threats.—ἀναλαβεῖν, 'retrieve.' So Eur. *Ion* 426 τὰς πρὶν ἀναλαβεῖν ἁμαρτίας. This sense comes through that of 'recovering' (since the ἁμαρτία may be regarded as a loss of character),—not through the notion of 'taking back' a false move (for which the word was ἀνατίθεσθαι). Cp. Her. 5. 121 τοῦτο τὸ τῶμα ἀνέλαβον: *id.* 8. 109 ἀναλαμβάνειν τὴν προτέραν κακότητα.

1251 ξὺν τῷ δίκαιῳ, *i.e.*, having it on my side, as an ally: cp. *σὺν θεῷ*. So *Al.* 1125 ξὺν τῷ δίκαιῳ γὰρ μὲν ἔξεστιν φρονεῖν.—τὸν σὺν οὐ ταρβῶ φόβου. I do not fear the terror (=terrible thing) of which thou speakest,—*i.e.*, the wrath of the army. For this objective sense of φόβος, cp. *O. C.* 1651 ὡς δεινοῦ πνός | φόβου φανέντος. For τὸν σὺν, *El.* 1110 οὐκ οἶδα τὴν σὴν κληδόν': *fr.* 169 οὐκ οἶδα τὴν σὴν πείραν' ἐν δ' ἐπιστάμαι.—I prefer this version to the other which is possible:—'I do not feel the fear which thy words suggest.'

- ΟΔ. * * * * *
- ΝΕ. ἀλλ' οὐδέ τοι σῆ χειρὶ πείβομαι τὸ δρᾶν.
- ΟΔ. οὐ τᾶρα Τρωσίν, ἀλλὰ σοὶ μαχοῦμεθα.
- ΝΕ. ἔστω τὸ μέλλον. ΟΔ. χεῖρα δεξιᾶν ὄρας
κώπης ἐπιψαύουσαν; ΝΕ. ἀλλὰ κάμει τοι 1255
ταῦτ' ὄψει δρῶντα κοῦ μέλλοντ' ἔτι
- ΟΔ. καίτοι σ' εἰσώ· τῷ δὲ σύμπαντι στρατῷ
λέξω τάδ' ἐλθῶν, ὅς σε τιμωρήσεται.
- ΝΕ. ἔσωφρόνησας· κᾶν τὰ λοίφ' οὕτω φρουῆς,
ἴσως ἂν ἐκτὸς κλαυμάτων ἔχοις πόδα. 1260
σὺ δ', ὦ Ποιάντος παῖ, Φιλοκτῆτην λέγω,
ἔξελθ', ἀμείψας τάσδε πετρῆρεις στέγας.
- ΦΙ. τίς αὖ παρ' ἀντροῖς θόρυβος ἴσταται βοῆς;

1252—1258 In L these vv. are distributed as follows:—1252 ΟΔ. ἀλλ' οὐδέ τοι... 1253 ΝΕ. οὐ τᾶρα Τρωσίν... 1254 ff. ΟΔ. ἔστω τὸ μέλλον. ΝΕ. χεῖρα... ἐπιψαύουσαν; ΟΔ. ἀλλὰ κάμει τοι... τιμωρήσεται. In the Aldine, as follows:—1252 is given to N. (without indication of a lacuna between 1251 and 1252); 1253 to Od.; 1254 f. (ἔστω... ἐπιψαύουσας) to N.; and the rest (ἀλλὰ... τιμωρήσεται) to Odysseus. Turnebus restored the words χεῖρα... ἐπιψαύουσας to Od., and the words ἀλλὰ... κοῦ μέλλοντ' ἔτι to N. The loss of a verse, spoken by Od., between 1251 and 1252 was first suggested by Hermann (*Ad Vigerum* 703, ap. Erfurd, ed. 1805). See comment. 1252 πείβομαι] πείσομαι Bothe and Blaydes.—τὸ δρᾶν] Wecklein conj. τὸ μὴ σὺ. 1258 σὺ τᾶρα] οὐτ' ἄρα L: οὐτ' ἄρα A. 1260 ἔστω mss. (except B, ἔσται): ἔτω Wecklein.

1252—1258 Hermann's earlier view (see cr. n.) seems clearly the true one. Verse 1252, ἀλλ' οὐδέ τοι κ.τ.λ., is the reply to a lost verse, in which Odysseus said that he would enforce his will with his own hand. Throughout this passage it is Odysseus who threatens, while Neoptolemus stands on the defensive. To Odysseus must belong οὐ τᾶρα Τρωσίν, ἀλλὰ σοὶ μαχοῦμεθα, and χεῖρα... ἐπιψαύουσας: while ἔστω τὸ μέλλον and ἀλλὰ κάμει... κοῦ μέλλοντ' ἔτι are the answers of Neoptolemus. Hence, if we reject the hypothesis of a lost verse, only three resources remain.

(1) To transpose vv. 1252 and 1253. This was Hermann's later theory. The objection to it is that N. then says, ἀλλ' οὐδέ τοι σῆ χειρὶ πείβομαι τὸ δρᾶν. | ἔστω τὸ μέλλον,—when the last three words lose the force which they now possess as a short and direct reply to a threat. Further, the verbal echoes in this dialogue (τῶν σοφῶν in 1246, δίκαιον in 1247, φόβον in 1251) make it probable that σῆ χειρὶ in 1252 referred to words of Odysseus which either included χεῖρα, or at least foretold his personal interference more explicitly than is

done by μαχοῦμεθα.

(2) To remove v. 1252. Wunder proposes to delete it: Todt, to place it after v. 1290. Neither course is warrantable.

(3) To assume that vv. 1251, 1252 were spoken consecutively by N., and that v. 1252 alludes to a menacing *gesture* of Odysseus. This is Wecklein's view. But it appears scarcely consonant with the character and practice of Greek Tragedy that words spoken by one person should require the dumb action of another to make them clear.

If, then,—as seems hardly doubtful—a verse has dropped out, its loss may have been due to the fact that it began with the same words as one of its next neighbours. In dialogue of this kind, anger is sometimes marked by derivative repetition: cp. *O. T.* 547 KP. τοῦτ' αὐτὸ εἶναι μου πρῶτ' ἀκουσῶν ὡς ἐρῶ. | ΟΙ. τοῦτ' αὐτὸ μὴ μοι φράξ' etc. (with n. there). Odysseus—who asserts a δίκαιον of his own (1247)—may have replied to N.'s words, εἶναι τῷ δίκαιῳ τὸν σὺ σὺ ταρβῶ φόβον, with some such retort as, εἶναι τῷ δίκαιῳ χεῖρα ἐμῇ σ' ἀναγκάσει. Or v. 1252, ἀλλ'

[OD. But I will compel thee.]

NE. Nay, not even to thy force do I yield obedience.

OD. Then we shall fight, not with the Trojans, but with thee.

NE. So be it, if it must be. OD. Seest thou my right hand on my sword hilt? NE. Nay, thou shalt see me doing the same, and that promptly.

OD. Well, I will take no more heed of thee; but I will go and tell this to all the host, and by them thou shalt be punished.

NE. Thou hast come to thy senses; and if thou art thus prudent henceforth, perchance thou mayest keep clear of trouble.

[Exit ODYSSEUS.]

But thou, O son of Poëas, Philoctetes, come forth, leave the shelter of thy rocky home!

PH. (*within*). What means this noise of voices once more rising beside my cave?

1255 κάμῃ] καμῆ L, made from καὶ ἐμέ. 1259 φρονῆς] Corrected in L from φρονεῖς by S. 1260 κλαυμάτων] Hartung conject. πημάτων. 1261 Φιλοκτῆτη] Matthiae conject. Φιλοκτῆτης. 1262 The 1st hand in L had omitted this v.,

οὐδέ τοι κ.τ.λ., may have answered such a verse as, ἀλλ' οὐδ' ἄλυστος τῆς ἐμῆς ἔσει χερσός.

The textual history of this passage is parallel with that of *O. T.* 622—626, where the loss of one verse led to a similar confusion of persons in the MSS.

1252 ἀλλ' οὐδέ τοι: cp. *O. C.* 47 ἀλλ' οὐδ' ἐμοί τοι. οὐδέ refers to σῆ χερσί: as he does not fear the Greek army (1250), so neither does he fear the violence of Odysseus. 'But neither do I obey thy hand (=yield to thy threat of force), τὸ δρᾶν, so as to do thy bidding.'—For the constr. of πείθεμαι with dat. and inf., cp. Plat. *Prot.* 338 A καὶ πείθεσθέ μοι βαβδούχων... εἰσοῦσαι: for the art. with the inf., 118 n.: *Ant.* 1105 καρδίας δ' ἐξίσταμαι | τὸ δρᾶν.

1254 ἔγωγε. Wecklein reads ἔγω, which is the fitter word where bold indifference to possible consequences is declared (cp. 120 n., and *O. T.* 1458 ἀλλ' ἢ μὲν ἡμῶν μοῖρ', ἔποιετ' εἰς', ἔγω). But the calmer word ἔγωγε is more dignified and more effective here. Cp. *O. C.* 1205 ἔγωγε δ' οὐδ' ὅπως ἡμῶν φίλον.

1256 κοῦ μάλιστ' ἔτι: cp. 567.

1257 εἰ καίτοι, 'however.' Odysseus, who is not naturally δόσσοργος (377), has quickly recovered his self-control. He recalls his threat of violence—speaking as if he had not heard N.'s reply. He now leaves the scene—in the hope

that his parting threat will suffice—but remains near, to watch unseen. At the crisis he again interposes (1293),—as in v. 974.—ἀθῶν: cp. *El.* 1033 ἐλθοῦσα μητρι ταῦτα πάντ' ἐξείπε σῆ.

1259 εἰσωφρόνησας: for the aor., cp. 1099 φρονῆσαι (n.).—κλαυμάτων: cp. *Ant.* 931 τοῖσιν ἀγούσιν | κλαύμαθ' ὑπάρξει. The familiar use of κλαίων in threats (*id.* 754) made it natural to use the subst. as = 'troubles': hence the confusion of metaphor would not be felt. For like phrases with πῶδα, see on *Ant.* 619.

1261 Φιλοκτῆτην λέγω: for this use of λέγω cp. *Ant.* 32 (n.). Matthiae's ground for proposing to read Φιλοκτῆτης (as nom. for voc., cp. 432) with the accus. seems awkward when it refers to a person who is accosted: but we may properly compare *Att.* 71 ff. οὗτος, σέ... | ... προσμαλεῖν καλῶ | Δία τὰ φωνῶ: στᾶχε δωμάτων πᾶρος: for, though the sense of φωνῶ ('I call to') is different from that of λέγω, yet the objection to the accus. would be the same.

1262 ἀμείψας, of leaving a place (as *Tr.* 659): but it can also denote 'entering,' as Her. 5. 72 πρὶν τὰς θύρας αὐτὸν ἀμείψαι (cp. *Ant.* 945 ἀλλάξει (of leaving), n.).—πετρήνας: here no more than πετρήνας. Cp. the phrase of Eur. in *Ar. Tz.* 889 τυμβήρεις ἔδρας, 'seat on a tomb.'

1263 εἰ τίς αὖ: cp. *O. C.* 1500 (Theseus entering) τίς αὖ παρ' ἡμῶν κοῦδος ἤξειται

- τί μ' ἐκκαλείσθε; τοῦ κεχρημένοι, ξένοι;
 ὦμοι· κακὸν τὸ χρῆμα. μῶν τί μοι *νέα 1265
 πάρεστε πρὸς κακοῖσι πέμποντες κακά;
 NE. θάρσει· λόγους δ' ἄκουσον οὐς ἤκω φέρων.
 ΦΙ. δέδοικ' ἔγωγε· καὶ τὰ πρὶν γὰρ ἐκ λόγων
 καλῶν κακῶς ἔπραξα, σοῖς πεισθεὶς λόγοις.
 NE. οὐκουν ἔνεστι καὶ μεταγγῶμαι πάλιν; 1270
 ΦΙ. τοιοῦτος ἦσθα τοῖς λόγοισι χῶτε μου
 τὰ τόξ' ἐκλεπτες, πιστός, ἀτηρὸς λάθρα.
 NE. ἀλλ' οὐ τι μὴν νῦν· βούλομαι δέ σου κλύειν,
 πότερα δέδοκταί σοι μένοντι καρτερεῖν,
 ἢ πλεῖν μεθ' ἡμῶν. ΦΙ. παῦε, μὴ λέξης πέρα· 1275
 μάτην γὰρ ἂν εἴπης γε πάντ' εἰρήσεται.
 NE. οὕτω δέδοκται; ΦΙ. καὶ πέρα γ', ἴσθ', ἢ λέγω.
 NE. ἀλλ' ἤθελον μὲν ἂν σε πεισθῆναι λόγοις
 ἐμοῖσιν· εἰ δὲ μή τι πρὸς καιρὸν λέγων
 κυρῶ, πέπαυμαι. ΦΙ. πάντα γὰρ φράσεις μάτην·

the last of p. 93 v. It has been added, not by the scribe himself (as Dindorf reports), but by the diorthotes (S). His minuscule writing is less free and flexible than the scribe's, and can also be distinguished from it by the forms of some letters,—as here by the π of παρ', the first ι of ἴσταται, and the β of βοῆς. A similar instance is Tr. 177, also the last line of a page (66 v), which was likewise added by S. 1264 κεχρημένοι] κεχρημένου A and Aldine. 1265 ε μῶν τί μοι νέα | πάρεστε πρὸς κακοῖσι πέμποντες κακά (sic) L, with ου written above the final α. The later MSS. have κακῶν. Schneidewin conj. νέον...κακῶν; Bergk, νέα...κακά; For πέμποντες Wecklein conj. κλέπτοντες: Wakefield and Blaydes, πέσσοντες: Nauck, τεύχοντες. 1267 λόγους δ'] λόγους τ' Erfurdt, with Wakefield. 1269 πεισθεὶς λόγους] Nauck conj. πεισθεὶς δόλοισ (δόλοισ with A. Grégoire). 1270 οὐκουν] οὐκοῦν L. 1278 ἀλλ' οὐ

κτύπος...;—ἄντροις, poet. plur., like δώματα, αἰθαί (Ani. 945), θρόνοι (O. C. 425), etc.—ἴσταται: cp. Eur. I. T. 1307 τίς ἀμφὶ δάμα θεῶς τὸδ' ἴστην βοήν;—ἐκκαλεῖσθε: the midd. here differs from the act. (O. T. 597 n.) only by suggesting that their own interests are involved.—κεχρημένοι. The form κέχρημαι (χράομαι) in classical prose always means either, 'to have used,' or 'to have been used.' In poetry it means also, 'to stand in need of.' The partic. occurs only in poetry, as Od. 1. 13 νόστου κεχρημένον: Eur. Ion 1199 πώματος κεχρημένοι.

1265 ε ὦμοι· κακὸν τὸ χρῆμα. Philoctetes, in the recesses of his cave, did not recognise the voice that called to him, and expected to see only the sailors,—who were still in front of the cave

when he entered it (1217), and whom he regards as friends (1171). It is when he comes to the mouth of the cave, and sees Neoptolemus—the stealer of his bow—that he exclaims ὦμοι, κακὸν τὸ χρῆμα. (For this use of χρῆμα, familiar in Attic, cp. Ar. Vesp. 799 ὄρα τὸ χρῆμα: ib. 834 τί ποτε τὸ χρῆμα;)

μῶν τί μοι νέα...κακά; Bergk's correction νέα is confirmed by the κακά in the text of L. Probably κακῶν was merely a conjecture made to suit μέγα,—a corruption which doubtless arose from the τι ('perchance,' O. C. 969) just before it.—πέμποντες, 'ushering in,' 'heralding': cp. Ani. 1286 ὦ κακῶγγελά μοι | προπέμψας ἀχη, 'O thou herald of evil, bitter tidings.' (The use of προπέμψατε in 1205 is different.) His fear is that

Why do you call me forth? What would you have sirs?

[*He appears at the mouth of the cave, and sees* NEOPTOLEMUS.
Ah me! this bodes no good. Can ye have come as heralds o' new woes for me, to crown the old?

NE. Fear not, but hearken to the words that I bring.

PH. I am afraid. Fair words brought me evil fortune once before, when I believed thy promises.

NE. Is there no room, then, for repentance?

PH. Even such wast thou in speech, when seeking to steal my bow,—a trusty friend, with treason in his heart.

NE. But not so now;—and I fain would learn whether thy resolve is to abide here and endure, or to sail with us.

PH. Stop, speak no more! All that thou canst say will be said in vain.

NE. Thou art resolved? PH. More firmly, believe me, than speech can tell.

NE. Well, I could have wished that thou hadst listened to my words; but if I speak not in season, I have done. PH. Aye, thou wilt say all in vain.

τι μὴν L (with marg. schol., δόλιος φανοῦμαι). Instead of μὴν (the prevalent reading), A and B give μῆ, which was adopted by Triclinius and the older edd. 1275 παύε Triclinius (T): παύσαι L and most mss. 1276 ἄν] ἄν L, corrected to δ' ἄν by a later hand.—εἴπης γε mss.: Dobree conj. εἴπης σὺ. 1277 πέρα] πέραι L. 1278 μὲν] Omitted by the scribe of L, who has added it (in the contraction π) above the ν of ἤθελον.

Neoptolemus has come to execute the threat of taking him to Troy by force (983). That is, indeed, the only evil that could now be added to his lot.

1268 ε. ἐκ λόγων, through them: cp. 88 n.—λόγοις: for the repetition, cp. 88 n.

1271 ε. τοιοῦτος is explained by πιστός etc.: cp. O. T. 435 ἡμῶν τοιοῦτ' ἔφμεν, ὡς μὲν σοὶ δοκεῖ, | μῦθοι: O. C. 62 τοιαῦτά σοι ταῦτ' ἔστιν, ὡς ξέν', οὐ λόγοις | τιμῶμεν'. —πιστός, inspiring confidence: cp. 71.

1278 ἀλλ' οὐ τι μὴν: the same formula occurs in *El.* 817: and μὴν seems here better than the *v. l.* μῆ.

1278 ε. παύε: cp. O. C. 1751 n.—εἴπης γε. Dobree (*Adv.* II. 47) would alter γε to σὺ, comparing Eur. *Bacch.* 655 (σοφὸς σοφὸς σὺ), where σὺ, lost in the mss., was restored by Porson from *Chr. Patiens* 1529. But γε is right. 'All thy words will be in vain (though I can-

not resist force, if that be used).' He knows what their λόγοι are worth (cp. 1268 f., 1271).

1277 καὶ πέρα γ', ἴσθ', ἢ λέγω: 'yes, (I am so resolved,) and more strongly than my words express.' Though *δεδογμένον* might be supplied with ἴσθ', it is better to supply *δέδοκται*. The simple ἴσθι is sometimes, like *σάφ' ἴσθι*, parenthetical: O. T. 1022 δῶρῶν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβῶν. For ἢ λέγω, cp. Eur. *Alc.* 1082 ἀπώλεσέν με, κατὶ μᾶλλον ἢ λέγω: id. *Hec.* 667 ὦ παντάλαγα, κατὶ μᾶλλον ἢ λέγω.

1278 ε. ἀλλ' ἤθελον μὲν ἄν: cp. 427, 1239: and for ἀλλὰ μὲν, 882 n.—πρὸς καιρὸν=καιρίως (O. T. 325 n.)—πέπαιμαι: for the perf., cp. 76 δῶλα. Similarly πεπαύσομαι (*Ant.* 91 n.)—πάντα γάρ: for this use of γάρ, marking assent, cp. *Ant.* 639.

- γάρ ποτ' εὔνου τὴν ἐμὴν κτήσει φρένα, 1281
 ὅστις γ' ἐμοῦ δόλοισι τὸν βίον λαβὼν
 ἀπεστέρηκας, κᾶτα νουθετεῖς ἐμέ
 ἔλθῶν, ἀρίστου πατρὸς ἔχθιστος γεγώς.
 ὄλοισθ', Ἀτρεΐδαι μὲν μάλιστ', ἔπειτα δὲ 1285
 ὁ Λαρτίου παῖς, καὶ σύ. ΝΕ. μὴ πεύξῃ πέρα·
 δέχου δὲ χειρὸς ἐξ ἐμῆς βέλη τάδε.
 ΦΙ. πῶς εἶπας; ἄρα δεύτερον δολούμεθα;
 ΝΕ. ἀπόμοσ' ἀγνοῦ Ζηνὸς ὕψιστον σέβας.
 ΦΙ. ᾧ φίλτατ' εἰπὼν, εἰ λέγεις ἐτήτυμα. 1290
 ΝΕ. τοῦργον παρέσται φανερόν· ἀλλὰ δεξιὰν
 πρότεινε χεῖρα, καὶ κράτει τῶν σῶν ὄπλων.
 ΟΔ. ἐγὼ δ' ἀπαυδῶ γ', ὡς θεοὶ ξυνίστορες,
 ὑπὲρ τ' Ἀτρειδῶν τοῦ τε σύμπαντος στρατοῦ.
 ΦΙ. τέκνον, τίνος φώνημα; μῶν Ὀδυσσέως 1295
 ἐπησθόμην; ΟΔ. σάφ' ἴσθι· καὶ πέλας γ' ὄραξ,

1281 κτήσει] κτήση L.—Wakefield conj. θήσει. 1284 ἔχθιστος] Pierson conj. αλοχιστος. 1285 μάλισθ' L, with τ written over θ by 1st hand.
 1286 Nauck would write ὁ Λαρτίου παῖς καὶ—ΝΕ. σὺ μὴ ἐπεύξῃ πέρα.
 1288 ἄρα] οὐκ ἄρα L (the circumflex added by S): οὐκ ἄρα τ: Porson conjectured ἄρ' οὐ, or ἄρα (preferring the former, *Præf.* p. x): Wakefield, οὐ γὰρ.—δολούμεθα] Corrected from δουλούμεθα in L. 1289 ἀγνοῦ—ὕψιστον] Wakefield

1281 κτήσει: cp. 1370: *Ai.* 1360 κτᾶσθαι φίλους: and for the constr. here, *Eur. Or.* 267 τὸ θεῖον δυσμενὲς κερτήμεθα.

1282 ε. ὅστις γ'. When ὅστις refers, with causal force, to a definite antecedent (*O. T.* 1184), the addition of γε to it is comparatively rare in *Soph.* (*O. C.* 810 ὅτω γε is not similar): while δε γε is frequent (663).—ἀπεστέρηκας, with acc. of the thing only: 931.

1284 ἔλθῶν implies, 'after robbing me, thou wilt not even leave me in peace.' Cp. *Ai.* 1276 ἐρρύσατ' ἔλθῶν μόνος.—ἔχθιστος γεγώς, having proved thyself a most hateful son of a noble sire. Achilles was φίλτατος to Ph. (242): the son has become ἔχθιστος by his theft of the bow.

The force of this passage will not be fully appreciated unless we remember that N. is *now* completely identified, in Ph.'s mind, with the action of Odysseus. Ph. was ready to allow that N.'s better instincts had been warped by evil guidance (971, 1014). But then he hoped

that N. would restore the bow. Odysseus prevented this: N. made no direct reply to the last appeal (1066 f.), and carried off his prize.

Pierson's conjecture αλοχιστος was approved by Porson, and has received weighty support from recent critics. Cp. 906 αλοχρὸς φανοῦμαι. In *Eur. Ph.* 585 (= 594 Porson) αλοχιστων is a *v. l.* for ἔχθιστον: in *O. T.* 1519 at least one late MS. has αλοχιστος for ἔχθιστος: and in *Ai.* 1059 Triclinius gave ἔχθιστω for αλοχιστω. But, as it seems to me, we should rather lose than gain by forsaking the MSS. here.

1288 ἄρα seems the true correction of the MS. οὐκ ἄρα or οὐκ ἄρα. The expected answer to a question asked by ἄρα may be either 'yes' (*Ant.* 405), or 'no' (*Ai.* 1304): here it suits the suspense between fear and hope. ἄρ' οὐ is unsuitable; it would mean, 'Is it not clear that I am being deceived again?' When ἄρ' οὐ is used, the answer 'yes' is always inevitable, and the tone of the query is

Never canst thou win the amity of my soul, thou who hast taken the stay of my life by fraud, and robbed me of it,—and then hast come here to give me counsel—thou most hateful offspring of a noble sire! Perdition seize you all, the Atreidae first, and next the son of Laertes, and thee! NE. Utter no more curses; but receive these weapons from my hand.

PH. What sayest thou? Am I being tricked a second time?

NE. No, I swear it by the pure majesty of Zeus most high!

PH. O welcome words,—if thy words be true!

NE. The deed shall soon prove the word:—come, stretch forth thy right hand, and be master of thy bow!

[As he hands the bow and arrows to Philoctetes, ODYSSEUS suddenly appears.]

OD. But I forbid it—be the gods my witnesses—in the name of the Atreidae and all the host!

PH. My son, whose voice was that? Did I hear Odysseus? OD. Be sure of it,—and thou seest him at thy side,—

conject. ἀγνόν—ὕψιστον.

1201 παρίσται] πάρεστι Γ, Hartung, Cavallin. Blaydes writes τάχ' ἔσται. 1202 πρότεσε] πρότεσε L (sic). The letters πρότε have been ascribed to a corrector; but the whole word seems to have been written by the 1st hand. 1203 ὤς] Buttman conject. ὤ: Reiske, ὦ: Tournier, ὦ: Cavallin, ὡς συνίστασαν θεοί: O. Hense, ἐγὼ δ' ἀπαυδῶ, θεοὶ δέ μοι ἕπιστορες.

1204 ὑπέρ τ' r: ὑπέρ τ' r, with most MSS. The restoration of τ' was probably due to Triclinius. 1205 ε. L points thus: τέκνον· τίς τις φώνημα· μὴν Ὀδυσσεύς | ἐπιπροσβήην; Blaydes, thus: τέκνον, τίς τις φώνημα; μὴν Ὀδυσσεύς, | ἐπιπροσβήην; Nauck

usually triumphant (see *O. T.* 540, 823, 828; *O. C.* 791, 883; *Ai.* 1034; *El.* 614). The other conjecture, οὐ γὰρ, is also inappropriate; that would mean, 'what, am I not being deceived again?' (as if a second fraud had been expected. Cp. 246; *O. T.* 1017; *Ai.* 1348). The intrusion of οὐκ before ἀρα in the MSS. here may have been due to the scribe's reminiscence of passages in which the question πῶς εἶπας is followed by οὐ (246, *O. T.* 1017).

1209 ἀπαύσο', 'I swear, 'No'' (like ἀπόφημι, 'I say 'No,' *O. C.* 317); *Ar. Eq.* 424 τοὺς θεοὺς ἀπαύσομεν. For the aor., cp. 1314; *Ai.* 536 ἐπίησε': *ib.* 693 ἔφησε': *El.* 668 ἰδεξάμην; *Eur. Hec.* 1276 ἀπέπυσ'.—ἀγνόν: cp. *Aesch. Suppl.* 652 Ζηρὸς ἱστορας ἀγνόν. The fact that ἀγνόν is oft. an epithet of σέβας (as in *O. T.* 830) is no adequate reason for writing ἀγνόν...ὕψιστον here.

1201 παρίσται, 'shall be forthcoming' (in fulfilment of thy word,—cp. *O. C.* 726): φανερόν, 'before thine eyes'; cp. *O. C.* 910 ἐναργεῖς.

1205 ε. ἐγὼ δ' ἀπαυδῶ γ': γε emphasises the verb: cp. 660, 1037. Odysseus darts forward from his place of concealment (cp. 1257 n.),—his voice being heard before he is seen (1295). At v. 974 he was just in time to prevent the bow being restored; now he is too late.—θεοὶ ἕπιστορες: cp. *Ami.* 542 ἄν τοσσογον, "Διὸς χολ κἀνα ἕπιστορες: *Eur. Suppl.* 1174, Ζεὺς δὲ ἕπιστωρ οἱ τ' ἐν οὐρανῷ θεοί. For the invocation of the gods in a protest, cp. *Thuc.* 4. 87 μάργυρας μὲν θεοὺς... ποίησομαι ὡς ἐπ' ἀγαθῷ ἦκον οὐ πείθω: and *id.* 1. 78, 2. 71.

ὑπέρ τ': τε irregularly placed, as in 185; *O. C.* 33 τῆς ὑπέρ τ' ἐμοῦ | αὐτῆς θ' ὀρώσῃη.

1205 ε. τέκνον: a mode of address which he has not used since v. 997 (ὦ παῖ). Cp. 913 ὦ ἔστε (n.).—τίς τις φώνημα; In this agitated and rapid utterance, it seems best to understand *ὅτι* with φώνημα, and to take ἐπιπροσβήην with Ὀδυσσεύς, rather than to suppose that φώνημα is governed by ἐπιπροσβήην and understood again with the proper name.

- ὅς σ' ἐς τὰ Τροίας πεδί' ἀποστελῶ βία,
 εἰάν τ' Ἀχιλλέως παῖς εἰάν τε μὴ θέλη.
- ΦΙ. ἀλλ' οὐ τι χαίρων, ἦν τόδ' ὀρθωθῆ βέλος.
- ΝΕ. ᾄ, μηδαμῶς, μὴ, πρὸς θεῶν, μεθῆς βέλος. 1300
- ΦΙ. μέθες με, πρὸς θεῶν, χεῖρα, φίλτατον τέκνον.
- ΝΕ. οὐκ ἂν μεθείην. ΦΙ. φεῦ· τί μ' ἄνδρα πολέμιον
 ἐχθρόν τ' ἀφείλου μὴ κτανεῖν τόξοις ἐμοῖς;
- ΝΕ. ἀλλ' οὐτ' ἐμοὶ τοῦτ' ἐστίν οὔτε σοὶ καλόν.
- ΦΙ. ἀλλ' οὖν τοσοῦτόν γ' ἴσθι, τοὺς πρώτους στρατοῦ, 1305
 τοὺς τῶν Ἀχαιῶν ψευδοκῆρυκας, κακοὺς
 ὄντας πρὸς αἰχμῆν, ἐν δὲ τοῖς λόγοις θρασεῖς.
- ΝΕ. εἰεν· τὰ μὲν δὴ τόξ' ἔχεις, κοῦκ ἔσθ' *ὄτου
 ὀργῆν ἔχοις ἂν οὐδὲ μέμψιν εἰς ἐμέ.
- ΦΙ. ζύμφημι· τὴν φύσιν δ' ἔδειξας, ᾧ τέκνον, 1310

proposes to delete *ἐπρὸς θεῶν* (which is omitted by B), and to write *ΟΔ. Ὀδυσσεύς, σάφ' ἴσθι κ.τ.λ.* 1297 *πεδία ἀποστελῶ* L. Cp. cr. n. on 1138. 1300 ᾄ Triclinius: ᾄ L (made by S from *da*): ᾄ ᾄ (or ᾄ ᾄ) r. Seyffert, adopting a suggestion of Hermann's, writes ᾄᾄ, | μὴ μηδαμῶς, μὴ, κ.τ.λ.—*μεθῆς*]; Nauck writes ᾄφῆς: Meineke conj. μὴ φῆς. 1302 *μεθείην*] *μεθείμην* B.—*τί μ' r: τί ν' L.* 1308 *κτανεῖν*] *θανεῖν* Triclinius. 1304 ἀλλ' οὐτ' ἐμοὶ καλὸν τοῦτ' ἐστίν οὔτε σοὶ MSS.: Wake-

1297 ἀποστελῶ, here, 'convey away'; cp. 983 *στελοῦσι* (= ἄξουσι in 985).

1299 ἀλλ' οὐ τι χαίρων: a regular formula in threats,—most forcible when, as here, the verb is left to be supplied from the last speaker's words: so Eur. *Or.* 1592 f. *ΟΡ...ἀρκέσω δ' ἐγὼ λέγων.* | *ΜΕ. ἀλλ' οὐ τι χαίρων, ἦν γὰρ μὴ φυγῆς πτεροῖς.* *Her.* 3. 36 ἀπὸ δὲ ὄλεσας Κύρον *πειθόμενόν σοι.* ἀλλ' οὐ τι χαίρων, ἐπεὶ κ.τ.λ. Sometimes, again, the verb is expressed: as in *O. T.* 363: *Ar. Ran.* 843 ἀλλ' οὐ τι χαίρων ἀντ' ἑρεῖς: id. *Ach.* 503 ἀλλ' οὐτι (so Bentley for οὐδὲ) χαίρων ταῦτα *τολμήσει λέγειν.—ὀρθωθῆ*, be directed straight: fr. 430. 5 ὀρθοῦται κανών. Cp. the fig. sense in *Ant.* 675 τῶν... ὀρθομένων, 'lives whose course is fair.'

1300 ᾄ, in reproful, as *O. T.* 1147 ᾄ, μὴ κόλαζε: *Aesch. Ag.* 1087 ᾄ, ποῖ ποτ' ἤγαγες με; the doubled ᾄ ᾄ also occurs in trimeters, as Eur. *Or.* 1598 *ΟΡ. ἔσται τάδ'.* *ΜΕ. ᾄ ᾄ, μηδαμῶς δράση τάδε.*

μεθῆς is altered to *ᾄφῆς* by Nauck, who thinks that *μέθες* in 1301 caused the error. But two points claim notice. (1) *μεθῆς*, 'permit to escape from thy hand,' 'allow to fly,' is a more forcible word

than *ᾄφῆς* ('discharge') when, as here, the archer is at the very point of shooting. Cp. *O. T.* 784 *τῷ μεθέτι τὸν λόγον*, 'who had let that taunt escape him' (with n. there). *Xen. Cyr.* 4. 3 § 9 *παλά...αἰς καὶ μεθείητες καὶ ἔχοντες χροῦσθ' ἂν* ('darts which will serve us, whether our hands release or retain them'). (2) It is no objection to *μεθῆς* that *μέθες* in 1301 has a different application. Cp. n. on 762 (*δῆτα*).

1301 μέθες μ...χεῖρα: the second acc. defines the part: cp. *Il.* 11. 240 τὸν δ' ἄορι πληγῆς αἰχένα: *Tr.* 831 ff. εἰ γὰρ σφε... | χρεῖ... | πλερᾶ.

1302 ε. τί μ' ἄνδρα πολέμιον κ.τ.λ. At first sight it might appear simplest to suppose that ἀφείλου governs a double accus., μὴ κτανεῖν being epexegetic ('thou hast robbed me of the man, so that I should not slay him'). But other passages show that there was an idiomatic use of ἀφαιρούμαι with the inf., in which it was nearly equivalent to *κωλύω*. *Pindar I.* 1. 60 πάντα δ' ἐξείπειν... | ...ἀφαιρείται βραχὺ μέτρον ἔχων | ὅμοιοι, 'hinders from uttering.' Eur. *Andr.* 913 *κἀκτενας, ἢ τις συμφορὰ σ' ἀφείλετο*; (i.e., τὸ κτεῖναι,—'prevented thee'). Eur. *Trō.* 1145

who will carry thee to the plains of Troy perforce, whether the son of Achilles will or no.

PH. But to thy cost, if this arrow fly straight.

[*Bends his bow.*

NE. (*seizing his arm*). Ah, for the gods' love, forbear—launch not thy shaft!

PH. Unhand me, in Heaven's name, dear youth!

NE. I will not. PH. Alas! why hast thou disappointed me of slaying my hated enemy with my bow?

NE. Nay, it suits not with my honour nor with thine.

[*Exit ODYSSEUS.*

PH. Well, thou mayest be sure of one thing,—that the chiefs of the host, the lying heralds of the Greeks, though brave with words, are cowards in fight.

NE. Good; the bow is thine; and thou hast no cause of anger or complaint against me.

PH. I grant it; and thou hast shown the race, my son,

field transposed *καλόν* to the end of the v. Brunck, keeping the Ms. order, changed *τοῦτ' το τόδ'*.

1306 τοὺς τῶν Ἀχαιῶν] Blaydes writes τοῦ τῶν Ἀχαιῶν. 1308 τὰ μὲν δὴ τόξ' A, with most of the later mss., and Ald.: τὰ μὲν τοι τόξ' Harl., V²: τὰ μὲν τόξ' L (and so K). Wecklein conj. τὰ μὲν νυν τόξ': Seyffert, τὰ μὲν γε τόξ': Burges, τὰ μὲν σὰ τόξ'.—*δου* Turnebus: *δου* MSS. 1310 φύσιν δ'] δ' is omitted in L, Γ, B, K.

τὸ δεσπότην τάχος | ἀφελαιεῖ αὐτῆν παῖδα
μη δοῦναι τάφος, 'her master's haste deprived her of the power to bury her son.' So, here, the true construction seems to be, τί ἀφελαιον μὲ μὴ κτανεῖν ἄνδρα πολέμιον; 'why hast thou robbed me of the chance of slaying a foe?' In admitting, but not requiring, *μή* with the inf., this ἀφαιροῦμαι is like other verbs of hindering. πολέμιον: for the tribrach in the 5th place, cp. *O. T.* 719 n. This is the rarest form of it (the last word of the verse being a 'pacon quartus'): cp. 1327: Aesch. *Eum.* 780 ἐγὼ δ' ἄντιμος ἢ τάλαινα βαρόκοτος.—*ἐχθρόν τ'*: cp. 1323 πολέμιον δυσμενῆ θ'. He has avowed his hostility to the whole Greek army (1200), and can properly call Odysseus πολέμιος,—as Menelaus gives that name to Ajax (*Ai.* 1132).

1308 ε. ἀλλ' ὄν...γε: cp. *Ani.* 84 n.—τοὺς πρ. στρατοῦ: for the omission of τοῦ, cp. *Ani.* 10 n.—ψευδοκήρυκας, 'lying heralds.' The word alludes more particularly (as is indicated by ἐν δὲ τοῖς λόγοις θρασεῖς) to the protest which Odysseus has just made 'in the name of the whole army' (1293 f.), and to his

threat at vv. 1257 f.—it is not merely an equivalent for 'false envoy' (because he had executed his mandate by fraud). In Attic Tragedy the κήρυξ was especially associated with unsuccessful bluster. Examples are afforded by the herald of Aegyptus (Aesch. *Suppl.* 836 ff.), the herald of Creon (Eur. *Suppl.* 399 ff.), and the herald of Eurystheus (id. *Herac.* 55 ff.). Menelaus plays a similar part when he forbids the burial of Ajax (*Ai.* 1047), and he is then attended by a κήρυξ (id. 1115 πρὸς ταῦτα πλείους δεῦρο κήρυκας λαβῶν κ.τ.λ.). With ψευδοκήρυξ cp. ψευδομαντις (*O. C.* 1097): for the allusive plur., *O. T.* 366 n.—πρὸς ἀλχημῆν: cp. *Tr.* 266 πρὸς τόξου κρῖσι.

1308 ε. εἰεν, 'so far so good': cp. Eur. *Helen.* 761 Ελ. εἰεν· τὰ μὲν δὴ δεῦρ' δεῖ καλῶς εἶχει: similarly it marks a pause between statement and comment (*O. C.* 1308 n.).—*δου*, causal gen.: cp. *O. T.* 698 *δου* ποτὲ | μῆνιν τοσούτου πράγματος στήσας εἶχει. The Ms. *δου*, though defensible, seems less suitable here.—εἰς ἑμὰ: cp. 522.

1310 ε. τῆν φύσιν δ': the elision gives quasi-caesura: cp. 276 and 101 n.—

- ἐξ ἧς ἐβλαστες, οὐχὶ Σισύφου πατρός,
 ἀλλ' ἐξ Ἀχιλλέως, ὅς μετὰ ζώντων θ' ὄτ' ἦν
 ἦκου' ἀριστα, νῦν δὲ τῶν τεθνηκότων.
- NE. ἦσθην πατέρα τὸν *ἀμὸν εὐλογοῦντά σε
 αὐτόν τέ μ' ὦν δέ σου τυχεῖν ἐφίεμαι, 1315
 ἄκουσον. ἀνθρώποισι τὰς μὲν ἐκ θεῶν
 τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν·
 ὅσοι δ' ἐκουσίοισιν ἔγκεινται βλάβαις,
 ὥσπερ σὺ, τούτοις οὔτε συγγνώμην ἔχει
 δίκαιόν ἐστιν οὐτ' ἐποικτίρειν τινά. 1320
 σὺ δ' ἠγγρίωσαι, κοῦτε σύμβουλον δέχει,
 εἰάν τε νουθητῇ τις εὐνοίᾳ λέγων,
 στυγεῖς, πολέμιον δυσμενῆ θ' ἠγοῦμενος.
 ὁμως δὲ λέξω· Ζῆνα δ' ὄρκιον καλῶ·
 καὶ ταῦτ' ἐπίστω, καὶ γράφου φρενῶν ἔσω. 1325

1311 ἐξ ἧς] Nauck conj. ἐξ ὧν: Blaydes, *όίαν*. 1312 ζώντων θ' A: ζώντων L and others (including Γ, B). 1313 νῦν δὲ MSS.: νῦν τε Turnebus.
 1314 ἦσθην πατέρα τὸν ἐμὸν MSS.: πατέρα τε τὸν ἐμὸν Ald. (from A, which has τε written above). Triclinius, ἦσθην πατέρα τὸν ἐμὸν: Nauck, ἦσθην γε πατέρα τὸν ἐμὸν. 1315 αὐτόν τέ μ' MSS. (in A, corrected from αὐτόν τ' ἐμ'): αὐτόν

ἐξ ἧς, since the φύσις, or inherited strain of the γένος, can stand in poetry for the γένος itself.—ἐβλαστες: for the ε before βλ, cp. *El.* 440 πασῶν ἐβλαστε, fr. 119 *επει δὲ βλάστοι*, *O. T.* 717 *καὶδὸς δὲ βλάστας*: also *O. C.* 972, Eur. fr. 432, fr. adesp. 376. So Eur. fr. 698 *πῶχ' ἀμφίβληττα σώματος*. On the other hand, the ι of *περιβλέπω* is regularly long (*O. C.* 996 n.).—οὐχὶ Σισύφου πατρός, explaining what precedes: ('thou hast shown, I say, that thou dost not spring from) Sisyphus.' It is simpler to supply *βλαστῶν* (from *ἐβλαστες*) than *φύσις*. The gen. is influenced by the prep. before ἧς: for *πατρός*, cp. 3.—μετὰ ζώντων θ'. The θ', though wanting in L, seems genuine. For *τε... δὲ* (instead of *τε... τε*), cp. *Ant.* 1096 n.—τεθνηκότων might be governed by *μετά*, but really depends rather on the unexpressed *ἀριστα δέουσι*. The poet may have been thinking of *Od.* 11. 482 ff., *σεῖο δ' Ἀχιλλεῦ, | οὗτις ἀπὴρ προπάρουθε μακάριστος οὐτ' ἄρ' ὀπίσσω | πρὶν μὲν γὰρ σε ζῶν ἐτίμων ἴσα θεσίοιν | Ἀργείοι, νῦν δ' ἀπτε μέγα κρατεῖς νεκρούσιν*.

1314 ζ. ἦσθην: for the acc., cp. 1289 n.: for the acc., *O. T.* 236 (n.): *At.* 136

σε μὲν εὖ πράσσοιτ' ἐπιχαίρω: Eur. *Hipp.* 1339 *τοὺς γὰρ εὐσεβεῖς θεοὶ | θησκόοντας οὐ χαίρουσι*.—*ἀμὸν* for *ἐμὸν* is the best correction. The phrase *πατέρα τὸν ἐμὸν* occurs in *El.* 279, 588, 1496, and in the first two of those passages *ἐμὸν* in L has been made from *ἐμῶν*. Cp. 1118 above (*ἀμᾶς* for *ἐμᾶς*).—With *ἦσθην πατέρα τε τὸν ἐμὸν*, or *ἦσθην γε πατέρα τὸν ἐμὸν*, the rhythm is enfeebled by two consecutive tribrachs,—without the justification given in 1029 by the pause after *ἀγερτε*. And *γε* would be somewhat weak.

1315 *ἀν... σου τυχεῖν*: for the double gen., cp. Xen. *An.* 5. 7. 33 *οὐ δὲ διη πάντων αἰδέμεθα τεύξεσθαι ἐταίρων* ('in a case where we expect to win praise from all men'): and *O. C.* 1170 n.—*ἐφίεμαι*, 'desire,' with inf., as Thuc. 6. 6 *ἐφίεμενοι ... τῆς πάσης ἀρεῖας*.

1316 ζ. *τὰς μὲν ἐκ θεῶν τύχας δοθείσας*: for this order (instead of *δοθείσας τύχας*), cp. Thuc. 7. 23 *αὶ πρὸ τοῦ στόματος ἦναι ναυμάχοισι*: *O. T.* 1245 (n.): for *ἐκ*, *O. T.* 590 n.

1318 *ἐκουσίοισιν*, since, though Ph. could not have avoided the woes of the past ten years, their prolongation is now

from which thou springest,—no child, thou, of Sisyphus, but of Achilles, whose fame was fairest when he was with the living, as it is now among the dead.

NE. Sweet to me is thy praise of my sire, and of myself; but hear the boon that I am fain to win from thee. Men must needs bear the fortunes given by the gods; but when they cling to self-inflicted miseries, as thou dost, no one can justly excuse or pity them. Thou hast become intractable; thou canst tolerate no counsellor; and if one advise thee, speaking with good will, thou hatest him, deeming him a foe who wishes thee ill. Yet I will speak, calling Zeus to witness, who hears men's oaths; and do thou mark these words and write them in thy heart.

τ' ἔμ' Brunck, Buttman, Blaydes. 1318 ἐκουσίσιον L: ἐκουσίσιον ι: ἐκουσίσιον Triclinius. 1319 τούτοις] τούτοιον L (the first ι made from υ). 1321 δέχαι] δέχη L. 1322 εὐνοία λέγων Triclinius, and so Ald.: εὐνοία σοι λέγων L, Γ (whence Schneidewin conj. εὐνοίαν λέγων): εὐνοία λέγων A: εὐνοίαν λέγων K (with σοι written above), B. 1324 Ζῆνα δ'] Hartung and Blaydes conj. Ζῆνά γ'.—καλώ] καλῶν Γ, with γρ. καλῶ.

his own choice. Cp. *El.* 215 οἰκίας εἰς ἄρας | ἐμπίπτεις. ἐκούσιος is in Attic either of two or of three terminations: cp. *Tr.* 727 ἐξ ἐκουσίας, *ib.* 1123 ἐκούσια: *Thuc.* 8. 27 καθ' ἐκούσιαν (yet *id.* 7. 57 ἐκούσιος...στρατεία): *Plat. Rep.* 603 C βαιούς ἢ ἐκούσιαν πράξεις. But of ἀκούσιος the fem. in -ια, -ια seems not to occur: cp. *Plat. Legg.* 861 ε βλάβαι... ἀκούσιαι.—ἐγκαινῶν, 'are intent upon,' meaning here, 'persist in enduring,' though a release is offered to them. Cp. *Eur. Andr.* 91 οἷσπερ ἐγκαίμεσθ' ἀεὶ | θρήνοισι καὶ γόοισι καὶ δακρύμασι, | πρὸς αἰθίρ' ἐκταοῦμαι· ἐμπέφυκα γὰρ | γυναιξὶ τέρψις τῶν παροστώτων κακῶν: where the sense is, 'to which I give my days.' So *id.* *I. T.* 144 Ὡσθ' ὡς θρήνοις ἐγκαίμαι: *Ion* 182 οὗ δ' ἐγκαίμαι μόχθοις. But sometimes *Eur.* uses this verb as simply = κείμαι ἐν: *Helen.* 269 πολλαῖς συμφοραῖς ἐγκαίμεθα ('are plunged in'): and so *ib.* 924.

1321 ε ἡγρίωςα expresses the temper which fiercely rejects friendly remonstrance (whereas in 226 ἀπηγγυώμενον referred to aspect): cp. *Od.* 8. 575 ἡμὲν δοσι χαλεποὶ τε καὶ ἀγριοὶ οὐδὲ δίκαιοι, | ἢ φιλόξενοι. So in *Plat. Rep.* 410 D ἀγρώτης is associated with σκληρότης.—*For* οὐτε...τε, cp. 1363: *O. C.* 1397 n. Here, as often, the clause with τε expresses the contrary of that with οὐτε ('so far from accepting advice, you resent it'):

Her. 1. 63 δοκι μῆτε ἀλισθεῖεν ἐτι οὐ | Ἀθηναῖοι, διεσκηδασμένοι τε εἰεν: cp. *id.* 1. 119 quoted above on v. 950.

1322 ε εὐνοία: cp. *El.* 233 ἀλλ' οὐδ' εὐνοία γ' αὐδῶ. Schneidewin's view that L's reading, εὐνοίαν σοι λέγων, arose from εὐνοίαν λέγων (cp. *O. C.* 390 εὐνοίας χάρις), is more ingenious than probable: rather σοι was a mere gloss, explaining the object of the εὐνοία.—δυσμενῆ θ': cp. 1303.

1324 Ζῆνα...ὄρκιον, Zeus, the guardian of oaths,—who punishes men who break them. In the *Βουλευτήριον* at Olympia there was a statue of Ζεὺς Ὀρκιος, with a thunderbolt in each hand (*Paus.* 5. 24, 9). Cp. *O. C.* 1767 χῶ πάντ' ἄνω Διὸς Ὀρκος (n.). *Eur. Hipp.* 1025 εὐν δ' ὄρκιον σοι Ζῆνα καὶ πείθει χθονὸς | θυμῳ: *id.* *Med.* 208 τὰν Ζηρός ὄρκιον Θέμυ.

1328 γράφου φρενῶν ἔσω: so *Aesch. Cho.* 450 τοιαῦτ' ἀκούων ἐν φρεσὶν γράφου. More often this metaphor is developed by the word ἄλλοτς (*Aesch. P. V.* 789, *Soph. Tr.* 683, fr. 537), or a derivative of it (*Aesch. Suppl.* 179 δελτομένας, *Eum.* 275 δελτογράφου...φρενῶν).

γράφου. The midd. γράφομαι is used in prose also (apart from its legal sense, 'to indict') of writing down something for one's own use: cp. *Her.* 2. 82, 8. 135 (συγγραφάμενον), *Plat. Theat.* 142 D. So ἀπογράφουμαι, of taking an inventory (*Lys.* or. 12, § 8).

σὺ γὰρ νοσεῖς τόδ' ἄλγος ἐκ θείας τύχης,
 Χρύσης πελασθεὶς φύλακος, ὃς τὸν ἀκαλυφῆ
 σηκὸν φυλάσσει κρύφιος οἰκουρῶν ὄφιοι.
 καὶ παῦλαν ἴσθι τῆσδε μήποτ' * ἂν τυχεῖν
 νόσου βαρείας, * ἕως ἂν αὐτὸς ἦλιος
 ταύτη μὲν αἴρη, τῆδε δ' αὖ δύνῃ πάλιν,
 πρὶν ἂν τὰ Τροίας πεδί' ἐκῶν αὐτὸς μὀλῃς,
 καὶ τῶν παρ' ἡμῖν ἐντυχῶν Ἀσκληπιδῶν

1330

1327 Χρύσης] χρυστῆ L: χρύσης r.
 Lambinus and Elmsley conj. ἂν τυχῶν.
 Scaliger (αὐτὸς Doederlein and Heath).
 Wunder was the first ed. who placed it in the text.

1328 ἂν τυχεῖν Porson: ἐντυχεῖν MSS.
 1330 ὡς ἂν αὐτὸς MSS.: ἕως ἂν αὐτὸς
 ἕως was proposed by others also; but
 Brunck, Esr' ἂν ὄστος ἦλιος, and
 so Schneidewin. 1331 ταύτη] L has the ι in an erasure, perh. from σ.
 1332 ἐκῶν αὐτὸς A: αὐτὸς ἐκῶν L (with Γ, B, and others). Cp. 156 cr. n.

1326 σὺ γὰρ: for γὰρ prefacing a statement, cp. 1337: *O. T.* 277 n.—ἐκ θείας τύχης: cp. fr. 198 πῶς οὐκ μάχουμαι θνητὸς ἂν θεία τύχη; Philoctetes has shown no consciousness that his misfortune was anything more than an ordinary accident (cp. 267, 632). He now learns that it was ordained by the gods,—in order that he might not reach Troy before the time appointed for that city's fall (197 ff.).

1327 α. τὸν ἀκαλυφῆ σηκὸν = τὸ ὑπαίθριον τέμενος, the sacred precinct, open to the sky. This form ἀκαλυφῆς is similarly used by Arist. *De Anim.* 2. 9 (Berl. ed. 422 a 1), τὸ ἀσφραγτικὸν ἀισθητήριον ἀκαλυφῆς (better ἀκαλυφῆς) εἶναι,—opp. to ἔχειν ἐπικάλυμμα. Here it is opposed to ὑπόστεγος or στεγανός. The word σηκός, in ref. to sacred places, properly means, as here, an enclosure without any roofed building (cp. Her. 4. 62), though poets sometimes use it as a general term for 'shrine': Eur. *Ion* 300 σηκοῦς... Τροφονίου (his cave): [Eur.] *Rhes.* 301 εἰς Ἀθάνας σηκόν. For ἀκαλυφῆ at the end of the v., cp. 1302 n.

κρύφιος οἰκουρῶν ὄφιοι. The epic version speaks merely of an ἀλοόφρων ὕδρος (*Il.* 2. 723). But the Attic poet feels that the mysterious significance of the event is enhanced, if the serpent which inflicted the bite is conceived as the phylax of the shrine. Clearly Sophocles does not identify Chryse with any form of Athena; Chryse is, for him, a lesser deity: yet the associations of the Erchtheum have suggested the word οἰκουρῶν.

The sacred serpent in that temple,—representative of Erichthonius, and guardian of Athena Polias,—was regularly called οἰκουρὸς ὄφιοι. Hesych. οἰκουρὸν ὄφιον· τὸν τῆς Πολιάδος φύλακα δράκοντα. Ar. *Lys.* 728 ἀλλ' οὐ δύναμαι ἕγωγε οὐδέ κομᾶσθ' ἐν πόλει (in the acropolis), | ἔξ οὗ τὸν ὄφιοι εἶδον τὸν οἰκουρὸν ποτε. Her. 8. 41 λέγουσι Ἀθηναῖοι ὄφιοι μέγαν φύλακα τῆς ἀκροπόλεως ἐνδιαίτησθαι ἐν τῷ ἱερῷ.—For the verb οἰκουρεῖν, cp. *O. C.* 343.

The sacred precinct of Chryse, with the serpent, is depicted on a στάμνος (wine-jar) of about 400 B.C., now in the Campana collection at the Louvre. The image of Chryse stands in the open air on a low pedestal; just in front of it is a low and rude altar, with fire burning on it; close to this is the serpent, at which Agamemnon is striking with his sceptre, while the wounded Philoctetes lies on the ground, with Achilles and others around him. See *Introduct.* § 21.

1329 παῦλαν, subject to τυχεῖν: cp. 275 οἱ αὐτοὶ τύχοι. This is better than to make ταῦλαν the object of τυχεῖν as = 'obtain': since the acc. after τυγχάνω is elsewhere a neut. pron. or adj., or art. with inf. (*Ani.* 778 n.). The correction of the MS. ἐντυχεῖν to ἂν τυχεῖν seems certain. In Aesch. *P. V.* 667 καὶ μὴ θέλοι, πυρωτὸν ἐκ Διὸς μαλεῖν | κεραυτῶν, δε πᾶν ἐξαιτώσοι γένος, the future sense of the simple aor. inf. is sufficiently marked by the context.—μήποτ'. The use of μή here is due to the notion of

Thou sufferest this sore plague by a heaven-sent doom, because thou didst draw near to Chryse's watcher, the serpent, secret warden of her home, that guards her roofless sanctuary. And know that relief from this grievous sickness can never be thy portion, so long as the sun still rises in the east and sets in the west, until thou come, of thine own free will, to the plains of Troy, where thou shalt meet with the sons of Asclepius, our

1388 τῶν...ἀσκληπιδῶν L: τῶν ἀσκληπιδῶν τ. Toup conj. τῶν...Ἀσκληπιῶν: Vauvilliers, τῶν...Ἀσκληπιῶν (and so Elms., but with τοῖν): Porson (*Praef. ad Hec.* p. xxxvi), Ἀσκληπιδῶν δὲ τοῖν παρ' ἡμῶν ἐντυχῶν. Erfurd (adopting Porson's later conject., *Append. ad Tourium* p. 445) gave, καὶ τοῖν παρ' ἡμῶν ἐντυχῶν Ἀσκληπιδῶν (Ἀσκληπιδῶν Dindorf).

'feeling confident,' not to the imperat.: see on *O. T.* 1455 τοσοῦτῶν γ' οἶδα, μήτε μ' ἂν νόσον | μήτ' ἄλλο πέρσαι μηδέν.

1390 ε. ἔως ἂν is a certain emendation of ὡς ἂν, which would mean 'in whatever way,' 'however' (*Ai.* 1369). But, 'however the sun may rise,' etc., could not stand for, 'so long as the sun continues to rise.' ὡς ἂν never means, or could mean, 'while.' For *εως* scanned as one syllable (by synizesis), cp. *Il.* 17. 727, *Od.* 2. 148. Cp. *O. C.* 1361 ἕσπερ (ἕσπερ MSS.) ἂν ζῷ: *Ai.* 1117 ἔως (ὡς MSS.) ἂν ᾗς οἶδε περ εἰ.—αὐτὸς ἥλιος. Cp. *Her.* 8. 143 νῦν τε ἀτάγγελλε Μαρδονίῳ ὡς Ἀθηναῖοι λέγουσι, ἔστ' ἂν ἥλιος τὴν αὐτὴν ὁδὸν ἴη τῷ περ καὶ νῦν ἐρχεται, μήποτε ὁμολογήσῃς ἡμέας Ξέρξη. 'While the same sun rises,' etc., = 'while the sun rises as he now does.' It is possible that αὐτὸς may be a reminiscence of τῆρ αὐτὴν ὁδὸν in *Her.*; at any rate it is decidedly more forcible here than Brunck's οὐτος, which he illustrates from *Plut. Arist.* 10, τὸν ἥλιον δαίτας ἄχρισ ἂν οὐτος ταύτην πορεύηται τῆρ πορείαν. Ἀθηναῖοι πολεμήσουσι Πέρσαι. The gesture implied by οὐτος would be superfluous here, since in saying ταύτη, τῆθ, he points to the east and to the west. (For the combination of these pronouns, cp. 841 n.)—αἴρη: there seems to be no other classical instance of this intrans. use; but cp. *Διόσχω*, *ἀπέχω* (of sunrise).

1392 ἐκὼν αὐτὸς, a pleonasm (used also by *Eur. Ph.* 476), like, 'of thine own free will.' The oracle had made the consent of Ph. a condition (612): the use of fraud was an unauthorised device of Odysseus (103).

1393 ἐντυχῶν with gen., instead of

the usual dat., as in *Her.* 4. 140, quoted on v. 320, where see n. The gen. here (like that with *συντυχῶν* there) has a special warrant, since the idea is that of 'obtaining their aid.'

τῶν παρ' ἡμῶν...Ἀσκληπιδῶν: cp. *Il.* 2. 731 (referring to the warriors from Tricca, Ithome, and Oechalia in Thessaly). τῶν δ' ἀθ' ἠγείσθηρ Ἀσκληπιῶ δύο παῖδε.; ἰητῆρ ἀγαθῷ, Ποδαλείριος ἡδὲ Μαχάων.—The form Ἀσκληπιδῶν, for Ἀσκληπιδῆς, occurs nowhere else, and is wrongly formed from Ἀσκληπιῶς. The rule for masc. patronymics is as follows:—(1) Stems in *ā* and *-io-* take the suffix *-dā-*, when *ā* becomes *ā̄*, and *-io-* becomes *-ia-*: as Ἀργεῶ-δῆ-ς, from Ἀργεῶ-ς, Μεναιτιά-δῆ-ς from Μεναιτιά-ς. (2) All other stems take *-idā-*, as Ταυταλ-ιδῆ-ς from Ταυταλο-ς. But the first formation is sometimes used by poets instead of the second, for metre's sake: e.g. Χαλκωδοσιτίδῆς (*Il.* 2. 541) for Χαλκωδοσιτίδης, Τελαμωνιάδης (*ib.* 9. 623) for Τελαμωνιάδης. And the converse licence is attested by *Etyim. Magn.* p. 210. 11 (quoted by *Herm.*): οἱ δὲ ποιηταὶ πολλῶκις ἀποβάλλουσι τὸ *α*, οἶον, Ἐριχθονιάδης (from Ἐριχθονίω-ς), Ἐριχθονιδῆς. [The writer wrongly adds Τελαμωνιάδης, Τελαμωνιάδης, as if the latter were the irregular form.] Ἐριχθονίδαί occurs in *C. I.* 1. 411. The form Ἀσκληπιδῆς, then, though incorrect, may well be genuine.

This verse implies that both the sons of Asclepius were to have a part in the cure; and so in 1378 f. the plural is used. But, in the prevailing form of the legend, Machaon alone was the healer; probably because, in post-Homeric poetry, Machaon was the representative of surgery, as his brother was of medicine (cp. *Preller*, I. p. 409). So *Lesches* in the *Little Iliad*, acc.

- νόσου μαλαχθῆς τῆσδε, καὶ τὰ πέραμα
 ζῖν τοῖσδε τόξοις ζῖν τ' ἐμοὶ πέρας φανῆς. 1335
 ὡς δ' οἶδα ταῦτα τῆδ' ἔχοντ' ἐγὼ φράσω.
 ἀνὴρ γὰρ ἡμῖν ἔστιν ἐκ Τροίας ἀλούς,
 Ἔλενος ἀριστόμαντις, ὃς λέγει σαφῶς
 ὡς δεῖ γενέσθαι ταῦτα· καὶ πρὸς τοῖσδ' ἔτι,
 ὡς ἔστ' ἀνάγκη τοῦ παρεστῶτος θέρουσ 1340
 Τροίαν ἀλῶναι πᾶσαν· ἢ δίδωσ' ἐκὼν
 κτείνειν ἑαυτόν, ἣν τάδε ψευσθῆ λέγων.
 ταῦτ' οὖν ἐπεὶ κάτοισθα, συγχῶρει θέλων.
 καλῆ γὰρ ἡ ἴκτιησις, Ἑλλήνων ἓνα
 κριθέντ' ἀριστον τοῦτο μὲν παιωνίας 1345
 εἰς χεῖρας ἔλθειν, εἶτα τὴν πολύστονον
 Τροίαν ἐλόντα κλέος ὑπέρτατον λαβεῖν.
 ΦΙ. ὦ στυγνός αἰών, τί με, τί δῆτ' ἔχεις ἄνω
 βλέποντα, κοῦκ ἀφῆκας εἰς Ἄιδου μολεῖν;

1334 μαλαχθῆς] μαλαχθῆς L (with gl. παύση): altered to μαλαχθεῖς by a later hand. Blaydes writes μετασθῆς: Tournier conj. 'παναχθῆς. 1335 φανῆς] φανῆς L, but with a written above ω by the 1st hand. 1337 ἀνὴρ γὰρ ἡμῖν] Elms. conj. ἀνὴρ παρ' ἡμῖν.—ἔστιν] ἔστω L.—Wecklein conj. ἀνὴρ γὰρ ἔστω ἡμῖν, 'ut perspicua sit voluntas verba naucleri (604) comprobandi' (*Arx* p. 62). 1339 δεῖ] Wecklein

to Proclus, p. 481 ed. Gaisford: the Orphic *Διδικά*, 342 ff., where Machaon uses a powder made from a stone called *ὀφίητις*: Tzetzes, *Posthom.* 580 ff., where the stone is *ὀφίητις*: Propertius 2. 1. 59. An epic poet, Dionysius, represented Apollo as putting Ph. to sleep, when Machaon amputated the diseased part (Tzetzes on Lycophron 911: schol. Pind. *P.* 1. 109). Quintus Smyrnaeus is singular in making the healer Podaleirius (9. 463).

The scene of the cure occurs on a fragment of a bronze mirror (found in south Etruria, and ascribed to the 5th or 4th cent. B.C.), now in the archaeological Museum of the University of Bologna. It bears an Etruscan legend, *Phelute* (Philoctetes), *Machan* (Machaon). The healer is in the act of bandaging the hero's foot; a sponge and a box of ointment rest on a sort of camp-stool (*δίφρος ἐκλαδίας*) between them. (Milani, *Mito di F.*, pl. III. 49; pp. 104 ff.)

This verse has been thought inconsistent with 1437: but see n. there.

1334 ζ. νόσου μαλαχθῆς: the gen. as after verbs denoting cessation or respite: *Αἰ.* 274 *κἀπέκτισσε τῆς νόσου*: Eur. *Or.*

43 *σῶμα κουφισθῆ νόσου*: so λαφάν, etc.—ζῖν τοῖσδε τόξοις, with its aid: cp. Xen. *An.* 3. 2. 8 *σὺν τοῖς ὄπλοις...διεψ ἐπιθεῖναι αὐτοῖς*. But *σὺν* with dat., in ref. to arms, is oft. no more than *ἔχωσ* with acc.; e.g. *Π.* 11. 251 *σῆ δ' ἐνράξ σὺν δουρῖ.—πέρας φανῆς*: the phrase suggests the glory of the exploit; cp. 1064: Thuc. 2. 11 *κἀλλιστωσ...πολλοῖσ ὄντας ἐνὶ κῶσμω χρωμένους φαίνεσθαι*.

The language here is not strictly logical. It implies that, before the *παῦλα* can come, he must not only have been relieved (*μαλαχθῆς*), but also have taken Troy. The explanation seems to be simply that the writer was thinking of the victory as an event which was to follow closely on the cure. So, having used *μαλαχθῆς*, he subjoined *καὶ...πέρας φανῆς*, instead of making the second statement independent of *πρὶν ἂν* (e.g., *καὶ ἔπειτα πέρας φανῆς*). It is much as if one said, 'You will never be cured until you find health and glory at Troy,'—instead of, 'find health at Troy,—where you will also find glory.' Schneidewin and others compare *Αἰ.* 106—110: *θανεῖν γὰρ αὐτὸν σὲ τί πο θέλω...πρὶν ἂν...ῶτα φονιχθεῖσ ὄντω*.

comrades, and shalt be eased of this malady; and, with this bow's aid and mine, shalt achieve the capture of the Ilian town.

I will tell thee how I know that these things are so ordained. We have a Trojan prisoner, Helenus, foremost among seers; who saith plainly that all this must come to pass; and further, that this present summer must see the utter overthrow of Troy: or else he is willing that his life be forfeit, if this his word prove false.

Now, therefore, that thou knowest this, yield with a good grace; 'tis a glorious heightening of thy gain, to be singled out as bravest of the Greeks,—first, to come into healing hands,—then to take the Troy of many tears, and so to win a matchless renown.

PH. O hateful life, why, why dost thou keep me in the light of day, instead of suffering me to seek the world of the dead?

writes *χρή* (which Blaydes cites from K). 1342 *ψευσθῆ λέγων* | *ψευδῆ λέγη* (*γρ. λέγων*) Γ. 1344 *ἢ 'πικτησις* | Blaydes conj. *ἠπικλησις* (as = 'reputation'). 1345 *κρηθέντ' ἀριστων* | Nauck conj. *κληθέντ' ἀριστέων*. 1347 *κλέου* from *κλέουσι* L. 1348 *τί με, τί* | Toup conj. *τί μ' ἔτι*; and so Nauck, Wecklein. 1349 *ἀφ᾽ ἡκας* | *ἀφ᾽ ἡ κασ* (*sic*) L. Herwerden conj. *ἐφήκας*.

The parallel would be closer if, there, we had *φουριχθῆ καὶ θάνη*,—meaning *φουριχθῆ καὶ πνευρα θανείρα*.

We cannot remove the difficulty by supposing that *μαλαχθῆ* denotes merely alleviation, not cure; for the poet clearly thinks of the cure as preceding the victory (919 f.: 1345 ff.: 1424 ff.).

1338 *ὣς δ' εἶδα ταῦτα κ.τ.λ.* The report of the prophecy given by the pretended *ἔμφορος* in 603—613 was true as far as it went, but designedly incomplete. Neoptolemus, we must suppose, derived his knowledge from the Atreidae or Odysseus (cp. 114 *ὡς ἐφόσκερ'*): who, however, had omitted to tell him that the aid of the bow was indispensable to his own success (112 ff.).

1337 *εὖ γὰρ* as in 1326.—*ἡμῖν ἔστιν* ('we have a man,' etc.), rather than *ἡμῖν ἔστω* (when the verb would be merely auxiliary to *ἀλοῦσι*).—*Ἐλευος*: see on 604 ff.: *ἀριστόμαντις* = *ἀριστος μάντις*, like *ἀληθόμαντις* (Aesch. *Ag.* 1241), *ὀρθόμαντις* (Pind. *N.* 1. 92), etc.

1339 *ὣς δὲ γινώσθαι ταῦτα*: i.e., if Ph. consents to come (1332): if he does not, then Troy cannot be taken (611). The change of *δε* to *χρή* is unnecessary, since *δε* can equally well denote what is ordained by fate: cp. 998: 1397: *O. T.* 825.

1340 *εὖ ἔπος*: so Verg. *Aen.* 3. 8, *via prima inceperat aestas*. The general

tradition was that Troy fell about the end of May (late in the Attic month Thargelion): see Plut. *Camill.* 19 (where Ephorus and other writers are quoted for the statement), and Clemens Alex. *Strom.* 1. 21, p. 139 (where *Διονύσιος ὁ Ἀργεῖος* is cited: cp. Müller *Frag. Hist.* III. p. 26). *πῶσαν*, adverbial: cp. 386.—*δένωσ'*...*ἑαυτόν*, offers himself, *κτελεῖν*, (for us) to slay: cp. 618: *Ar. Nuῦ.* 440 *τοῦτι τό γ' ἐμὸν σῶμ' ἀποῖσιν | παρέχω τύπτω*.

1344 *εὖ καλῆ γὰρ ἢ 'πικτησις*. The further gain (*ἐπικτησις*) is the same which he will win, in addition to being cured. This is indicated by the place of the words 'Ἐλλήνων ἔνα | κρηθέντ' ἀριστων (for *ἔνα* with the superl., cp. *O. C.* 563 f., n.). Then the clause relating to the cure is co-ordinated with the clause relating to victory; see on *Ant.* 1112. We should say rather, 'that, while you are cured, you should also win fame.' For *τοῦτο μὲν* followed by *εἶτα*, cp. *Ant.* 61 n.: for *εἶτα* (without *δέ*), *El.* 261 f. *πρῶτα μὲν...εἶτα*. Ellendt says, *κτῆσιω* interpretatus schol. errat': but the schol.'s words are, *ἢ 'πικτησις: ἢ κτῆσις τῆς δόξης*: which is exactly right.

1348 *εὖ στυγνὸς αἰών*: for the nom., cp. 1186, 1213. *αἰών* is here tinged with the notion of 'fortune,' cp. 179.—*ἄνω*: cp. *Ant.* 1068 *τῶν ἄνω* (the living): *El.* 1167 *ἠπίκ' ἦσθ' ἄνω*.—*ἀφήκας...μολαίν*: for the inf. (which was

- οἶμοι, τί δράσω; πῶς ἀπιστήσω λόγοις 1350
 τοῖς τοῦδ', ὃς εὖνους ὦν ἐμοὶ παρήγεσεν;
 ἀλλ' εἰκάθω δῆτ'; εἶτα πῶς ὁ δυσμόρος
 εἰς φῶς τὰδ' ἔρξας εἶμι; τῷ προσήγορος;
 πῶς, ὦ τὰ πάντ' ἰδόντες ἀμφ' ἐμοὶ κύκλοι,
 ταῦτ' ἐξανασχίσεσθε, τοῖσιν Ἀτρέως 1355
 ἐμὲ ξυνόντα παισίν, οἳ μ' ἀπώλεσαν;
 πῶς τῷ πανῶλει παιδὶ τῷ Λαερτίου;
 οὐ γάρ με τάλγος τῶν παρελθόντων δάκνει,
 ἀλλ' οἷα χρὴ παθεῖν με πρὸς τούτων ἔτι
 ο δοκῶ προλεύσσειν· οἷς γὰρ ἡ γνώμη κακῶν 1360
 μήτηρ γένηται, τᾶλλα παιδεύει *κακοῦς.
 καὶ σοῦ δ' ἔγωγε θαυμάσας ἔχω τόδε.

1350 τῷ] Schaefer conj. τοῦ, and so Blaydes. 1354 ἀμφ' ἐμοὶ L, with most MSS.: ἀμφ' ἐμοῦ A, Harl., Ald. 1356 παισίν made in L from πασίν. 1358 με τάλγος γ: μ' ἐτ' ἄλγος L. 1360 κακῶν has in L been corrected (by S)

unnecessary) cp. Her. 1. 194 τὸ πλοῖον... ἀπειεῖσι κατὰ τὸν ποταμὸν φέρεσθαι.

The one feeling which now makes Ph. waver is reluctance to repel the kindly entreaties of Neoptolemus. His hatred of the Greek chiefs is undiminished by the knowledge that they were unconscious instruments of destiny. Nor is he moved by the assurance of health and fame.

1352 ε. ἐκάθω: cp. O. C. 651 n.—εἰς φῶς...εἶμι, into the public gaze; cp. 581: Xen. Ages. 9. 1, where τὸ φῶς ('publicity') = τὸ εἶναι ἐμφανῆ εἶναι, as opp. to τὸ στανίως δρᾶσθαι.—τῷ προσήγορος; the dat., as in Plat. Theaet. 146 Δ φίλους τε καὶ προσηγόρους ἀλλήλοις: but μηδενὸς προσήγορος in O. T. 1437. Cp. Thuc. 6. 16 ὡς περ δυστυχιοῦντες εὐ προσαγορευόμεθα: and the prosperous Creon's words in O. T. 596, νῦν με πᾶς ἀσπάζεται.

1354 ε. δ τὰ πάντ' ἰδόντες...κύκλοι. Although τὰ πάντα ἀμφ' ἐμοὶ could stand for τὰ ἀμφ' ἐμοὶ πάντα (cp. Ant. 659 n.), the interposed ἰδόντες here requires that ἀμφ' ἐμοὶ should be taken with it: literally, 'ye that, in my case, have seen all,'—i. e., 'ye that have seen all the wrong done to me' (τὰ περὶ ἐμὲ πάθη, schol.). Of the two readings, ἀμφ' ἐμοὶ (L) and ἀμφ' ἐμοῦ (A), the first has the better ms. authority; and though the second is more euphonic, that fact does not warrant a prefer-

ence. As used by Soph., ἀμφί with gen. = 'concerning' (554): with dat., either 'concerning' (Ant. 684, ἀλλ' ἀμφὶ μὲν τούτοις εὐ σχήσει), or 'around' (Ant. 1223 etc.). The sense 'concerning' is fittest here.

κύκλοι has been explained as 'years' (schol.), 'the orbs of heaven' (Brunck, Buttmann). Camerarius saw the true meaning. Cp. O. C. 704 ὁ γὰρ αἰὲν ὀρῶν κύκλος ('eye') | λένυσσι νῦν Μορίου Διός. O. T. 1270 ff.: ἔπαισεν ἄσπρα τῶν αὐτοῦ κύκλων, | αὐθῶν τοιαῦθ' ὀδοῖντες' οὐκ ὄψοντο νῦν | οὐδ' ὄ' ἔπασχεν οὐδ' ὄποι' ἔδρα κακῆ.

Instead of saying, ποῖοις ὀμμασι βλέπων (O. T. 1371 n.) ξυνόσμαι τοῦ Ἀτρέως παισίν, he asks how his own eyes could endure to see it. These are the words of one who has brooded for years on every aspect of his own wrongs,—wrestling with misery in solitude. His own faculties are his comrades. Compare 1004 ὦ χεῖρες: Tr. 1090 (Heracles in his agony), ὦ νότα καὶ στέρ', ὦ φίλοι βραχίονες, | ὕμεις ἐκένοι δὴ καθέσταν', κ.τ.λ.

1358 οὐ γὰρ με τάλγος κ.τ.λ. 'How can I return to the Atreidae? For it is not merely a question of forgetting the past; I dread the future.' He does not mean that he has ceased to resent the former wrongs, but only that his present resolve is influenced less by resentment than by fear.

1360 ε. οἷς γὰρ...κακοῦς: 'for when

Ah me, what shall I do? How can I be deaf to this man's words, who hath counselled me with kindly purpose? But shall I yield, then? How, after doing that, shall I come into men's sight, wretched that I am? Who will speak to me? Ye eyes that have beheld all my wrongs, how could ye endure to see me consorting with the sons of Atreus, who wrought my ruin, or with the accursed son of Laertes?

It is not the resentment for the past that stings me, —I seem to foresee what I am doomed to suffer from these men in the future; for, when the mind hath once become a parent of evil, it teaches men to be evil thenceforth. And in thee, too, this conduct moves my wonder.

from *κακόν*: hence Seyffert reads *κακού*. 1861 *τάλλα* MSS. (except Harl., which has *καὶ τάλλα*).—*κακού*s Dobree and Doederlein: *κακό* MSS. See comment. 1862 *καὶ σοῦ δ'* MSS. (except B, which has *καὶ σοῦ γ'*). Porson (on Eur. *Or.* 614 = 622 Dind.) conj. *καὶ, σοῦ δ'*: Nauck, *σέθεν δ'*.—*τόδε*] *τάδε* Triclinius.

a man's mind has (once) become a mother of evil deeds, it trains him to be evil in everything else,—*i.e.*, in all subsequent deeds. For *κακού*s as proleptic predicate, cp. *Ant.* 475 n.; Eur. *Med.* 296 *καίδ' ἀσπερ κούρην ἐκιδάσκεισθαι σοφούς*.

A decision between the conjunct. *κακού*s and the *MS.* *κακό* demands care. I prefer *κακού*s, for these reasons. (1) *κακό*, if retained, would naturally suggest this sense:—'When a man's mind has once given birth to evil (counsels), it trains *the rest* also (*i.e.*, his actions) to be evil.' But the antithesis here is between the earlier and the later bad deeds; not between bad counsels and bad deeds. (2) The effect of *κακού*s is to indicate that *τάλλα* stands in antithesis, not with *κακῶν* only, but with the whole preceding clause, and thus to suggest its true sense, *viz.*, 'in all that follows.' (3) It is true that the image, *μήτηρ γέννηται*, is then no longer consistently maintained; but this very failure to persevere with a metaphor is Sophoclean (cp. n. on *O. T.* 866). *μήτηρ γέννηται* is a poetical equivalent for, 'make a *beginning* of.' Hence the poet felt that he did not require *ἀπαξ*, though we should naturally add 'once.' The same delicate economy may be observed in *Ant.* 584 *οἷς γὰρ ἄν πεισθῆ ἠθεόθεν δόμος, ἄρας | οὐδὲν ἄλλαι-ναι*: 'For when a house hath (once) been shaken from heaven, there the curse fails nevermore.' The change of *κακού*s into *κακό* might easily have been caused by *τάλλα*.—See Appendix.

1862 *καὶ σοῦ δ'*. The formula *καὶ... δέ* means '*and...also*,' with an emphasis on the intervening word. This is the only instance in Soph.: it occurs, however, in Aesch. *P. V.* 973 (*καὶ σὲ δ' ἐν τούτοις λέγω*), *Eum.* 65; Eur. *El.* 1117 (*καὶ σὺ δ' αὐθάδης ἔφυς*); *Ar. Pax* 250; and oft. in Attic prose. The usual account of it is that the *καί* = '*also*,' while *δέ* = '*and*.' This suits those instances in which, as here, *καὶ...δέ* is preceded by a full stop, or by a pause; but it is less natural where *καὶ...δέ* links a new clause to a preceding one in the same sentence; as in Thuc. 4. 24 *καὶ μάλιστα ἐνήγον* (τοῦς Συρακοσίου) οἱ Λοκροὶ τῶν Ῥηγίνων κατὰ ἔχθραν, *καὶ αὐτοὶ δέ ἐσεβελήκεσαν κ.τ.λ.*: *id.* 9. 71 *ὅπως μὴ παντάπασιν ἱπποκρατῶνται, καὶ χρήματα δὲ ἅμα αὐτόθεν τε ξυλλέξονται καὶ παρ' Ἀθηναίων ἔλθῃ, κ.τ.λ.* Examples of the latter class clearly suggest that in the combination *καὶ...δέ, καί* was the conjunction, while *δέ*, 'on the other hand,' added the force of '*also*.' Cp. the well-known use of *δέ* with the pron. after a voc.: *Ἀντιγόνη, σὺ δ' ἐνθάδε | φύλασσε, O. C.* 507 n.

θαυμάσας ἔχω = θαυμάμακα (emphatic): cp. Plat. *Phaedr.* 257 C τὸν λόγον δὲ σου πάσαι θαυμάσας ἔχω, and *id.* 258 B *θαυμαμάκτες*. This constr. of *θαυμάζω* with gen. of pers. and acc. of thing is common (Plat. *Phaedo* 89 A, etc.): the gen. is properly possessive ('I wonder at this *in* you'). We find also the gen. with a dependent clause in place of the acc. (*Xen. H.* 2. 3. 53 *ὕμνον...θαυμάζω ἐμὴ*

- χρῆν γάρ σε μήτ' αὐτόν ποτ' εἰς Τροίαν μολεῖν,
 ἡμᾶς τ' ἀπείργειν· οἱ γέ σου καθύβρισαν,
 πατρός γέρας συδῶντες. [οἱ τὸν ἄθλιον
 Αἴανθ' ὀπλων σοῦ πατρός ὕστερον δίκη
 Ὀδυσσέως ἔκριναν.] εἶτα τοῖσδε σὺ
 εἰ ξυμμαχήσων, κᾶμ' ἀναγκάζεις τόδε;
 μὴ δῆτα, τέκνον· ἀλλ', ἃ μοι ξυνώμοσας,
 πέμψον πρὸς οἴκους· καὐτὸς ἐν Σκύρῳ μένων
 ἔα κακῶς αὐτοὺς ἀπόλλυσθαι κακοὺς.
 χούτω διπλῆν μὲν ἐξ ἐμοῦ κτήσει χάριν,
 διπλῆν δὲ πατρός· κού κακοὺς ἐπωφελῶν
 δόξεις ὁμοίος τοῖς κακοῖς πεφυκέναι.
- NE. λέγεις μὲν εἰκότ'· ἀλλ' ὅμως σε βούλομαι
 θεοῖς τε πιστεύσαντα τοῖς τ' ἐμοῖς λόγοις
 φίλου μετ' ἀνδρὸς τοῦδε τῆσδ' ἐκπλεῖν χθονός. 1375
- ΦΙ. ἦ πρὸς τὰ Τροίας πεδία καὶ τὸν Ἀτρέως
 ἔχθιστον υἱὸν τῷδε δυστήνῳ ποδί;
- NE. πρὸς τοὺς μὲν οὖν σε τῆνδε τ' ἐμπυρον βάσιν
 παύσοντας ἄλγους *κάποσώσοντας νόσου.
- ΦΙ. ὦ δεινὸν αἶνον αἰνέσας, τί φῆς ποτε; 1380
- NE. ἃ σοὶ τε κάμοι *λῶσθ' ὀρώ τελοῦμενα.

1364 α γε Brunck and Heath: α τε MSS.—καθύβρισαν] καθ'ύβρισαν (sic) L.
 1365 ε. [οἱ τὸν ἄθλιον...ἐκριναν.] Brunck was the first to reject these words as
 interpolated. 1366 κᾶμ' Brunck: καὶ μ' MSS.—ἀναγκάζεις] Cavallin reads ἀναγ-
 κάσεισ.—τόδε] In L there is an erasure after the ο: it may have been ω. Of the later
 MSS. some have τόδε, others (as A) τᾶδε. 1367 ἀλλ' ἃ μοι ξυνώμοσας MSS.
 Blaydes, on his own conject., reads ἀλλὰ μ', δ ξυνήσεσας (this verb was proposed

βοηθήσετε); and the gen. alone (Lys. or.
 7 § 23 καὶ τοῦτον μὲν ὡ θαυμάζω).—τόδε:
 this advice of thine that I should go to
 Troy.

1368 ε. χρῆν: cp. 418 ἴδει.—For
 μήτ... τε cp. 1321 n.—οἱ γε = εἶπε ἐκεῖνος:
 cp. O. C. 263 (n. on ὄντες): the plur. is
 implied in Τροίαν: cp. *ib.* 941.—καθύ-
 βρισαν with gen., as O. C. 900.

1365 πατρός γέρας, the arms, wrought
 by Hephaestus, which were a gift of
 honour to Achilles (cp. note on *σέβας*
ὑπέγρατον in 402). It would strain the
 words to render them, 'a gift of honour
 (bequeathed to thee) from thy sire.'

[οἱ τὸν ἄθλιον...ἐκριναν.] It can hardly
 be doubted that these words are spurious.
 See Appendix.

1366 ἀναγκάζεις with double acc.:

cp. O. T. 280. The present tense, ex-
 pressing endeavour, is quite compatible
 with εἰ ('dost thou intend to go..., and
 art thou trying to force...?).—τόδε (L)
 = τὸ ἔναι ξυμμαχήσωντα. The occur-
 rence of the same form in 1362 is no
 argument for τόδε: cp. 88 n.

1367 ξυνώμοσας has been needlessly
 changed to ξυνήσεσας, a weaker word.
 The sense here is, 'thou didst make a
 compact with me, confirmed by thine
 oath' (813, 941). This is but a slight
 deflection,—surely permissible for poe-
 try,—from the ordinary sense, 'to take
 an oath along with another person.'

1368 πέμψον without μᾶ: cp. 801 n.
 1369 ἔα κακῶς κ.τ.λ. The absence
 of caesura has the effect of allowing the
 words to fall from the speaker's lips with

It behoved thee never to revisit Troy thyself, and to hinder me from going thither; seeing that those men have done thee outrage, by wresting from thee the honours of thy sire; [they, who in their award of thy father's arms, adjudged the hapless Ajax inferior to Odysseus:]—after that, wilt thou go to fight at their side,—and wouldst thou constrain me to do likewise?

Nay, do not so, my son; but rather, as thou hast sworn to me, convey me home; and, abiding in Scyros thyself, leave those evil men to their evil doom. So shalt thou win double thanks from me, as from my sire, and shalt not seem, through helping bad men, to be like them in thy nature.

NE. There is reason in what thou sayest; nevertheless, I would have thee put thy trust in the gods and in my words, and sail forth from this land with me, thy friend.

PH. What! to the plains of Troy, and to the abhorred son of Atreus,—with this wretched foot?

NE. Nay, but to those who will free thee and thine ulcered limb from pain, and will heal thy sickness.

PH. Thou giver of dire counsel, what canst thou mean?

NE. What I see is fraught with the best issue for us both.

also by Herwerden). Nauck, reading ἀλλ' ἔ μοι ξυήμεσας, proposes to read in v. 1368 πέμψω πρὸς οἴκου μ', αὐτὸς ἐν Σκύρω μένων, and to delete v. 1369.

1369 ἀπόλλυσθαι] ἀπόλλυθε L, with αἱ written over ε by the 1st hand.

1371 διπλὴν δέ] διπλὴν τε B. 1372 ὅμοιοι MSS., and most of the ed.: ὁμοίοι Ellendt, Bergk, Campbell. 1373 σε βοδύλομαι] The 1st hand in L had omitted σε, but has added it above the line.

1379 κάποιώσοντας Heath: κάποιώζοντας MSS. 1381 λῦσθ' ὄρω is Dindorf's correction of καλῶς ὄρω

a certain deliberate emphasis: cp. 101 n. By ἀπόλλυσθαι he means the failure and ruin at Troy with which the gods will visit the Greeks: cp. 1035 ff. For κακῶς...κακοῦς cp. 166 n.

1370 ε. διπλὴν μὲν...διπλὴν δέ: epianaphora (cp. *Ant.* 200 n.). The χάρις will be διπλῆ because he will have rescued Philoctetes, and also forsaken the Atreidae. Here he thinks of his father as still living: cp. n. on 1209 f.

1374 πιστεύσαντα, 'in reliance' upon the divine oracle, and upon the report of it given by N. (1336—1343). Though πιστεύω sometimes = 'obey' (*Tr.* 1228), it is unnecessary to suppose that sense here.

1377 The words τῶδε δυστήνη ποδὶ (dat. of circumstance) have a compressed dramatic force. 'What,—go to Agamemnon,—when I bear about with me this plague which caused him to cast me forth?'

1378 ε. μὲν οὖν: *O. T.* 705 n.—σε τήνδε τ' ἔμπενον βέβαιον: the phrase recalls those in which Ph. himself had spoken of the ulcered limb as if it had a being distinct from his own (786, 1188, 1202). Cp. *O. C.* 750 δαί σε κηδεύουσα καὶ τὸ σὸν κέρα.—ν was short in πύον and ἔμπενον (as in Lat. *puiter*), though long in πύθω (as in *puiteo*, *puiteus*): Empedocles 336 πύον, ἔπλετο λευκῶν: Andromachus (flor. circ. 50 A.D.) ap. Galen p. 876 καὶ μαγερῶν στέρνων ἀπολύεται ἔμπενον Ὀδύ.—κάποιώσοντας is a necessary correction here (cp. cr. n.).

1380 αἶνον αἰνίσσας. Though one sense of αἶνος was a story with a moral (*Hes. Op.* 200), it could hardly have been used as it is here, in the sense of 'advice,' unless the meaning had been helped out by the cognate verb. Cp. *Aesch. Cl.* 555 αἰνῶ δὲ κρήτταυ τάσδε συνθήκας ἐμάς ('I recommend').

1381 ἔ...λῦσθ' ὄρω τελοῦμενα (pres.

- ΦΙ. καὶ ταῦτα λέξας οὐ κατασχύνει θεούς;
 ΝΕ. πῶς γὰρ τις αἰσχύνοιτ' ἂν ὠφελῶν φίλους;
 ΦΙ. λέγεις δ' Ἀτρεΐδαις ὄφελος ἢ 'π' ἐμοὶ τόδε;
 ΝΕ. σοί που, φίλος γ' ὢν· χῶ λόγος τοῖσδε μου. 1385
 ΦΙ. πῶς, ὅς γε τοῖς ἐχθροῖσί μ' ἐκδοῦναι θέλεις;
 ΝΕ. ὦ τᾶν, διδάσκου μὴ θρασύνησθαι κακοῖς.
 ΦΙ. ὀλεῖς με, γιγνώσκω σε, τοῖσδε τοῖς λόγοις.
 ΝΕ. οὐκουν ἔγωγε· φημί δ' οὐ σε μανθάνειν.
 ΦΙ. ἐγὼ οὐκ Ἀτρεΐδας ἐκβαλόντας οἰδά με;
 ΝΕ. ἀλλ' ἐκβαλόντες εἰ πάλιν σώσουσ' ὄρα. 1390

(L, etc.), which in some of the later MSS. (as in A) was further corrupted into κἀλ' ὄρω. The Θ of λῶσθ' having been lost through the following Ο, λῶσ was conjecturally changed into καλῶς. Dindorf cp. Ar. *Vesp.* 529, where τὴν κίστην has become τὴν κακίστην in the Ravenna MS. 1382 κατ' αἰσχύνῃ L (cp. 1364).—θεοῦς] A writer in the *Classical Journ.* (vol. v. p. 39) conj. φίλους. 1383 ὠφελῶν φίλους Buttman: ὠφελούμενος MSS. Other conjectures are, ὠφελουμένους (Heath): ὠφελουμένων (Wecklein, *Ar.* p. 76): ὠφελῶν τινα (Wecklein, in his ed.): ὠφελῶν φίλων or ἄλλων ὠφελῶν (Blaydes): φ' φίλ', ὠφελῶν N. Macnicol (*Class. Rev.* vol. IV. p. 48). 1384 λέγεις δ'] δ' is wanting in Γ and V².—ὄφελος ἢ 'π' ἐμοὶ] Herm. conj. ὄφελος ἢ κάμωι: Cavallin, ὠφελείν ἢ 'μοι: Blaydes writes, ὠφελῆμ' ἢ 'μοι.—τάδε L: τόδε r. [Dindorf, on the authority of Duebner's collation, ascribes τόδε to L,

part.), 'what I see is in the way of being accomplished with the best results' for us: i.e., what promises such results, if it be done. The pres. part., implying that the action is already in train, suits the speaker's hopeful tone. I should not, then, take τελούμενα as fut. part. with pass. sense; esp. as there is no clear example in Attic of τελοῦμαι as fut. pass., while τελούμενος as pres. part. pass. is frequent (e.g. *O. T.* 797, *El.* 1344).

1382 ε. καὶ ταῦτα λέξας κ.τ.λ. The question of Ph. is, 'Art thou not ashamed before heaven of pretending that a return to Troy is for my good?' (For κατασχύνει with acc., cp. *O. T.* 1424.) Now, if we retain in 1383 the MS. ὠφελούμενος, Neoptolemus replies, 'Why should one be ashamed, when he is receiving a benefit?' This would be a sentiment like that of Odysseus in 111, ὅταν τι δρῆς εἰς κέρδος, οὐκ ὀκνεῖν πρῆκει. But the rejoinder of Ph. shows that N. cannot have so spoken; for Ph. asks, 'Dost thou mean a benefit to the Atreidae, or to me?' N.'s words, then, must have been to this effect, 'Why should one be ashamed, when he is conferring a benefit?' If, therefore, ὠφελούμενος is to be kept, it must be midd., not pass., 'benefiting.'

There are some instances of rare midd. forms in Soph. (as ποθουμένα...φρενί=ποθοῦση in *Tr.* 103) but they usually occur in contexts which exclude the pass. sense. Here, a midd. ὠφελούμενος would be too ambiguous. The pass. sense of that form was familiar, whereas the midd. sense is unexampled.

Of emendations, Heath's ὠφελουμένους is the most attractive at first sight. But, if θεοῖς be left in 1382, then ὠφελουμένους could refer to nothing else: and such phrases as τῶ...δαίμων...σύμμαχος πέλω (*O. T.* 244), or τῷ θεῷ βοηθῶν (*Plat. Apol.* 23 B), certainly do not warrant a description of the gods as 'benefited' when they are obeyed. ὠφελουμένων (gen. absol.), 'when people are being benefited,' would be too vague.

I am persuaded, then, that the fault in ὠφελούμενος is not confined to the termination. Buttman's conjecture, ὠφελῶν φίλους, gives precisely what is required; since φίλους, in N.'s mouth, might well suggest Ph.'s reply in 1384, λέγεις δ' Ἀτρεΐδαις κ.τ.λ. The origin of the corruption may have been the resemblance of the syllables ΘΕΑ and ΘΙΑ, leading a careless scribe to erase the second of them.

- PH. Hast thou no shame that the gods should hear those words?
- NE. Why should a man be ashamed of benefiting his friends?
- PH. Is this benefit to the Atreidae, or for me?
- NE. For thee, I ween: I am thy friend, and speak in friendship.
- PH. How so, when thou would'st give me up to my foes?
- NE. Prithee, learn to be less defiant in misfortune.
- PH. Thou wilt ruin me, I know thou wilt, with these words.
- NE. I will not; but I say that thou dost not understand.
- PH. Do I not know that the Atreidae cast me out?
- NE. They cast thee out, but look if they will not restore thee to welfare.

and the statement has been repeated by other editors. But the *τάδε* in L is clear. and there has been no erasure (see Autotype Facsimile, p. 95 A, l. 12 from bottom). Prinz, in *Hermes* XIX. 254, reports correctly. The error perhaps arose from a confusion with v. 1366, where see cr. n.] 1385 σοί που] Wecklein conj. σοί γὰρ: Seyffert reads σὸν τοι.—ταῦτά μοι L, with most MSS.: ταῦτά μοι A, and Ald.: ταῦτά μοι Brunnck. 1386 ὅς γε] Erfurdit conj. ὅς μοι: Gernhard, ὅς γε. τοί: ἐχθροί μοι Valckenaer and Brunnck: τοίς ἐχθροῖσιν MSS. 1387 ὦ τῶν] ὦ τῶν L, corrected from ὦ τῶν. 1388 λόγους] In L the 1st hand wrote λουσ, and then, erasing λουσ, added γουσ above. 1389 οὐκ οὐκ ἐγωγε] Nauck conj. οὐ δὴτ' ἐγωγε. 1390 ἐγὼ οὐκ Ἀτρεΐδας Herm., Dindorf. ἐγωγ' οὐ κατρεΐδας L, s.ε. ἐγωγ' οὐκ Ἀτρεΐδας, and so Γ, K. ἐγωγ' Ἀτρεΐδας A, with most of the later MSS.: and so Brunnck, with the earlier edd. 1391 σώσου] In L the 1st hand wrote σώσου': the second σ has been added by S. The omission was doubtless accidental. But it should be

1384 λόγους δ' κ.τ.λ.: 'Is this benefit of which thou speakest for the Atreidae, or one that concerns me?'—ἐπ' ἐμοί = 'in my case': cp. *O. C.* 414 καὶ ταῦτ' ἐπ' ἡμῶν Φοῖβος εἰρηκώς κυρεῖ; The prep. ἐπὶ might govern Ἀτρεΐδας also (cp. *O. T.* 829 n.), but is better taken with the pron. only. L's reading, τάδε, is possibly right (cp. *O. C.* 885 ἄρ οὐχ ἔβρις τάδ'); but I prefer τάδε in this direct reference to the last speaker's phrase (ὠφελῶν).

1385 σοί που. The particle conveys the assurance with a shade of friendly irony ('thy good, I should rather think')—which marks surprise at Ph.'s question. Seyffert overlooks this when he objects to που here as having 'dissimilationis aliquid.'

1386 πῶς (φίλος εἶ), ὅς γε: cp. 663 n.

1387 ὦ τῶν: a familiar, but not homely, form of address: cp. *O. T.* 1145 n. Cp. Curtius *Etym.*, 5th ed. (1886), vol. II. p. 336 (Eng. tr.): 'If...ὦ τῶν (also ὦ τῶν) has anything to do with ἔτης, Lange's theory that *ἐτῶν is an

expansion of the st. *ἔτα*, like *μεγίστῶν* from *μέγιστος*, is the most probable one.' (In earlier editions he had inclined to the theory that τῶν is an old form of τύ, τύπη.) Others favour the view that τῶν comes from τάλαν.

θρασύνεσθαι κακός, to become too bold, to show contumacy, amid troubles. The dat. is not causal, but rather a dat. of circumstance, expressing the idea, 'in time of misfortune.' Cp. the use of the dat. with regard to festivals (*Ar. Av.* 1519 Θεσμοφορίαις ηἰσητέομεν: *Ant.* 691 n.).

1388 ὁλῆς μοι, 'wilt work my ruin by these persuasions.—i.e., if thou prevail on me to go to Troy.' The addition of σοι to γιγνώσκω has been suggested by the common idiom, γιγνώσκω σοι ὅτι ὁλῆς: the sense is not, 'I now see through thee'; and the dat. τοῖσδε τοῖς λ should therefore be taken with ὁλῆς, not with γιγνώσκω.

1389 οὐκ οὐκ ἐγωγε, 'I, at least (οὐκ), will not ruin thee'—though possibly thou mayest ruin thyself. Cp. 872 n. on οὐκ οὐν Ἀτρεΐδαι.

1390 ἐγὼ οὐκ: cp. 585 n.

- ΦΙ. οὐδέποθ', ἐκόντα γ' ὥστε τὴν Τροίαν ἰδεῖν.
 ΝΕ. τί δῆτ' ἂν ἡμεῖς δρῶμεν, εἰ σέ γ' ἐν λόγοις
 πείσειν δυνησόμεσθα μηδὲν ὦν λέγω;
 ὡς ῥᾶστ' ἐμοὶ μὲν τῶν λόγων λήξαι, σέ δὲ 1395
 ζῆν, ὡσπερ ἦδη ζῆς, ἄνευ σωτηρίας.
 ΦΙ. εἶα με πάσχειν ταυτ' ἄπερ παθεῖν με δεῖ·
 ἃ δ' ἦνεσάς μοι δεξιᾶς ἐμῆς θιγῶν,
 πέμπειν πρὸς οἴκους, ταυτά μοι πράξον, τέκνον,
 καὶ μὴ βράδυνε μηδ' ἐπιμνησθῆς ἔτι 1400
 Τροίας· ἄλις γάρ μοι τεθρήνηται γόοις.
 ΝΕ. εἰ δοκεῖ, στείχωμεν. ΦΙ. ᾧ γενναίου εἰρηκῶς ἔπος.

noticed that an Attic inscr. of 456 B.C. gives σωῶ (= σωῶ) as the fut. of σώζω (*C. I. A.* 1, 2, B, 7; Meisterhans, p. 80). 1392 *ἰδεῖν*] L has *ἔλεῖν*, with *ἰδεῖν* written above it by the 1st hand: Γ *ἔλεῖν*, with γρ. *ἔλεῖν*: A (and most MSS.) *ἰδεῖν*. Burges conj. *μολᾶν*. 1394 *πείσειν* MSS.: Schaefer conj. *πειθεῖν*: Nauck, *πεισαι*.—*λέγω*] Wakefield conj. *θέλω*. 1395 *ὡς ῥᾶστ'*] Bergk conj. *ἄριστ'*. He also proposed *ῥα 'στ'* (with a note of interrogation after *δρῶμεν*, and only a comma after *λέγω*).—*ἐμοὶ μὲν γ'*: *ἐμοὶ* (without *μὲν*) L: *ἐμοιγε* Triclinius. Blaydes reads, *ῥα 'στ' ἔμῃ μὲν*. 1396 *ζῆν*] Schneidewin once proposed *ἔαν* (*sc. ζῆν*), scanned as a monosyll. 1397 *δᾶ*] Wecklein reads *χρη*. 1399 *πέμπειν*] Blaydes conj. *πέμψειν*.

1392 *οὐδέποθ'*, ἐκόντα γ'. In saying *σώσωσθε*, N. meant, 'they will restore thee to health, and to honour.' Ph. replies, 'Never,—if I must visit Troy of my own free will.'—*ἔστω* expresses the condition: cp. n. on *O. C.* 601 *κῶς δῆτρά σ' ἂν πεμψαίῃθ'*, *ὄστ' αἰκέειν δίχα*; The comma is better placed after *οὐδέποθ'* than after *ἐκόντα γ'*, since the latter thus gains emphasis. Cp. 1332.—*ἰδεῖν* is right: the variant *ἔλεῖν* arose from the likeness of Δ to Λ, helped, perhaps, by a reminiscence of vv. 347, 998, 1347. *μολᾶν* would be feeblér. For this use of *ἰδεῖν* ('to set eyes upon,' 'visit'), cp. *O. T.* 824 *εἰ...μοι φυγῆντι μήστι τοῦς ἐμοῖς ἰδεῖν*.

1398 *δρῶμεν*: for the form, cp. 895 n.—*ἐν λόγοις*: cp. 60 n.

1394 *πείσειν δυνησόμεσθα*. The fut. inf. is probably sound. It is made easier by the fact that *δύναμαι* is used in the fut. tense; not because the fut. indic. can be regarded as attracting the inf. into the same tense; but because, 'we shall not be able to persuade,' implies, 'we cannot hope to persuade.' Cp. Thuc. 3. 28 *γνώτες δὲ εἰ ἐν τοῖς πράγμασι οὐδ' ἀποκαλύσειν δυνατοὶ ἔσται, εἰ τ' ἀπομνησθῆσονται τῆς ξυμβάσεως, κωδωνεῖσσιντες*

κ.τ.λ. (where the MSS. agree in *ἀποκαλύσειν*, and *ἀποκαλύσειν* is merely a conjecture). If *πείσειν* were to be altered, *πεισαι* would be more probable than *πειθῶν*. See Appendix.

δυνησόμεσθα...λέγω: cp. 1221.

1395 *εἰ*, causal ('for'), referring to *τί...ἂν...δρῶμεν*, which implies, 'It is vain to do more.'—*ῥᾶστ'* *ἐμοὶ μὲν κ.τ.λ.*: the sentence is a compressed form of *ῥᾶστα ἐμοὶ ἔστιν, αὐτῷ (or αὐτῶν) μὲν... λήξαι, σέ δὲ ζῆν, κ.τ.λ.*

1397 *πάσχειν* denotes the continuance of the sufferings: *παθεῖν*, the sum of those sufferings, regarded as a doom. So *δράσαντι παθεῖν* (Aesch. *Ch.* 313). Cp. 95 *ἐξαμαρτεῖν...νικᾶν*.—*δᾶ*: cp. 1339 n.

1398 *εἰ* *ἦνεσας* = *ἐξηνησας* (cp. 122), *ὠμολόγησας*.—*θιγῶν*: cp. 813.—*πέμπειν*. Here the inf. merely defines the action to which the pron. *ἃ* refers: the fut. inf. was therefore unnecessary: and the pres. inf. has been used, rather than the aor., because 'sending' is thought of as a process, not as a momentary act. Similarly the pres. (or aor.) inf. is sometimes used, rather than the fut., when the notion of fut. time is sufficiently expressed by the principal verb: cp. Thuc. 3. 13 *ὥστε οὐκ εἰκόσιν αὐτοῖς περιουσίαν νεῶν ἔχειν, ἦν*

PH. Never,—if I must first consent to visit Troy.

NE. What am I to do, then, if my pleading cannot win thee to aught that I urge? The easiest course for me is that I should cease from speech, and that thou shouldest live, even as now, without deliverance.

PH. Let me bear the sufferings that are my portion; but the promise which thou madest to me, with hand laid in mine, —to bring me home,—that promise do thou fulfil, my son; and tarry not, nor speak any more of Troy; for the measure of my lamentation is full.

NE. If thou wilt, let us be going. PH. O generous word!

1401 *τεθρήνηται* L, with most MSS.: *τεθρήληται* K (marg.): *τεθρόλληται* Harl.: *τεθρόληται* Herm., whom Seyffert and Hartung follow.—*λόγους* L, but with marginal note by S, γρ. γόους· πολλά διὰ Τροίαν πέπονθα φησιν. Γ also has *λόγους*, γρ. γόους: A and B, *λόγος*: most of the later MSS., γόους. 1402 *εἰ δοκεῖ...ἔπος*. Porson (*Præf. ad Hec.* p. xlv) first pointed out the metrical fault, and in *Miscell. Crit.* p. 197 proposed to omit *εἰ δοκεῖ*, so as to make an iambic trimeter. Keeping the trochaic tetrameter, Erfurdt would change *ὦ γενναίων* to *ὦ μέγ' ἀγαθόν*: Wecklein, to *ὦδε*. ΦΙ. *κεδόν*: B. Todt, to *ἤδη*. ΦΙ. *κλεών*: Nauck, to ΦΙ. *ἔσθι κεδόν*: Blaydes (after a writer in *Class. Journ.* v. 39), to ΦΙ. *εἰ γ', ὦ φίλτατ'...ἔτη*.

μοῖς...ἔπεσβόλητε: and id. 1. 81 *οὕτως εἰκός' Ἀθηναίους...μήτε...δουλεῖσαι κ.τ.λ.*

1400 *εἰ βραδύνας*, here intrans., as in Aesch. *Suppl.* 730 *εἰ βραδύνουμαι βοῆ*, Plat. *Rep.* 528 D *σπεύδων...μᾶλλον βραδύνω*, etc. Others take it transitively ('delay us,' or 'delay the matter'). So *ταχύνω* also is either trans. or intrans.—*τεθρήνηται*, impersonal.—*γόους* is better than *λόγους*, which may have arisen through the scribe's eye wandering to v. 1393. The very name of Troy renews the memory of his sorrows; and lamentation has been his portion too long. He would fain turn to thoughts of home. Some supply *Τροία* as subject to *τεθρήνηται*: this seems less fitting here. If *τεθρόλληται* were read, then, indeed, *Τροία* would be the subject; 'its name has been heard often enough in my laments' (*satis decantata est...*). But this v. L seems to have arisen merely from the corruption *τεθρήληται*.

1402 *εἰ δοκεῖ, στείχωμεν*. In a trochaic tetrameter the end of the fourth foot regularly coincides with the end of a word. This verse breaks the rule. The only other exception is Aesch. *Pers.* 165, *ταῖρά μοι διπλή μέριμ' ἀφραστὸς ἔστιν ἐν φρεσίν*, where Porson wished to place *διπλή* after *φρεσίν*, and Hermann, to read *μέριμνα φραστὸς*. Hermann holds that the breach of rule here is excused by the pause

after *στείχωμεν*. This I believe to be the true explanation. As *στείχωμεν* is the signal that the prayer of Ph. has at last been granted, it demands emphasis. The unusual rhythm—which would be too harsh in a continuous verse—here serves to accentuate the joyful surprise of Philoctetes.

A reference to the critical note will show how unsatisfactory have been the attempts to alter the words, *ὦ γενναίων εἰρηκώς ἔπος*. Porson's fine instinct refrained from any such attempt; he felt that, if the verse was to be amended, only one remedy was tolerable,—viz., to strike out *εἰ δοκεῖ*, and leave an iambic trimeter. In favour of this view, it might be said that a scribe, or an actor, who wished to make v. 1402 into a tetrameter, might have been led to *εἰ δοκεῖ* by a reminiscence of 526 and 645: though we cannot concede to Burges that the spuriousness of *εἰ δοκεῖ* is bewrayed by the lack of the usual *ἀλλά* before it. The absence of *ἀλλά* merely renders *εἰ δοκεῖ* a little more abrupt.

But the real difficulty in Porson's view arises from a consideration of the whole context. The transition from iambic to trochaic metre marks, as usual, a stirring moment,—here, the moment of setting out for the ship. It seems clear,

- NE. ἀντέρειδε νῦν βάσιν σὴν. ΦΙ. εἰς ὅσον γ' ἐγὼ σθένω.
 NE. αἰτίαν δὲ πῶς Ἀχαιῶν φεύξομαι; ΦΙ. μὴ φροντίσης.
 NE. τί γάρ, ἐὰν πορθῶσι χῶραν τὴν ἐμήν; ΦΙ. ἐγὼ
 παρῶν 1405
 NE. τίνα προσώφελησιν ἔρξεις; ΦΙ. βέλεσι τοῖς Ἡρακλέους
 NE. πῶς λέγεις; ΦΙ. εἶρξω πελάξω. NE. στείχε προσκύ-
 σασ χθόνα.

ΗΡΑΚΛΗΣ.

- μήπω γε, πρὶν ἂν τῶν ἡμετέρων
 αἴης-μύθων, παῖ Ποίαντος 1410
 φάσκειν δ' αὐδὴν τὴν Ἡρακλέους
 ἀκοῇ τε κλύειν λεύσσειν τ' ὄψιν.
 τὴν σὴν δ' ἦκω χάρω οὐρανίας
 ἔδρας προλιπῶν,
 τὰ Διός τε φράσων βουλείματά σοι, 1415
 κατηρητύσων θ' ὁδὸν ἣν στέλλει.
 σὺ δ' ἐμῶν μύθων ἐπάκουσον.

1404 φεύξομαι r: φεύξομαι L. 1406 προσώφελησιν] A later hand in L has wished to make πρὸς ὀφελησιν, the reading of Harl. and of the older edd.—*ἔρξεις* *ἔρξει* L. Blaydes conj. *ἔξει* (as Cavallin reads), or *ὀσει*.—*Ἡρακλέους* Brunnck: *Ἡρακλείου* MSS. 1407 εἶρξω πελάξω] L has: εἶρξω πελάξω σὴν πάτρας: | ἀλλ' εἰ [εἰ made from οὐ by an early hand] δρᾶσι ταῦθ' ὡςπερ αὐδαῖς | στείχε προσκύσασ χθόνα. The words between *πελάξω* and *στείχε* occur in all the MSS., with

then, that the words which first announce the departure should open the trochaics, rather than close the iambs. So in Eur. *Phoen.* 588, after the iambic dialogue between Iocasta and Eteocles, the first trochaic verse spoken by the latter is the sign that his fatal resolve is taken,—*μήτηρ, οὐ λόγων ἐθ' ἀγῶν κ.τ.λ.* Cp. also *O. T.* 1515 ff.

1408 ἀντέρειδε, plant firmly (on the ground). Lucian (perhaps with a reminiscence of this v.) uses the word of one who refuses to move,—*τὼ πόδε ἀντερείδων πρὸς τοῦδαφος* (*Κατάπλου* § 4). Cp. *Anthol.* 12. 84 *ἐπὶ γαίαν*,... *ἔχρον ἐραιδύμενος*. This is better than to render, 'lean thy steps on mine.'

1408 τί γάρ, ἐὰν κ.τ.λ. Cp. *Ar. Nucl.* 1445 *τί δ', ἦν ἔχων τὸν ἦττω | λόγον σε νικῶ...*; (also *τί γάρ, ἦν κ.τ.λ. id.* 351).—*ἐγὼ παρῶν*: for the interruption of the sentence, cp. 210 n., 1226.

1408 προσώφελησιν: a compound found only here.—*ἔρξας*: cp. *Aesch. Pers.* 786 *πήματ' ἔρξαντες*.

1407 After *πελάξω* the MSS. have *σὴν πάτρας*. NE. ἀλλ' εἰ δρᾶσι ταῦθ', ὡςπερ αὐδαῖς. This is probably an interpolation, which may have arisen in the first instance from *σὴν πάτρας*, a gloss explanatory of *πελάξω*, the rest being then added, to supply a supposed defect of metre. Some of the attempts which have been made to expand the words, ἀλλ' εἰ δρᾶσι ταῦθ', ὡςπερ αὐδαῖς, will be found in the Appendix. Seyffert's is the best,—*ἀλλ' εἰ σὺ δὴ | ταῦτα δρᾶσεις, ὡςπερ αὐδαῖς*: but no one of them is very probable. To the objection that, without these words, *στείχε* becomes too abrupt, we may perhaps reply that the decision of Neoptolemus has really been taken; these last misgivings which flit across his mind are not causes of serious hesitation. Thus

NE. Now plant thy steps firmly. PH. To the utmost of my strength.

NE. But how shall I escape blame from the Achaeans? PH. Heed it not.

NE. What if they ravage my country? PH. I will be there—

NE. And what help wilt thou render? PH. With the shafts of Heracles—

NE. What is thy meaning?—PH.—I will keep them afar. NE. Take thy farewell of this land, and set forth.

HERACLES *appears above them.*

HE. Nay, not yet, till thou hast hearkened unto my words, son of Poas: know that the voice of Heracles soundeth in thine ears, and thou lookest upon his face.

For thy sake have I come from the heavenly seats, to show thee the purposes of Zeus, and to stay the journey whereon thou art departing; give thou heed unto my counsel.

only two variations, viz. (1) *πατρίδος* for *πάτρας* in B and L¹: (2) *τάδ' ὡς*, instead of *ταῦθ' ὡσπερ*, in Vat., V², V⁴. For the conjectures, see Appendix. Dindorf was the first to reject the words as interpolated.

1409 *μήπω γε, πρὶν ἄν*] Blaydes writes *μήπω, πρὶν γ' ἄν*. 1410 *ἀγῆς* r: *ἀγῆσ* L. 1411 *αὐδῆν*] Cavallin conj. *ἀγῆν*, and *αὐδῆν τε* for *ἀκοῆν τε* in 1412. 1412 *λεύσσειν τ'*] *λεύσειν τε* L. 1416 *κατερητύσων* r: *κατηρετύσων* L.

the simple *στεῖχε*—implying his inward contentment with the answer, *εἶρῃν πελάξειν*—is in truer harmony with the context than a form of words which would suggest that his consent depended, even now, on an explicit assurance.

προσπέσας χθόνα: cp. 533: Ar. *Eg.* 156 *τὴν γῆν πρόσκυσον καὶ τοὺς θεούς*.

1409 *μήπω γε κ.τ.λ.* This is one of the instances in which the appearance of the 'deus ex machina' is not preceded by any notice in the text. Similar cases are those of Athena in Eur. *J. T.* 1435 and *Suppl.* 1183, and the Dioscuri in *Helen.* 1642. It may be inferred that in these instances the apparition was a sudden one,—effected, perhaps, by the actor coming out upon a high platform (*θεολογείον*) at the back of the scene. When, on the other hand, the approach of the deity is described in the text (*ε.ε.* Eur. *Androm.* 1227 ff.), he was probably lowered, or raised, by machinery. (Cp. A. Müller, *Griech. Bühnenalterthüm.*, pp. 151 ff.) The nine anapaests here are spoken as Heracles moves forward.—

With regard to the dramatic fitness of this interposition, see *Introd.* § 11.

1411 *ε. φάσκων δ'*: inf. as imperat.: cp. 57. For this use of *φάσκειν*, as = 'deem,' cp. *O. T.* 462 n.—*ἀκοῆν τε κλύειν*. If we had simply, *αὐδῆν τε κλύειν, λείσσειν τ' ὄψιν*, the misplacing of the first *τε* would be of a common kind (cp. *O. T.* 238 n.): the further peculiarity here is that *ἀκοῆν τε κλύειν* suggests *ὀφθαλμοῖς τε λείσσειν*, as if the object of both verbs were the person.

1418 *τὴν σῆν...χάριν*: Tr. 485 *κείνου τε καὶ σῆν ἐξ Ἴσον κοινῆν χάριν*: Eur. *Ph.* 762 *τρέφ' ἀξίως νιν σοῦ τε τὴν τ' ἐμὴν χάριν*.

1418 *ε. τὰ Διὸς τε φράσων*. The son of Zeus comes from heaven to declare, with his own lips, that Zeus ordains the return of Philoctetes to Troy. Thus a wholly new motive is brought to bear on Ph., who hitherto knew merely (at second hand) what Helenus had prophesied (1336 ff.).—*ἦν στέλλαι*: cp. Ar. *Rh.* 4. 296 *στέλλεσθαι τῆσδ' ὁμιον*.

καὶ πρῶτα μὲν σοὶ τὰς ἐμὰς λέξω τύχας,
 ὅσους πονήσας καὶ διεξελθὼν πόνους
 ✓ ἀθάνατον ἀρετὴν ἔσχον, ὡς πάρεσθ' ὄραν. 1420
 καὶ σοί, σάφ' ἴσθι, τοῦτ' ὀφείλεται παθεῖν,
 ἐκ τῶν πόνων τῶνδ' εὐκλεᾶ θέσθαι βίον.
 ἐλθὼν δὲ σὺν τῷδ' ἀνδρὶ πρὸς τὸ Τρωικὸν
 πόλισμα, πρῶτον μὲν νόσου παύσει λυγρᾶς,
 ἀρετῇ τε πρῶτος ἐκκριθεὶς στρατεύματος 1425
 Πάριν μὲν, ὃς τῶνδ' αἰτιος κακῶν ἔφν,
 τόξοισι τοῖς ἐμοῖσι νοσφιεῖς βίον,
 πέρσεις τε Τροίαν, σκῦλά τ' εἰς μέλαθρα σά
 πέμψεις, ἀριστεῖ' ἐκλαβὼν στρατεύματος,
 Ποιάντι πατρὶ πρὸς πάτρας Οἴτης πλάκα. 1430
 ἃ δ' ἂν λάβῃς σὺ σκῦλα τοῦδε τοῦ στρατοῦ,

1418 λέξω] Dindorf conj. λέγω: Bergk, δείξω: Schneidewin, σὺ...σκέψαι. 1420 ἀρε-
 τήν] Erfurdj conj. ἀλκήν: Hermann (formerly), αἰθέρ': Faehse, αἰγλήν: Fröhlich,
 ἦβην: Wecklein, ἀθάνατον ἔσχον εἶδος: Blaydes, ἀθ. ἔσχον δέξω: Todt, τιμὴν ἀθ.
 ἔσχον. Burges supposes a lacuna after this v. 1421 τοῦτ'] Blaydes conj. ταῦτ'.
 1422 ἐκ] Wakefield conj. κάκ.—τῶνδ'] In L. τῶν was written first, and δ'
 inserted afterwards, apparently by S.—εὐκλεᾶ] made from εὐκλέα in L.

1418 καὶ πρῶτα μὲν would properly have been answered in 1421 by *ἔπειτα δὲ* (καὶ σοὶ τοῦτο εἰσαγγέλλομαι): but meanwhile the thought of sequence in the topics yields to that of parallelism between the two cases; and so in 1421 we have simply καὶ σοί, κ.τ.λ.—The phrase τὰς ἐμὰς λέξω τύχας might naturally seem the prelude to a fuller recital: but the meaning is simply this:—'I have to tell thee that, after many sufferings, I have been received among the gods; and for thee, too, suffering is to end in glory.'

1420 ἀθάνατον ἀρετὴν, 'deathless glory.' The difficulties felt regarding ἀρετὴν have arisen from the words ὡς πάρεσθ' ὄραν, which imply some visible sign, and thus suggest that ἀθάνατος ἀρετὴ means something more than 'undying fame of prowess.' But no emendation is probable (see cr. n.). And the soundness of the text will appear from two considerations.

(1) The use of ἀρετὴ as = 'reputation won by merit' was familiar: e.g., Lycurgus *In Leocr.* § 49 (quoted by Cavallin) τὰ γὰρ ἄλλα τοῦ πολέμου τοῖς ἀγαθοῖς ἀνδράσιν ἐστὶν εὐμερῆα καὶ ἀρετὴ. By an easy transition, this idea of fame won by

deeds passed into that of 'distinction': cp. Theog. 29 μῆδ' αἰσχρῶσιν ἐπ' ἔργμασι μῆδ' ἀδικοῖσιν | τιμὰς μῆδ' ἀρετὰς ἔλκεο μῆδ' ἀφρονος: 'and do not, by shameful deeds or unjust, grasp at honours, or distinctions, or wealth; where the τιμὰν refer to office or rank, and the ἀρεταί, as the context shows, also denote pre-eminence recognised in some external form.

(2) The force of the epithet should be observed. When Plato says, *ὑπὲρ ἀρετῆς ἀθάνατον...πάντες πάντα ποιούσιν* (*Symp.* 208 D), the ἀθάνατος ἀρετῆ is the reputation which survives *on earth*. But here ἀθάνατος ἀρετῆ is 'the distinction of one who has been made immortal': i.e., 'deathless glory' here means 'glorious immortality.' Thus the peculiar sense of ἀρετὴν is helped by that sense which the context gives to ἀθάνατος.

ἔσχον, ('ingressive' aor.,) 'came to have,' 'won': *Ant.* 1239: *As.* 465 ἔσχε στέφανον εὐκλείας.—ὡς πάρεσθ' ὄραν: a laurel-wreath perhaps sufficed as symbol of the apotheosis: see n. on 728.

1421 ε. τῷδ' is explained by the next v.; cf. τοῦτο in 1440.—ἐκ, not merely 'after' (720), but 'as a result of,' 'through.'—εὐκλεᾶ θέσθαι, make it

First I would tell thee of mine own fortunes,—how, after enduring many labours to the end, I have won deathless glory, as thou beholdest. And for thee, be sure, the destiny is ordained that through these thy sufferings thou shouldest glorify thy life.

Thou shalt go with yon man to the Trojan city, where, first, thou shalt be healed of thy sore malady; then, chosen out as foremost in prowess of the host, with my bow shalt thou slay Paris, the author of these ills; thou shalt sack Troy; the prize of valour shall be given to thee by our warriors; and thou shalt carry the spoils to thy home, for the joy of Poëas thy sire, even to thine own Oetaean heights. And whatsoever spoils thou receivest from that host,

1425 ἀρετῇ τε] Wakefield conj. ἀρετῇ δέ.

1427 νοσφίεις γ: νοσφίεις L.

1428 πέρσεις τε] Wakefield conj. πέρσεις δέ.

1429 ἐκλαβὼν Turnebus:

ἐκβαλὼν MSS.: ἐκλαχὼν Valckenaer.

1430 πλάκα L, and most MSS.: πλάκας A

(and Harl., πρὸς πλάκας Οἴτης πάτρας).

1431 τοῦδε τοῦ στρατοῦ] For τοῦδε

τοῦ, Schneidewin conj. τοῦ δῆου (as Blaydes reads), or πολέμου, or τοῦ Τρώων: Burges, τοῦδ' ἀρ' Ἰδαίου: Hermann, τοῦδε τοῦ στόλου. Wecklein, δ' δ' ἀν λάβης λάφυρα δαῖου στρατοῦ.

glorious: cp. 532. (Not, 'lay down, end, thy life in glory,' as Ellendt takes it.)

1424 ε. πρῶτον μὲν...ἀρετῇ τε. The μὲν here is not correlative to εἰ δ' in 1431: it is followed by τε: cp. 1058 n. So in 1426 ff., Πάριον μὲν...πέρσεις τε. Possibly τε ought to be δέ in one of the two places, or in both: but, in each case, the τε may be a trace of the somewhat careless writing which appears in this speech.—ἐκκριθεὶς, as Menelaus was for the *μονομαχία* with Paris (*Il.* 3), and Ajax for that with Hector (*Il.* 7).

1426 Πάριον: the slaying of Paris by Ph. was told by Lesches in the *Little Iliad*, and must have come into the *Φιλοκτήτης* ἐν Τροίᾳ of Sophocles.—αἰτίος κακῶν: cp. Alcman fr. 31 *Δυσωρίας αἰνότηρας, κακῶν Ἑλλάδι βωτιωνέωσιν*. Attius *Philocteta* fr. 18 *Pari dyspari, si impar esse tibi, ego nunc non essem miser*.

1428 ε. σκύλα τ' κ.τ.λ. These spoils constitute the *δραστηρία*. For the custom of hanging up such *σκύλα* in temples or houses, cp. Aesch. *Ag.* 577: *Ἰθελ.* 278: Eur. *I. T.* 74: Verg. *Aen.* 1. 247 ff., 3. 286 ff., etc.

ἐκλαβὼν is a more probable correction than ἐκλαχὼν of the MS. ἐκβαλὼν. The force of the compound is, 'having received from the hands of the army,'—as a reward due to him. So *ἐκλαμβάνειν* is said of receiving what is surrendered under a

treaty (Isocr. or. 5 § 100 τῆν Ἀσίαν...παρὰ τῶν Ἑλλήνων ἐν ταῖς συνθήκαις ἐξέλαβον): or of receiving 'in full' (Plat. *Legg.* 958 D ἄκας...ἐκλαβόντι). Cp. Her. 8. 123 where, after Salamis, the στρατηγὸν meet at the Isthmus, ἀριστῆα δῶσαντες τῷ ἀξιωματῷ, and vote by laying ψῆφοι on Poseidon's altar.

πέμψεις seems here to mean 'convey' (implying triumphal pomp): though elsewhere this use seems restricted to the escorting of persons (1368, 1399). It may, however, mean merely 'send' in advance (as in the *Trach.* Heracles sends his captives before him with the *κήρυξ*).—Πόλωντι: Ph. thus learns that his father is indeed alive.

1431 εἰ δ' ἀν λάβης κ.τ.λ.: 'and whatsoever spoils thou receivest from that army (the Greek στρατεύματος of 1429), (from those spoils) take memorials of my bow (i.e., a thank-offering for its work) to my pyre.' A portion of the σκύλα is to be dedicated to Heracles on Mount Oeta; where in historical times such relics were doubtless shown at the so-called *Pyra* (Liv. 36. 30: *Introduct.* § 1).

After the relative clause, εἰ δ' ἀν λάβης, we understand, not ταῦτα (in apposition with *μνημεία*), but a partitive gen., τούτων. This construction is a simple and natural one. For the partitive gen. thus understood, cp. n. on 1161 f., and Xen. *Cyr.* 8. 1. 20 quoted there. The

τόξων ἐμῶν μνημεῖα πρὸς πυρὰν ἐμὴν
 κόμιζε. καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον,
 παρῆνεσ'· οὔτε γὰρ σὺ τοῦδ' ἄτερ σθένεις
 1435 ἔλιν τὸ Τροίας πεδίον οὔθ' οὔτος σέθεν.
 ἀλλ' ὡς λέοντε συννόμω φυλάσσετον
 οὔτος σὲ καὶ σὺ τόνδ'. ἐγὼ δ' Ἀσκληπιὸν
 παυστήρα πέμψω σῆς νόσου πρὸς Ἴλιον·
 τὸ δεύτερον γὰρ τοῖς ἐμοῖς αὐτὴν χρεῶν
 1440 τόξοις ἀλώωμαι. τοῦτο δ' *ἐννοεῖθ', ὅταν
 πορθῆτε γαίαν, εὐσεβεῖν τὰ πρὸς θεοῦς·
 ὡς τᾶλλα πάντα δεύτερ' ἡγεῖται πατήρ

1438 ταῦτ'] ταῦτ' Heath, and so Buttmann.

1438 συννόμω] συννόμω L.

1437—1440 ἐγὼ δ'...ἀλώωμαι. Jacob (*Quaest. Sophocl.*, 1822) suspected that these words were spurious; this is also the view of Leutsch (*Philol.* xi. 777). Schenkel (*Zeitschr. f. die Oesterr. Gymn.*, 1876, p. 699) would recast the whole passage from

sentence could have no ambiguity for a Greek audience, familiar with the custom that, after a victory, a part of the spoil (usually a δεκάτη) should be dedicated to the gods. Cp. Her. 8. 121 (after the battle of Salamis) διδάσαντο τὴν λήην καὶ τὰ ἀκροβελία ἀπέπειναν ἐς Δελφοῦς. Xen. *Anab.* 5. 3. 4 τὴν δεκάτην ἦν τῷ Ἀπόλλωνι ἐξείλον καὶ τῇ Ἐφεσίᾳ Ἀρτέμιδι διέλαβον οἱ στρατηγοί, τὸ μέρος ἕκαστος, φυλάττεν τοῖς θεοῖς. As Cavallin remarks, the passage was rightly understood by the schol. on 1432, ἐκ τῶν ἀριστέων καμὲ τίμησον. For the simple gen., τοῦδε τοῦ στρατοῦ, after λάβης, cp. *O. T.* 580 ἐμοὶ κομίζεται, *ib.* 1022 δῶρόν ποτ', *Isch.* τῶν ἐμῶν χειρῶν λαβῶν: *ib.* 1163 ἰδεξάμην δέ του.—For other views, see Appendix.

1438 κ. καὶ σοὶ ταῦτ' κ.τ.λ. Heracles now addresses Neoptolemus in a parenthesis which extends down to 1437: then, at the words ἐγὼ δ', he again turns to Philoctetes. Two views of these words are possible. I prefer the first.

(1) ταῦτ' refers to the general tenor of the preceding verses, from 1423 onwards, —viz., that Ph. is to go to Troy with N., and there triumph. 'And to thee (as well as to Ph.) I give these counsels': i.e., it concerns thee, too, to note that he must accompany thee to Troy. In καὶ σοὶ the καὶ = 'and': but the emphasis which falls on σοὶ makes it equivalent to 'thee also.' If καὶ meant 'also,' the asyndeton would be too harsh. The change of ταῦτ' to

ταῦτ' seems needless. A modified form of this view refers ταῦτ' only to v. 1431, as if Heracles meant that Neoptolemus also must bring spoils to the pyre: but this seems less fitting.

(2) ταῦτ' refers to what follows: the aor. παρῆνεσα is then like ἀπώμοσα in 1289 (n.): and the γὰρ after οὔτε merely introduces the statement (1049). I do not share Buttmann's feeling that καὶ σοὶ ought then to be σοὶ δέ: but the whole context appears to render the first view more natural.

Heracles confirms what Odysseus had said (115). In glorifying Philoctetes, it was necessary to respect the legend which ascribed the capture of Troy to Neoptolemus (who was the hero of the *Ἰλίου πέρσις*, by Arctinus).

For τὸ Τρ. πεδίον, cp. 69 n.

1438 συννόμω, 'having the same pasture'—here, 'seeking their prey on the same ground.' Cp. Arist. *Hist. An.* 6. 18 οἱ ταῦροι...ὄντες σύννομοι. This primary sense of the adj. is here blended with the derived sense, 'partners.' The image is Homeric: cp. *Il.* 10. 297 βῆν δ' ἴμεν ὡς τε λέοντε δύο διὰ νύκτα μύλαιαν (Odysseus and Diomedes): cp. *Il.* 5. 548. So Aesch. *Cho.* 938 διπλοῦς λέων (Orestes and Pylades): imitated by Eur. *Or.* 1401 λέοντες Ἑλλᾶνες δύο διδύμω.—φυλάσσετον. Since neither can prevail without the other, each has the other's welfare in his keeping. We can perceive that the poet's mind glances

thence take a thank-offering for my bow unto my pyre.

(And these my counsels are for thee also, son of Ach. for thou canst not subdue the Trojan realm without his help, nor he without thine: ye are as lions twain that roam together; each of you guards the other's life.)

For the healing of thy sickness, I will send Asclepius to Troy; since it is doomed to fall a second time before mine arrows. But of this be mindful, when ye lay waste the land,—that ye show reverence towards the gods. All things else are of less account in the sight of our father

1431 to 1441. 1440 *ἔνοσιθ'* Elmsley: *ἔνοσιθ'* MSS. 1441 *παρθήρη* *παρθήρη* L, with *ἦ* written over *εἰ* by S. 1442—1444 *ὡς τάλλα...ἀπώλλυται*. Dindorf rejects these three vv.

from the metaphor to the thought of a *δικαίος ἀγαθὸς παραστάτης* (*Ant.* 671 n.).

1437 *Ἀσκληπιῶν*. In the *Iliad* Asclepius is a mortal, an *ἀμύμων ἰγρήρ* living in western Thessaly, whose two sons, the physicians Podaleirius and Machaon, go thence to Troy. But Sophocles here thinks of Asclepius as a god, whom Hercules is to send from heaven. Prosaic objections have been made to this passage, on the ground that in 1333 it was said that Ph. was to be healed by the Asclepiadae. But it might be replied that those were merely the words of Neoptolemus, who was giving his own interpretation to a vague prediction of Helenus that Ph. would be healed. Even, however, if the oracle itself spoke of the Asclepiadae, there is no poetical unfitness in this further promise—that the healing god himself should visit Troy, to direct and inspire their skill.

Tradition placed Sophocles in a near relation to the cult of Asclepius. The poet is said to have been invested with the 'priesthood' (*ἱεροσύνη*, *Vit. Soph.* § 6) of the hero Alcon, a healing-god akin to Asclepius; indeed, the name *Ἀλκων* is cognate, if *Ἀσκληπιῶς* be *Ἀλεξήπιος*, by metathesis of *σκ=ξ*: cp. Preller I. 423 n. 2. A paean to Asclepius by Sophocles was extant in antiquity (*Lucian Enc. Dem.* 27 etc.), and legend declared that the god had visited the poet's hearth (*Plut. Num.* 4 § 6).

1439 *τὸ δεύτερον*. The first occasion was when Hercules himself made war on Laomedon, and, after taking Troy, gave the king's daughter, Hesione, to Telamon (*As.* 1302: *Il.* 5. 638 ff.). Cp.

Pind. I. 5. 36 (the Aeacidae) *δὲς πόλιω Τρώων πρῶτον, ἐσθόμενοι* | *Ἑρακλῆι πρότερον*, | *καὶ σὺν Ἀτρεΐδαϊς*. *Propert.* 3. 1. 32 *Troia bis Oetaei nimine capta dei.—αὐτήν=τὴν πόλιω, or Τροίαν*, implied in *Ἴλιον*, which is regularly neuter (454) in post-homeric poetry. The exception in *Eur. Andr.* 103 occurs in a quasi-epic hexameter: conversely, *Ἴλιον αἰσὸν* in *Il.* 15. 71 occurs in a suspected passage.

1440 *εἰ ἔνοσιθ'*, as a correction of the MS. *ἔνοσιθ'*, is commended by the fact that, out of five other places where *Soph.* uses this compound, there are two (*O.* 7. 559, *Ant.* 61) in which the act. form is proved by metre; while in a third, *Tr.* 578, *ἐνοήσας* is not likely to have come from *ἐνοσηθῆσ'*. On the other hand, the midd. was not less Attic than the act.; and, if *ἔνοσιθ'* here were not followed by an aspirate, it would have been rash to alter it.

εὐσεβῆν. As the schol. observes, this warning derives force from the tradition that, after the fall of Troy, Neoptolemus 'slew Priam, when he had taken refuge at the altar of *Zeus ἐρκείος*.' Neoptolemus himself was afterwards assassinated at Delphi: whence the proverb *Νεοπτολέμειος τίσις* (*Paus.* 4. 17. 4), meaning, *τὸ παθεῖν ὁμοίον τῷ καὶ ἔδρασε*. The outrage of Ajax Oileus on Cassandra, in the temple of Athena at Troy (*Eur. Tro.* 70), was another instance of *δυσσέβεια*.

1442 *εἰ τάλλα πάντα κ.τ.λ.* The ground for the precept (*εὐσεβῆν*) is given by *εἰ*,—viz., that Zeus deems 'all other things,'—such as conquest, or glory—of secondary moment (*δύστηρ' ἡγήεται*: cp. *O.* C. 351). Then the sentence introduced

.εύς· *οὐ γὰρ ἠύσέβεια συνθνήσκει βροτοῖς·
κἂν ζῶσι κἂν θάνωσιν, οὐκ ἀπόλλυται.

ΦΙ. ὦ φθέγμα ποθεινὸν ἐμοὶ πέμψας, 1445
χρόνιός τε φανείς,
οὐκ ἀπιθήσω τοῖς σοῖς μύθοις.

ΝΕ. κἀγὼ γνώμην ταύτη τίθεμαι.
ΗΡ. μὴ νυν χρόνιοι κέλλετε πράσσειν· 1450
καιρὸς καὶ πλοῦς
ὄδ' ἐπέειπε γὰρ κατὰ πρύμναν.

1448 ε. ἡ γὰρ εὐσέβεια MSS. The conjecture οὐ γὰρ εὐσέβεια was first made by Thomas Gataker (ob. 1654), *Adv. Misc. Post.* xii. 513. R. Dawes (*Misc. Crit.* 241) proposed οὐ γὰρ ἠύσέβεια. Brunck, the first editor of Soph. who adopted the correction, gives it in this form, ascribing it to Dawes.—*συνθνήσκει*] Wakefield conj. *συντρέχει*: Cavallin, *συνφέρει βροτοῖς* | καὶ ζῶσι καὶ θανούσιν.—Hermann held that the choice lay between two remedies:—(1) To read οὐ γὰρ ἠύσέβεια, and delete v. 1444. (2) To supply some words after 1443, e.g.: ἡ γὰρ εὐσέβεια συνθνήσκει βροτοῖς· <οὐδ' ἦν θάνη τις· εὐμάνεια δ' ἐκ θεῶν, > | κἂν ζῶσι κἂν θάνωσιν, οὐκ ἀπόλλυται.

by γὰρ explains why Zeus so deems; viz., because the effect of εὐσέβεια does not cease with man's life on earth, but is imperishable. That is, it brings happiness to the εὐσεβής in the life beyond the grave; and it is also of good example to the men who come after. Heracles can fitly say this; he is himself enjoying the reward of εὐσέβεια, and he comes from the presence of Zeus.

In v. 1443 the old emendation οὐ, for ἡ, seems an almost certain one: but the case in favour of it has not yet, perhaps, been adequately stated. It is not merely, or even chiefly, a verbal question; we must consider the whole passage. If we retain the MS. reading, ἡ γὰρ εὐσέβεια συνθνήσκει βροτοῖς, 'piety dies with mortals,' the meaning is, 'piety passes with men into the other life,' there to find a reward. (Cp. Rev. xiv. 13, τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.) Now, this narrows the scope of the thought in an arbitrary way: for then εὐσέβεια is regarded only in its influence on the happiness of the departed. If, however, we read οὐ γὰρ ἠύσέβεια συνθνήσκει βροτοῖς, this allows us to think also of the abiding influence upon human conduct; and the more comprehensive view is certainly the more fitting one in an exposition of the reason why Zeus attributes a paramount importance to εὐσέβεια.

A further objection to the MS. reading

arises from the sense given to *συνθνήσκει*, which, though intelligible (in the light of v. 1444), would be forced. The regular meaning of *θνήσκει* and its compounds, when used figuratively, is 'to become inoperative' or 'extinct,' in contrast with *ζῆν*: e.g., O. C. 611 *θνήσκει δὲ πῖστις*. Aesch. *Cho.* 846 (λόγοι)...*θνήσκοντες μάτην*. Eur. fr. 734 *ἀρσῆ δέ, κἂν θάνη τις, οὐκ ἀπόλλυται, | ζῆ δ' οὐκέτ' ὄντος σώματος· κακοῖσι δὲ | ἅπαντα φροῦδα σωθάνονθ' ὑπὸ χθονός*: where it is immaterial that the reference is to fame living or perishing *on earth*: the point is that *συνθανόνθ'* is opposed to *ζῆ*. In *Ar. Ran.* 868, 100—*ὅτι ἡ ποιήσις οὐχὶ σωθέντηί μοι, | κείνῳ δὲ συντέθηκε*—the jest turns on the fact that the verb would naturally mean, 'has perished' with the author.

Two objections have been made to the emendation οὐ for ἡ. (1) The position of οὐ. But οὐ is rightly so placed, because, as τὰλλα πάντα indicates, there is an implied contrast between εὐσέβεια and other things which do perish with men. Cp. Soph. fr. incert. 841 *οὐ τοῖς ἀδύμοις ἡ τύχη ἐυλλαμβάνει* (though it does aid the brave). (2) The thought, οὐ...*συνθνήσκει*, is repeated by οὐκ ἀπόλλυται. But v. 1444 is not a mere repetition; it is a re-statement in more forcible language, and, as such, it is rhetorically appropriate here.

Dindorf rejects all three verses (1443—

Zeus; for piety dies not with men; in their life and in their death, it is immortal.

PH. Ah, thou whose accents I had yearned to hear, thou whose form is seen after many days, I will not disobey thy words!

NE. I, too, consent.

HE. ~~Tarry~~ not long, then, ere ye act; for occasion urges, and the fair wind yonder at the stern.

1447 ἀπιθήσω] L has an erasure between τ and θ: the τ had been ς (α). 1448 γνώμη ταύτη] γνώμη (sic) ταύτη L: γνώμη ταύτη ι (γνώμην ταύτην B, with η written over the first -ην): γνώμην ταύτη Lambinus and Toup: γνώμην ταύτη Dobree: γνώμην ταύτην Elmsley. 1449 ε. μή νυν | μή νυν L.—πράσσειν Brunck: πρᾶττεν L. L points thus:—μή...πράσσειν | καιρός και πλοῦς | δδ' ἐπείγει etc.: and so Blaydes, who changes καιρός to οὔρος. Cavallin thus:—μή...μέλλετε' πράσσειν | καιρός' και πλοῦς | δδ' ἐπείγει etc.—πρίμναν MSS.: πρίμνη Hermann.

1444). But the conclusion, at v. 1441, would then be too abrupt. Schneidewin formerly spared v. 1442, rejecting only the two next vv. He supposed (α) that Ζεὺς was a gloss on πατήρ: (β) that some one had written vv. 1443 f. in the margin, the original form of 1443 having been, δλλ' ἢ γὰρ εὐσέβεια συγγηρῆ (or συναλεί) βροτοῦ: then a scribe evolved our text. This hypothesis is too complex: besides, the speech would not end well with v. 1442. One of Hermann's views (see cr. n.) was that v. 1444 only should be rejected (ὄθ being read in 1443): but this, too, would be ineffective.

1445 ε. ποθεινὸν ἔμολ: for the neglect of the usual caesura after the second foot, cp. 1470: O. C. 1760, 1771.—πέμψας: cp. 846.—χρόνιος here=χρόνω, 'after a long time' (as in O. C. 441, n.): but in 1449 χρόνιοι='for long' (πολὸν χρόνον).

1448 γνώμην ταύτη τίθεμαι, 'give my voice in this sense': τίθεμαι as in the phrase τίθεμαι ψήφον. Cp. Lys. or. 24 § 23 μηδαμῶς, ὡ βουλή, ταύτη θήσθε τὴν ψήφον (so Taylor: ταύτη...τῇ ψήφῳ MSS.): Isae. or. 8 § 46 ἢ δίκαιον ἐστί, ταύτη τὴν ψήφον τίθεσθε: Her. 1. 120 ταύτη πλείστοις γνώμην εἰμι: id. 7. 143 ταύτη Θεμιστοκλέους ἀποφαινομένου (γνώμην).—The reading γνώμην ταύτην is also possible: cp. Plat. Legg. 674 A οὐκ ἂν τιθεῖμην ταύτη τὴν ψήφον: Andoc. or. 3 § 21 τίνα γνώμην ἔθεντο περὶ ὑμῶν...; In Ar. Eccl. 658 the MSS. give κατὰ ταύτην γνώμην ἐθέμην: but Toup conjectures ταύτη, which Dindorf adopts.

The chief reason for preferring γνώμην ταύτη here is that it explains the alter-

native readings of the MSS., γνώμη ταύτη and γνώμην ταύτην. So in *Ani.* 125 f. the true reading ἀντιπάλω...δράκοντος generated ἀντιπάλω...δράκοντι and ἀντιπάλου...δράκοντος.—Those who read γνώμη ταύτη τίθεμαι suppose that ψήφον is understood with τίθεμαι, the dat. being modal. This is very awkward, and cannot be supported by any sound example.

1449 ε. μέλλετε πράσσειν: for the inf., cp. O. C. 1627 τί μέλλομεν | χωρεῖν;—καιρός και πλοῦς: 'occasion (the need of the hour) urges you on, and the fair wind yonder (δδ') at the ship's stern': i.e., 'it is time for you to sail, and the weather is fair.' Cp. 466 f. (n.). For κατὰ πρίμναν, cp. Thuc. 2. 97 ἦν δὲ κατὰ πρίμναν ἰσθῆται τὸ πνεῦμα: Od. 11. 6 μετόπισθε νεὸς κνανοπύροιο | ἔκμονοι οὐρον ἰεῦ. It is best here to keep the ordinary Attic πρίμναν, which the MSS. give, since metre does not require πρίμνην (cp. 482 n.).

The place of γὰρ as sixth word is noteworthy. Soph. does not elsewhere place it later than fourth word (as in v. 1268); and this was the ordinary classical limit. But the examples in Comedy of the 4th cent. B.C. show that the Attic ear tolerated a greater licence. Thus γὰρ stands as fifth word in Menander *Τροφῶνιος* fr. 1. 2 διαφέρει τῷ μαγεῖρω τοῦτο γὰρ: as sixth, in Antiphanes *Ἀλκυονίτη* 22 ἐστὶ τὸ τάρχιος ἐστὶν ὠρηκκία γὰρ (where Meineke needlessly writes τάρχιος δ' ἐστὶν ὠρηκκί' ἄφαρ): as seventh, in Athenion *Σαμόθρηκες* 4 τοῦ θηριώδους καὶ παρασπόνδου βίου | ἡμᾶς γὰρ ἀπολύσασα etc. (But in Alexis fr. incert. 7. 3 οὐ μήτε

- ΦΙ. φέρε νυν στείχων χώραν καλέσω.
 χαῖρ', ᾧ μέλαθρον ξύμφρουρον ἐμοί,
 Νύμφαι τ' ἐνύδροι λειμωνιάδες,
 καὶ κτύπος ἄρσση πόντου *προβολῆς, 1455
 οὐ πολλάκι δὴ τοῦμον ἐτέγχθη
 κρᾶτ' ἐνδόμυχον πληγαῖσι νότου,
 πολλὰ δὲ φωνῆς τῆς ἡμετέρας
 Ἑρμαῖον ὄρος παρέπεμψεν ἐμοί
 | στόνον ἀντίτυπον χεϊμαζομένῳ. 1460
 νῦν δ', ᾧ κρῆναι Λύκιόν τε ποτόν,

1452 νυν] νῦν L.—στείχων χώραν] στείχων L, with χ (=χων) written over στεί by an early hand.—For χώραν Bergk conj. χάρειν. 1453 ξύμφρουρον] σύμφουρον Harl. 1454 Νύμφαι τ'] Schenkel would place this v. immediately after 1464, and read πέμψατ' in 1465. 1455 προβολῆς MSS.: προβολῆς θ' Musgrave and Schaefer: προβολῆς

πράττεται τέλος | μηδὲν γὰρ ἡμᾶς, the emendation παρ' ἡμᾶς is clearly right.) The unusual position of γὰρ led to a point being placed in L after ὅδ', and has been one cause of doubt as to the construction of the whole passage (see cr. n.).

1452 The preceding anapaests (1445 ff.) indicated that the moment of departure was at hand; and now, as στείχων shows, the movement is beginning.—καλέσω, aor. subj., as usual with φέρε: cp. 300 n. The sense is strictly, 'invoke' (cp. 737): the land is addressed as a divine power, to which he makes a prayer (1464).

1453 χαῖρ', ᾧ μέλαθρον κ.τ.λ. The eight verses which follow call up a picture of his past life in Lemnos,—the lonely cave,—the plain to the west of it,—the loud sea to the east,—the echoing cliffs to the north. Then, at v. 1461, his thoughts turn to the voyage that lies before him.—ξύμφρουρον, the witness of his weary watching and waiting: the cave is personified, as in 1081 ff. Cp. Aesch. P. V. 142 τῆσδε φάραγγος σκοπέλοις ἐν ἄκροις | φρουρὰν ἀζηλον ὀχρήσω.

1454 Νύμφαι τ' κ.τ.λ. Next to the μέλαθρον itself, he naturally names the elemental deities of the region from which he obtained water, fuel, and the soothing φύλλον (292 ff., 649). Cp. Π. 20. 8 νυμφών, αὐτ' ἄλσέα καλὰ νέμονται | καὶ πηγὰς ποταμῶν καὶ πίσεια ποιήματα (grassy water-meadows). Ap. Rh. 2. 821 νύμφαι ἐλειονόμοι.

1455 ἄρσση, of strong, deep sound: cp. Ar. Th. 124 κίθαριν τε ματέρ' ὄμων. | ἄρσση βοᾶ δόκιμον. (In Soph. fr. 480 ἄρσσηα χόας | Ἀχέροντος is explained by some as 'deep-sounding waves.'). Conversely in Od. 6. 122 κούρω...θῆλυς ἀντή. A difference between deeper and shriller tone was expressed by the terms αὐλὸς ἀνδρῆος and γυναικῆος (Her. 1. 17).

The ms. προβολῆς (without θ') cannot be defended as an epithet of κτύπος,—'a sound sent forth by the sea' (as Seyffert takes it). We must read either (1) προβολῆς with Hermann, or (2) προβολῆς θ' with Musgrave and Schaefer. I prefer (1), because θ' is decidedly tame, whether πόντου be taken with προβολῆς only, or (as seems needful) with κτύπος also. Nor can it be questioned that προβολῆς gives a much finer verse. It is true that we have had προβολῆτες in 936, whereas this sense of προβολῆ recurs only in later Greek (Quintus Smyrna. 9. 378 ἐπὶ προβολῆσι θαλάσσης). But, if such a use of προβολῆ was actually a rare one, the presence of πόντου would make it clear.

1456 ε. ὅδ' seems to denote generally the region in which the cave was situated,—near, or perhaps upon, the πόντου προβολῆ. We can hardly refer it back to the word μέλαθρον.—πολλάκι, an epic and lyric form (twice used in lyrics by Aesch. (Theb. 227, Suppl. 131), but not elsewhere by Soph.—ἐνδόμυχον, a poet. word (like ἐνδομάχη); but, in later Greek at least, the verb formed from it seems to

PH. Come then, let me greet this land, as I depart. Farewell, thou chamber that hast shared my watches, farewell, ye nymphs of stream and meadow, and thou, deep voice of the sea-lashed cape,—where, in the cavern's inmost recess, my head was often wetted by the south wind's blasts, and where oft the Hermaean mount sent an echo to my mournful cries, in the tempest of my sorrow!

But now, O ye springs, and thou Lycian fount,

Hermann. 1456 *πολλάκι δὴ*] Nauck conj. *πολλάκις δὲ*.—*ἐτέγγθη*] Heath conj. *ἐτέγγθη*. 1457 *ἐνδομυχῶν*] Burges conj. *ἐνδομύχου*.—*πληγαῖσι*] *πληγῆσι* L, as in *Ant.* 589 *θηήσσησι*. 1459 *Ἐρμαῖον* Bruncck: *Ἐρμαῖον* MSS. and schol. 1461 *Δύκιον* schol. (as a *v. l.*): *γλύκιον* MSS.; but in L three dots have been placed over the *γ* by an early hand. Lobeck conj. *γλυκῶν*: Musgrave, *γλυκιμον*: Burney and Wakefield, *γλυκερῶν*: the latter, also *λευκῶν*.

have been common: thus the schol. on *Ar. Vesp.* 970 explains *οἰκουρῶς* by *ἐνδομυχοῦντα*. For the place of *ἐνδομυχῶν* after *κράτα*, see note on *εὐχρυσῶν* in 393. The cave was on the east coast (see 1459 n.), but its seaward mouth is imagined as having a s. or s.e. aspect, so that the blasts of the stormy *νότος* (*Ant.* 335 n.) could carry rain and spray into the inmost recesses.—*πληγαῖσι*: cp. *Lucr.* 5. 955 *verbera venturum*.

1459 This *Ἐρμαῖον ὄρος* is mentioned in only one other passage of classical literature.—*Aesch. Ag.* 183, where the *Ἐρμαῖον λίτας Ἀθῆναι* is the signalling station intermediate between *Ida* and *Athos*. It is doubtless the N.E. promontory of *Lemnos*, now *Cape Plaka*.

The only rival claim is that of *Mount Skopia*, near *Cape Murzephlo* (the N.W. promontory), which has greatly the advantage of *Plaka* in height. But two points are in favour of *Plaka*. (1) It was a fitting place for the beacon; for it is in a direct line between *Ida* and *Athos*; it is the nearest point to the *Troad*; and it runs out far into the sea. (2) The cave of *Philoctetes* commanded a view of the volcano *Mosychlus* (v. 800), and his cries were re-echoed from *Mount Hermaeum*. The two hills were therefore at no very great distance from each other. But there is no reason to suppose that a volcano ever existed near *Cape Murzephlo*, while there is some ground for thinking that one may have existed on the eastern coast (cp. *Appendix* on v. 800). See *Tozer, Islands of the Aegean*, pp. 173 f. (1890).

Hermaeum occurs elsewhere also as

the ancient name of a promontory,—e.g., in *Sardinia* (= *C. Marrargiu*, on the W. coast), and on the European shore of the *Bosporus* (= *Rumili Hissar*).

The MSS. give the accent *Ἐρμαῖον* here, but *Ἐρμαῖον* is right. Adjectives in *-αιος*, of more than two syllables, were regularly *proparisipomenon*, like *Ἀθηναῖος*. Neuter substantives in *-αιον* were *proparoxytone*; hence *Ἀθηναία*, as the name of the festival (*sc. ἑερά*), and *Ἐρμαῖον*, a *wind-fall*.

1460 *ἀντίτυπον*: cp. 693 f. (n.)—*χαιμαζόμενῃ*, fig., under stress of suffering; cp. 1194: *Aesch. P. V.* 561 *χαλωοῖς ἐν περὶνοις* | *χαιμαζόμενῃ*.

1461 *Δύκιον τε ποτόν*. There can be no doubt that *Δύκιον* is the true reading; the corruption *γλύκιον*, facilitated by the use of a small *λ* as initial, may have been due simply to the fact that the Greeks, like ourselves, spoke of 'fresh' water as 'sweet' (*γλυκύ*, as dist. from *ἀλμυρόν*). The *Δύκιον ποτόν* must be a spring, or fount, in *Lemnos*, so called after *Apollo Δύκιος*. There was a more elaborate legend,—that this god, wishing to alleviate the sufferings of *Philoctetes*, had caused two fountains to arise in the island,—one of wine, and the other of honey. (*Zenobius* 4. 99, etc.: cp. *Hermann's* note here.) We do not know whether this *Δύκιον ποτόν* had been mentioned by any poet before *Sophocles*,—by *Lesches*, for example: but the way in which the name is introduced favours that supposition. Perhaps, indeed, a 'Lycian' fount at *Lemnos* may have been well known to Athenians in the poet's day.

λείπομεν ὑμᾶς, λείπομεν ἦδη,
 δόξης οὐ ποτε τῆσδ' ἐπιβάντες.
 χαῖρ', ὦ Λημνου πέδον ἀμφιάλον,
 καί μ' εὐπλοία πέμψον ἀμέμπτως,
 ἔνθ' ἡ μεγάλη Μοῖρα κομίζει
 γνώμη τε φίλων χῶ πανδαμάτωρ
 δαίμων, ὅς ταυτ' ἐπέκρανευ.

1465

ΧΟ. χωρῶμεν *δὴ πάντες ἀολλεῖς,
 Νύμφαις ἀλῖαισιν ἐπενξάμενοι
 νύστου σωτήρας ἰκέσθαι.

1470

1462 ε. λείπομεν ἦδη, | δόξης οὐ ποτε τῆσδ' ἐπιβάντες MSS. In order to obtain a paroemiac, Hermann writes λείπομεν, οὐ δὴ | δόξης ποτὲ τῆσδ' ἐπιβάντες. 1466 εὐπλοία πέμψον] Meineke conj. εὐπλοία πέμποι. πέμψον made from πέμποι in L.

Traces of Apollo Λύκιος in Lemnos are not surprising. From early times he had been worshipped under that title, not only in the valley of the Xanthus, but also in the Troad (cp. *Il.* 4. 101, with Leaf's note). A gloss in Hesychius (s.v. Λυκαίων) points to a cognate worship of Apollo in the neighbouring islet of Chryse. Λύκιος and Λύκειος may both alike be referred to λυκ, as designating the god of light. In actual Greek usage, while Λύκειος was usually connected with the idea of λυκοκτόνος (*O. T.* 203 n.), Λύκιος was chiefly associated with Lycia. But, instead of the title Λύκιος being derived thence, it is more likely that the country of the people once called Tremilae took its name from the cult of the Λύκιος. (Cp. Preller, i. 202.)

It has been objected to the mention of κῆρυαι that at v. 717 Ph. was described as having only στατόν ὕδωρ: but that was

merely the conjecture of the Chorus. Cp. 21 ποτόν κρηναίων.

1462 ε. λείπομεν ὑμᾶς, λείπομεν ἦδη. Hermann's motive for converting v. 1463 into a paroemiac (see cr. n.) is that the emphasis seems to require such a pause. It would certainly be admissible; but it does not appear necessary. If v. 1463 remains an ordinary dimeter, then the final paroemiac (1468) is all the more effective. And the change is open to one decided objection. If ἦδη is altered to οὐ δὴ, the second λείπομεν becomes weak. As to the sequence of dactyls in 1463, cp. Eur. *Hipp.* 1361 πρόσφορὰ μ' ἀρετῆς, σύντονα δ' ἔλκετε — ἐπιβάντες, 'entered on' that hope,—as upon ground which it was lawful to tread: cp. n. on *O. C.* 189 εὐσεβίας ἐπιβαίνουσες.

1466 καί μ' εὐπλοία πέμψον: for the modal dat., cp. *O. T.* 51 ἀλλ' ἀσφαλείς τῆσδ' ἀνδρόβωσαν πόλιν.—ἀμέμπτως, 'so

I am leaving you,—leaving you at last,—I, who had never attained to such a hope!

Farewell, thou sea-girt Lemnos; and speed me with fair course, for my contentment, to that haven whither I am borne by mighty Fate, and by the counsel of friends, and by the all-subduing god who hath brought these things to fulfilment.

CH. Now let us all set forth together, when we have made our prayer to the Nymphs of the sea, that they come to us for the prospering of our return.

1469—1471 These three vv. are condemned as spurious by Fr. Ritter (*Philol.* 17. 431 f.). 1469 δὴ Hermann: ἤδη L, with most MSS.: ἰδοὺ A.—δολλεῖς τ: δολλέω L.

that I shall have no cause to complain': cp. Aesch. *Suppl.* 169 πράξας ἀμέμπτως. (Others understand, 'without complaint on *thy* part,'—because I leave thee, or because I have changed my resolve.)—Meineke objects that Ph. cannot properly ask the island for a good voyage. But just as Orestes prays Argos and her gods to welcome him (*El.* 67), so Ph. here prays Lemnos to speed her parting guest. Cp. 986.

1466 ε. ἐνθ' = ἐκείσε θρονί, as in *El.* 1099 ὀδοποροῦμεν ἐνθα χρῆσομεν: similarly ἐνθα = ἐκείσε θρονί in *O. T.* 796 ἐφενγων, ἐνθα μήπορ' ὀβολομην.—Μίστρα: some write μίστρα, as in 331; but the epithet ἡ μεγάλη seems here to imply definite personification.—Φάων: Heracles and Neoptolemus.—The πανθαμέτωρ δαίμων is clearly Zeus, whose ordinances Heracles came to announce (1415). The epithet is fitting; for the stubborn purpose of Ph. has been overruled; and Troy is soon to fall. Cp. *Ant.* 605 ff.

1470 Νύμφαις ἀλλαισιν ἐπιπέμμενοι. Ritter, who rejects vv. 1469—1471,

argues that the nymphs had no power over the sea; that belonged to Poseidon and other gods. But this was not the old Greek conception. The sea-nymphs, properly so called, were the Nereids (for the Ὠκεανίδαι were rather the nymphs of rivers and fountains). The list of the Nereids given by Hesiod (*T. H.* 250 ff.) shows that they were imagined, not merely as representing, but as influencing, the various moods of the sea. Thus he says of the Nereid Κυμοδόκη that, with her sister Κυματολήγη, 'she quickly calms waves on the gloomy deep, and the blasts of fierce winds.' The good offices of the Nereids to mariners are expressed by such names as Φέρουσα, Ποταπέρεια, and Εὐλόμητη. A voyager, then, might well pay his vows to them.

1471 νόστου, said by the Chorus of sailors who had come from Troy, means 'return,' rather than merely 'journey' (as in 43).

σωτήρας with fem. subst.: cp. *O. T.* 81 n.

APPENDIX.

2 **ἄσσιπτος.** The forms ἄσσιπτος and σσιπτός are recommended by the general rule that, when the vowel of a verbal stem becomes a diphthong in the present stem, the diphthong is retained in the verbal adjectives (λείπω, ἀδιάλειπτος : ἀλείφω, ἀλειπτός : φαίδομαι, φειστέον, etc.). Yet πείθω, while it gives πειστέον, also furnishes πιστός : and ἄπιστος is sometimes found corrupted to ἄπειστος. On the whole, then, I follow L, the oldest and best MS, in reading ἄσσιπτος, though the point is one which can hardly be decided without epigraphic evidence. The forms ἄσσιβής, ἄσσιβητος are irrelevant, as coming from σσιβέω. Nor can σσιπτός and ἄσσιπτος be safely referred to the very doubtful form σσιβω which Kühner recognises in Xen. An. i. 9 § 13 (σσιβομένης ὁδοῦς : rather read σσιβομένης).

22 f. ἄ μοι προσελθὼν σίγα σήμαιν' εἴτ' ἔχει
 χώρον *τὸν αὐτὸν τόνδ' <ετ'>, εἴτ' ἄλλη κυρεῖ

(1) As has been stated in the commentary, I believe the words σήμαιν' εἴτ' ἔχει to be sound, although they violate the metrical rule, according to which the syllable preceding εἴτ' ought to be short. The rule is that, if there is a caesura in the fifth foot, that foot must be an iambus ; unless the second syllable of the fifth foot is either (a) an enclitic, like τοι, or (b) a word which cannot stand first in a sentence, like γάρ. The reason of the exception is that, in such cases, the ear hardly perceives a caesura : e.g., τιμᾶς μὲν λόγῳ, at the end of an iambic trimeter, would be right, because τιμᾶς μὲν has nearly the same rhythmical effect as a trisyllable like τιμᾶται. But τιμᾶς τῷ λόγῳ would be wrong, because τῷ belongs to λόγῳ, and the rhythmical effect is like that of one word, such as συλλόγῳ. Now, εἴτε is one of those words which must be considered as belonging to what follows it : and the rhythmical effect of εἴτ' ἔχει here is therefore like that of one word, such as ἄσμιονος. The elision of the final ε in σήμαιν' makes no difference. Nor can the slight pause which might follow σήμαιν' be pleaded in excuse. On the contrary, the effect of such a pause would be rather to mark the length of the syllable -αιν', and so to render the peculiarity more striking. This may be illustrated from the Homeric hexameter, where a pause in the sense sometimes causes the lengthening of a short syllable when ictus alone could hardly have warranted it : e.g., Od. 10. 269 φεύγομῆν' ἔτι γάρ κεν κ.τ.λ.

The first question is,—Can σήμαιν' εἴτ' ἔχει be amended with any probability? Porson, according to Dobree (on Ar. Plut. 598), proposed

to read *σημαίνειν*, with an imperative sense. The objection to this is that the omission of the first *εἶτε* would then be extremely harsh. In such examples as *λόγουσιν εἶτ' ἔργουσιν* (*O. T.* 517), *πατριῶας εἶτε βαρβάρου* (*Tf.* 236), etc., the second *εἶτε* follows so quickly that no awkwardness is felt. If *σημαίνειν* were adopted, it would be not only desirable, but (I think) indispensable, to make the further change of *ἔχει* into *ἐκεῖ* (proposed by the London editor of 1722): but even then, the sentence would be clumsy. (As to *σημανεῖς*, which Nauck suggests, it is open to the further objection that a future tense could not possibly stand here for an imperative.) If, however, *σημαίνειν* is not to be accepted, only one possibility remains,—viz., that *σήμαιν'* is a gloss, which has displaced some other word of similar sense. The only such word that occurs to me is *νεύσον*. But obviously *σήμαιν'* is the natural word: and there is no ground, beyond the metrical difficulty itself, for supposing it to be a gloss.

Now it is remarkable that one other verse in Tragedy presents the same metrical anomaly, and likewise resists emendation,—viz., Eur. *Heracleidae* 529,

καὶ στεμματοῦτε, καὶ κατάρχεσθ', εἰ δοκεῖ·

'and deck me with garlands, and *begin the sacrifice*, if ye will.' Macaria is declaring her readiness to die, and is urging the Chorus to immolate her. Paley observes that *καὶ κατάρχεσθαι δοκεῖ* is the only remedy for the metrical fault; but then the sense would be, 'deck me with garlands, *even if* it is your will to begin the sacrifice.' This would be intolerable. Nor can we read *κατάρχεσ'*. In a different context *κατάρχετε* could certainly mean, 'make a beginning' (*Plat. Symp.* 177 E *ἀλλὰ τῆσσι ἀγαθῇ καταρχέτω Φαίδρος καὶ ἔγκωμιαζέτω τὸν Ἑρωτα*). But here, in reference to a sacrifice, and in close connection with *στεμματοῦτε*, the sacrificial word *κατάρχεσθε* is beyond all suspicion.

Thus in Eur. *Herac.* 529 we have a strict parallel to *σήμαιν' εἶτ' ἔχει*. And it is at least a noteworthy coincidence that in each case the verb is in the second pers., sing. or plur., of the imperative mood. It is possible that, when the accented syllable of the second pers. imperative was *also* the syllable which received the rhythmical ictus—as it is in *σήμαιν' εἶτ' ἔχει* and *κατάρχεσθ', εἰ δοκεῖ*—then the effect was to render that syllable peculiarly impressive to the ear, and so to diminish, relatively, the apparent length of the next syllable. Thus in *σήμαιν' εἶτ' ἔχει* and *κατάρχεσθ', εἰ δοκεῖ* the syllables *-αιν'* and *-εσθ'* would be relatively shortened, so that the rhythmical effect would be almost the same as if the fifth foot were an iambus.

(2) *εἶτ' ἔχει | χώρον τὸν αὐτὸν κ.τ.λ.*—The traditional reading, *χώρον πρὸς αὐτὸν*, does not admit of any interpretation which can be reconciled with classical Greek usage. If the cave and spring are made the subjects to *ἔχει* and *κυρεῖ*, then the sense must be, 'Signify where they are situated (*ἔχει*) towards (*πρὸς*, i.e. looking towards) this spot.' Cp. *Od.* 9. 25 (*Ithaca*) *εἰν ἀλλ' αὖτις καί ται | πρὸς ζόφον, αἱ δὲ τ' ἀνέσθε πρὸς ἠὼ τ' ἡλιῶν τε* ('towards the west'... 'towards the east'). With the acc., *πρὸς* could not mean simply 'near': that sense would require the dat. But, if the

question refers to the cave and the spring, its purport must be simply to ask whether they exist in that neighbourhood—not whether they look towards this or that quarter. Further, the intrans. ἔχει could not be thus used, like κείται, with reference to the situation of a place. The real meaning of such a phrase as τὸ ἄντρον ἔχει πρὸς τοῦτον τὸν χώρον would be, 'the cave extends towards this spot.' Cp. Her. 2. 17 ἡ μὲν πρὸς ἧῶ τράπετα, . . . ἡ δὲ ἐτέρῃ τῶν ὁδῶν πρὸς ἐσπέρην ἔχει ('extends westward'),—id. 1. 180 (ὁδοῦς) τὰς ἐς τὸν ποταμὸν ἐχούσας ('leading to the river'),—where the same idea is expressed just afterwards by φέρουσαι.

Again, if Philoctetes be made the subject to the verbs, ἔχει | χώρον πρὸς αὐτὸν τόνδε can mean only, 'abides looking towards this very spot,' i.e., in a dwelling which looks towards it. So far as ἔχει is concerned, this use might be defended by Her. 6. 39 εἶχε κατ' οἶκους ('he kept in the house'), Ar. Ran. 793 ἔξεν κατὰ χώραν ('to stay where he is'). But such a combination of ἔχει with πρὸς and acc. would be very strange and harsh. (It is different when such a verb as ναίω is used, Od. 13. 240 ὄσοι ναίουσι πρὸς ἧῶ τ' ἡλιών τε.) Further, the question is simply whether Philoctetes dwells there: the aspect of his dwelling is irrelevant.

Bergk has proposed to alter πρὸς αὐτὸν into πάραυλον ('neighbouring'); Wecklein, into πετραῖον. I feel no doubt that the true emendation is that of Blaydes, τὸν αὐτόν. The corruption of τὸν into πρὸς arose through a scribe's eye wandering to προσελθὼν, which stands just over πρὸς αὐτόν in the line above. Thus in Ant. 831 L has τάκει (instead of τέγγει), generated by τακομέναν a little before; and id. 606 παντογίηρος is probably an error for πάντ' ἀγρεύων, due to ἀγίηρος in the line below it. In Tr. 623 the corrupt ἔχεις (instead of λέγεις) was caused by the ἔχει just above it in 622. The phrase ἔχειν χώρον (etc.), 'to be in a place,' is frequent in Sophocles: cp. below, 154: O.C. 37, 297, 1707, 1763; fr. 588.

(3) In v. 23 τόνδ' <εἶτ'>, εἶτ', Elmsley's correction of L's τόνδ' ἧτ', is decidedly better than τόνδε γ' εἶτ', the reading of some of the later mss. The letters εἶτ' might easily have dropped out; see, e.g., O.C. 893, where, instead of τὰ ποῖα ταῦτα, the first hand in L wrote τὰ ποῖα αὐτα,—an exactly parallel case, since the letters ατ were lost, not before ατ, but before αυτ, as here εἶτ' before εἶτ'. Further, in τόνδε γ', the γε would be weak. Nauck prefers to conjecture τοῦτον, εἶτ'. But, if τοῦτον had been the original word, such a corruption as τόνδ' ἧτ' or τόνδ' εἶτ' would have been very improbable.

42 προσβαίη. Blaydes reads ποῖ βαίη: but the place of the enclitic as first word of the clause gives a very weak effect: while, if we read βαίη ποῖ, such a transposition lessens the likelihood that προσβαίη arose thence. The same critic suggests προῖκβαίη—a compound which, though it does not actually occur, is quite legitimate (cp. προεξέρχομαι). It seems, however, a little heavy and clumsy. προστείχοι (Herwerden) would serve: but is it likely to have generated προσβαίη? The same objection applies to the obvious καὶ βαίη,—which would otherwise have been probable.—Cavallin, keeping προσβαίη, suggests ποῖ for πῶς

in v. 41 : but πῶς seems right. The question, 'How could he go far?' is more fitting here than, 'To what far place could he go?'

79 f. ἔξοιδα, *καί, φύσει σε μὴ πεφυκότα
τοιαῦτα φωνεῖν μηδὲ τεχνᾶσθαι κακά.

Against Erfurd's emendation, καί, Linwood thus defends the reading of the MSS., ἔξοιδα καί :—'Ea est particulae vis quam sic fere expresseris ; ἔξοιδα καὶ τοῦτο, σὲ κ.τ.λ. I know well enough that, etc.'

Linwood, then seems to have taken the words as meaning *literally*, 'I know (this) *also*, viz., that thou art not formed,' etc.; and he held that '(this) *also*' could be freely represented in English by 'well enough.' But if we said here, 'I know *well enough* that thy nature shrinks from this,' the phrase would have a concessive force; and such a force would be given in Greek, not by καί, but rather by μέν, or (with varying shades of implied meaning) by τοι or οὖν. Moreover, if this concessive force is to be attributed to καί, at any rate it is essential that the 'this' which Linwood supplies in his note should be expressed in the Greek. If we had ἔξοιδα καὶ τοῦτο, σε φύσει μὴ πεφυκότα κ.τ.λ., then 'I know *this also*' might be explained as implying, 'Do not suppose that I have overlooked this fact—thy natural reluctance' etc. Even with τοῦτο, however, ἔξοιδα καὶ τοῦτο would more naturally imply that *some other* reason against the deed had just been noticed: whereas, here, the immediately preceding statement is to the effect that the deed is necessary. And that ἔξοιδα καὶ φύσει κ.τ.λ., *without τοῦτο*, could be explained in Linwood's way, is surely impossible. The sentence would bear one of two meanings, viz.: (1) 'I know that *also*' (or 'even') 'by nature thou art not fitted' (any more than by training or habit):—καί being taken closely with the word φύσει. (2) Or καί might refer to the whole phrase φύσει σε μὴ πεφυκότα, meaning, 'I know that *indeed*' (or, 'in fact') 'thou art not fitted'—confirming some previous statement to that effect.

Prof. Campbell writes:—

ἔξοιδα καί] 'I am well aware.' καί, which Linwood rightly defends, has a reassuring emphasis. 'In urging this on you, I know all the while.'

Thus he represents καί by 'well,' or by 'all the while' (as Linwood by 'well enough'). In support of this view, three passages are cited in his note. As I fail to see their cogency, it may be best to quote them, and to show how I take καί in each of them. (1) Thuc. 8. 91 ἦν δέ τι καὶ τοιοῦτον ἀπὸ τῶν τὴν κατηγορίαν ἐχόντων, καὶ οὐ πάνυ διαβολὴ μόνον τοῦ λόγου. (Theramenes had represented the extreme oligarchs as being ready to receive help from Sparta: this is the historian's comment on that allegation.) 'And there was something *really* of that kind (καὶ τοιοῦτον) on the part of the accused persons; it was not wholly a slanderous fiction.' (2) Thuc. 5. 44 ᾧ ἔδοκει μὲν καὶ ἄμεινον εἶναι πρὸς τοὺς Ἀργεῖους μᾶλλον χωρεῖν, οὐ μέντοι ἔλλα καὶ φρονήματι φιλονεικῶν ἠναντιοῦτο: '(Alcibiades) thought that it was *really* better (καὶ ἄμεινον εἶναι) to incline to the Argive alliance, though at the same time personal pique and party-spirit were motives of his opposition.' (3) Soph. *El.* 1251 ἔξοιδα καὶ ταῦτ' ἄλλ' ὅταν παρουσιά | φράζῃ, τότε ἔργων τῶνδε μεμ-

νῆσθαι χραίων. Orestes is trying to make his sister observe a cautious silence: he has repressed her cries of joy; she has now cried aloud concerning her past sorrows; and so he says, 'I know these things also.'

Thus in all these places the use of καί is quite normal. They do not confirm the abnormal sense which has been proposed for it here. If (as I believe) καί is impossible in this verse, then καί may be considered certain.

87 τοῦδε καὶ πρᾶσσειν στυγῶ. Buttmann wished to write τοῦδε δὲ ('them, too') as being more emphatic, and more poetical. He proposed to apply the same rule wherever in the poetical texts any part of ὄδε refers to a preceding relative. But it is certain that Attic poetry could use ὄδε with retrospective force; thus in *O. C.* 1006 f., εἰ τις γῆ θεοὺς ἐπίσταται | τιμαῖς σεβίζειν, ἦδε τῷδ' ἰπερφέρει, though ἦ δὲ is possible, τῷ δ' is not. Why, then, should poetry be debarred from substituting ὄδε for οὗτος in this particular case,—viz., when it refers to a preceding relative? The drawback to τοῦδε δὲ here is that it would be too emphatic. The same objection would apply to reading δ' δ' instead of δδ' in *Tr.* 23, or τὴν δ' instead of τῆνδ' in *Tr.* 820: while in *Ant.* 464 a change of δδ' to δ' δ' is impossible. We may remark that in good Attic prose the 'δέ of the apodosis' after δ or οὗτος is seldom used except to mark some proportion which exists between the two things. Hence it most often occurs where a superlative or comparative appears in both clauses: e.g., *Thuc.* 2. 46 ἄθλα γὰρ οἷς κείται ἀρετῆς μέγιστα, τοῖς δὲ καὶ ἄνδρες ἀριστοὶ πολιτεύουσι: id. 1. 37 ὄσων ἀληπτότεροι...τόσων δὲ (so Classen) φανερωτέραν κ.τ.λ.: *Xen. Cyr.* 7. 5. 6 ὄσων...προσωτέρω ἐγίγνωτο, τόσων δὲ μανότερον μετεβάλλοντο.

100 τί μ' οὖν ἀνωγας κ.τ.λ. The mss. have τί οὖν μ' ἀνωγας. Attic Comedy certainly allowed hiatus after τί. Thus we find (1) τί ὄσων; *Ar. Nub.* 82, 825: *Ran.* 653, 657, 1220. (2) τί οὐ, *Av.* 149 [where, however, τί δ' οὐ is read by schol. *Ach.* 724, *Paus.* 5. 5. 3, and *Suid.* s.v. ἀγορανομίας]. (3) τί οὖν, *Nub.* 791. (4) τί, ὦ: *Nub.* 80. In some of these passages, δ' might be inserted, but in others it would evidently weaken the vivacity of the question.

As to Tragedy, the τί οὖν in *Aesch. Theb.* 704 (quoted in my note) certainly looks like a genuine example. On the other hand, the insertion of δ' between τί and οὖν would be an easy remedy in *Theb.* 208, *Pers.* 787, and *Suppl.* 306 [where L has τί οὖν ἔτευξε δ', and most edd. read τί οὖν ἔτευξεν]. In *Eur. Phoen.* 878, reading τί δρῶν οὐ, Dindorf says, 'in recentioribus nonnullis τί οὐ δρῶν.'

If we suppose that this licence, well recognised in Comedy, was exceptional, though not forbidden, in Tragedy, then each apparent example of it which Tragedy presents must be judged by the context, and by the poet's manner. In *Ai.* 873, where τί οὖν δῆ—the eager question of the Semichorus—occurs *extra metrum*, it is clearly sound: the insertion of δ' would be inappropriate. On the other hand, we might accept τί οὖν in the dialogue of Aeschylus, and yet hesitate to believe that Sophocles would have admitted it without special cause. It seems improbable that he did so here, or in vv. 733, 753, and 917.

120 The spelling of the verb ποιέω in the Laurentian ms. of Sophocles.

(1) As a general rule, L gives πο, not ποι, before ε or η, when the first syllable of the verb is made short.

Thus ποιέει *Ph.* 752, *El.* 624: ποιεί *Ph.* 926: ποιῖν *Ph.* 1010, *O. T.* 537, *O. C.* 1018, 1037, 1517, *Tr.* 385, 390, 598, 743, *El.* 337, 385: ποιῶ *Ph.* 120: ποιῶσον *O. T.* 543: ποιῆσαι *O. C.* 1033: ποιῆσθαι *Ph.* 552, *O. C.* 1144.

In *El.* 319 and 623, where L now has ποιεί, the first hand had written ποιεί, and the ι was erased by the corrector. In *El.* 385 (ποιῖν) there is room for ι between ο and ε, but no trace of ι remains. In *Ai.* 1369, ποιήσῃς, an ι has been erased after ο. In *Ai.* 1155, εἰ γὰρ ποιήσῃς, an erasure of the first ι has been attempted.

(2) Again, there are some instances in which L retains the ι before ε or η, although the first syllable is short.

Thus ποιῆσω *El.* 1045, 1276: ποιήσῃς *O. C.* 652, *Ai.* 1356, *El.* 1044: ποιῖν *O. C.* 1018: ποιῆσαι *O. C.* 1033: ποιεί *O. C.* 584: ποιῆσθε *O. C.* 278: ποιῆσθαι *O. C.* 459, 1144.

Where the ι before ε or η might be either long or short, it is retained in L.

The Attic inscriptions quoted by Meisterhans (p. 27, n. 230) range in date from about 450 to about 300 B.C., and furnish these forms:—ποιῖν, ποιεί, ποιῆσθαι, ποιῆσουσι, ποιῆσας, ποιῆσαι (=η), ποιῆσωσιν, ἐποίησεν, ποιῆσασθαι, ποιῆθῆ, πεποίηκεν, ποιῆθῖν[τ]α, ποιῆται (=ῆ). On the other hand, Attic inscriptions of the same period give ἱεροποιοί (but ἱεροποῖν), ποιῶσι (in company with ποιεί), ποιῶν (in company with ποιῆσας), ποιῶσι, ποιῶντων, ποιῶσας, ποιῶμενος, ἐποιῶν, ἐποιῶντο.

It cannot be supposed, then, that the omission of the ι before ε and η was an error, or a caprice, peculiar to stone-cutters; for it would be strange if they had so repeatedly omitted it before those letters, while always preserving it, even in the same inscription, before ο, οι, ου, or ω.

The natural inference would be rather that, in the ordinary Attic usage of those days, the ι of ποιέω was omitted, for reasons of euphony, before ε and η, though retained before the ο-sounds. If, however, ποιεί and ποιῆσαι were the commoner Attic forms, it would by no means follow that ποιεί and ποιῆσαι were not also in Attic use. It might seem natural that an Attic poet should use ποιεί, etc., when the first syllable was long or common, while he used ποιῖ when it was short.

It is noteworthy that in *O. T.* 918 L has ποῶ: and the same form occurs in *Ai.* 1395, where, however, there is a space between ο and ω, suggesting that ι has been erased, though no trace of such erasure remains. This is a false spelling, due probably to the assumption that the ι should be dropped in any form of ποιέω when the first syllable is short. The value of L's testimony, as confirming the inscriptions, is rather increased by the occurrence of such an error; since it tends to show that such forms as ποιεί, ποιῆσαι were derived by L from an old tradition of which the original scope was no longer accurately remembered. A similar inference might be drawn from the fluctuations in L's practice. A rule of

late origin, if accepted at all, would have been followed with greater consistency.

188 *ἐπινομῶν*.—Lobeck (*Ajax*, 3rd ed., p. 243) quotes an epigram by Archias of Mitylene, *ἐν ποτε παμφαίνοντι μελάμπερος αἰθέρι νομῶν* (said of a crow), and adds:—‘Erfurdtius ad Trach. 710 μέλαν πτερόν corrigit, sed refellitur Sophoclis exemplo Fragm. Inc. xxiii. 675 [= Soph. fr. 856. 11 Nauck] νομῆ δ’ ἐν οἰωνοῖσι τοῦκείνης πτερόν.’ Now, in this latter verse νομῆ means, not ‘is plied,’ but, ‘is the guiding power’: it is the trans. νομῶν with object understood. With regard to the verse of Archias, μελάμπερος would seem to be merely a conjecture adopted by Grotius in his text of Stobaeus (p. 59),—perhaps from Scaliger, as Jacobs thought (*Anthol.* 9. 339): who quotes from mss. only μελάντερον, μελάντερος, and μελαίντερος, and justly adopts μέλαν πτερόν,—the conject. of Brunck, not of Erfurdt, though approved by the latter on *Phil.* (not *Trach.*) 710. Neither of these passages, then, can be cited as illustrating the intransitive use of *ἐπινομῶν* here. If we read *αὐτῷ* (with L), instead of *αὐτῶ*, it would be possible to render, ‘he cannot draw to his side any healer for his woes’; but this would be forced. Similarly, in v. 717, τὸ ὕδωρ might be understood as object with προσενώμα, —‘he used to carry the water to his lips’; but this, again, would be a strained explanation. It seems far more probable that the poet has used both these compounds of νομῶν intransitively,—a use which may have been rare, or even without example, but which he may have felt to be warranted by analogy. Cp., e.g., the epic use of ἐπιστροφῶν in the sense of ἐπιστροφᾶσθαι, ‘to visit’ (with acc. of place, *Od.* 17. 486): so Apoll. Rhod. 3. 892 οἴτ’ ἐπὶ γαῖαν | ἡμετέρην στρωφῶσι.

185 ff. The mss. give:—

ἐν τ’ ὀδύναϊς ὁμοῦ

λιμῶ τ’ οἰκτρός, ἀνήμεστα μεριμνήματ’ ἔχων βαρε-
α δ’ ἀθυρόστομος
Ἄχῳ τηλεφανῆς πικρᾶς
οἰμωγᾶς ὑπόκειται.

I. With the exception of *ὄρεα*, no satisfactory correction of *βαρεα* has been suggested. (1) Boeckh (*De metris Pindari*, p. 323) would give βαρετ· | δ δ’,—a reading found in one late ms. (Vat. b). But this epithet for λιμῶ comes with an awkward and feeble effect at the end of the long clause which separates it from the substantive. (2) Doederlein also proposed βαρετ· | δ δ’, but intended βαρεῖ as a verb,—*gravatur*, ‘he is oppressed.’ Such an intrans. use of the verb cannot, however, be inferred from a similar use of the epic pf. partic., *βεβαρηώς*. βαρῶ was otherwise a late form for βαρύνω, and, where it occurs, is trans. (3) Blaydes suggests βαρεῖαις, to go with οἰμωγαῖς. The drawback to this is that it would enfeeble the second epithet, πικραῖς. (4) Schneidewin read βαρεῖα· | δ δ’. This acc. neut. pl. is then a second epithet of μεριμνήματ’: and -εῖα is one long syllable, by synizesis, as in the epic Ἀλέξανδρον θεοειδέα (*Il.* 3. 27). Such a synizesis may have been admissible in tragic lyrics (though Eur. *I. A.* 205, quoted by Cavallin, does not prove it, since the synizesis in Νιρέα there is of ῥᾶ, not ῥᾷ): but it would have an

awkward effect here, where a pause follows ; and the epithet, coming after *ἀνήκιστα*, would be decidedly tame. (5) Another conjecture of Boeckh's was *βάρη*, to go with *ἀνήκιστα* : 'desperate, crushing, by their weight.' (6) Hermann gave *βάρη*, construing thus :—*μεριμνήματ' ἔχων* (= *μεριμνῶν*) *ἀνήκιστα βάρη* 'distressed by incurable afflictions,' *immedicabile curans malum*. These conjectures seem to exhaust the possibilities so far as *βαρῆς* and cognate words are concerned.

Blaydes reads *βοῆ*, a conjecture which had occurred to Linwood also. But, being so common a word, it was not likely to be corrupted into *βαρῆ* : and, after *κείται* in 183, we should not expect another verb here. (8) Seyffert reads *βορᾶς*. (Nauck, adopting this, ascribes it to C. Schiller, *Andocid.* p. 108.) Then *μεριμνήματ' ἔχων βορᾶς* means, 'harassed by cares for food,'—a very weak development, surely, of what has just been expressed by *ἐν τ' ὀδύνας ὁμοῦ* | *λιμῶ τ' οἰκτροῦς*.

II. The second question in this passage concerns the words which the MSS. give as *πικρᾶς* | *οἰμωγᾶς ὑπόκειται*. (1) Seyffert reads *πικραῖς* | *οἰμωγαῖς ὑπόκειται*, '*clamoribus eius subiecta, quibus quasi succinit*' : i.e., 'the echo forms an undernote to his mournful cries.' But how could *ὑπόκειται* mean this? (2) *ὑπακούει*, the best emendation of *ὑπόκειται*, was first made by Auratus ; then by Brunck, who printed it with the gen. *πικρᾶς οἰμωγᾶς*. Musgrave, leaving *ὑπόκειται* in his text, suggests *ὑπακούει*—evidently by an independent conjecture—in his note, and illustrates its use as = 'to answer.' Blaydes rightly combines *ὑπακούει* with the dat., *πικραῖς...οἰμωγαῖς*. In doing so, he might have pointed out the difference between the senses of *ὑπακούειν* with gen. and dat. respectively. With gen., it means, 'listen to' : cp. Ar. *Nub.* 263 *τῆς εὐχῆς ὑπακούειν* (and that was the sense intended by Brunck,—'Echo sola tristes eiulatus audit') : with the dat., 'answers.' The latter sense is the fitting one here. (3) Pflugk, *πικρᾶς* | *οἰμωγᾶς ὑποκλάει*, *maestos gemitus succinit*. This was approved by Schneidewin. (4) Emperius, *πικραῖς* | *οἰμωγαῖσιν ὑπαχᾶ*. Cp. Plat. *Phaedr.* 230 c *θερινόν τε καὶ λιγυρόν ὑπηχεῖ τῷ τῶν τεττίγων χορῷ* : where, however, it refers to the *place* which resounds,—as it does also in Hes. *Th.* 835 and Eur. *Suppl.* 710. (5) Hartung and Purgold, *πικραῖς* | *οἰμωγαῖς ὑποκρούει*, lit. 'beats time to' ; hence, 'accompanies.' Suidas, *ὑποκρούειν* ἀντιφθέγγεσθαι, ἀντιλέγειν ἀπλῶς καὶ ὡς ἔτυχε. (6) Rauchenstein, *πικραῖς* | *οἰμωγαῖς ὑπαείδα*. Cp. Ar. *Ran.* 366 *κυκλίουσι χοροῖσιν ὑπᾶδων*. (7) Hermann, *πικρᾶς* | *οἰμωγᾶς ἔτ' ὀχέται*, taking *τηλεφανῆς* in a proleptic sense with the verb : 'the sound is carried by his bitter cry to a distance' (whence it is reverberated). (8) Campbell suggests *πικρᾶς* | *οἰμωγᾶς ὑποχέται*. (9) Musgrave, besides *ὑπακούει*, proposed *πικρᾶς* | *οἰμωγᾶς ὑποχέται*, as midd., *subvehit* : Echo carries his cries along. (10) Blaydes, too, has an alternative conjecture, *πικρᾶς* | *οἰμωγᾶς ὑπο χεῖται*. (11) Wecklein, *Ars Soph. em.*, p. 50, suggests *πικρᾶς* | *οἰμωγᾶς ὑποφῆτις* as = *ὑποκρίνεται*, i.e., '(is) the answerer.'

348 f.

ταῦτ', ὦ ξέν', οὕτως ἐνέποντες οὐ πολὺν
χρόνον μ' ἐπέσχον μὴ με ναυστολεῖν ταχῶς.

Brunck, Musgrave and others strangely took *ἐπέσχον* as 1st pers. sing.,

and *ἐνέποντες* as a nomin. absol. : 'when they spoke thus, I did not refrain,' etc. As Buttmann observed, the second *με* would then be intolerable; and he might have added that the first *με* would also be incorrect: in this sense we should require *ἐπέσχον* simply, not *ἐπέσχον με*. Hartung, re-writing the verses thus, ταῦτ', ὃ ξέν', ἐνέποντες οὐ πολλὸν χρόνον | ἐπέσχομεν μὴ κείσῃ ναυστολαίῳ ταχύ, also meant *ἐνέποντες* to be a nomin. absol.,—*ἐπέσχομεν* referring to Neoptolemus only. Cavallin, keeping the ms. text, rightly takes *ἐπέσχον* as 3rd plur., but supposes that it refers to the friends of Neoptolemus at Scyros, who sought to detain him; thus he, too, regards *ἐνέποντες*—which refers to Phoenix and Odysseus—as an irregular substitute for a gen. absol., *ἐνεπόντων*.

351 οὐ γὰρ εἶδόμην. Seyffert gives οὐδ' ἄρ' εἶδόμην. 'but, in the event, I did not see him' (before burial). In *Journ. Phil.* ii. 70 (1869) I proposed εἰ γὰρ εἶδόμην. 'would that I had seen him!' (before burial); and the same conjecture was made by Blaydes in his ed. (1870). For the reasons given in my note, I am now satisfied that the ms. reading, οὐ γὰρ εἶδόμην, is sound.

I still hold, however, that in 359 *ἔκειτ'* means merely 'lay low in death,' and is not an equivalent for *προέκειτο*, 'lay on the bier.' It might be added to my note on 359 that in *Od.* 24. 64 f. the mourning for Achilles is said to have lasted seventeen days,—the funeral taking place on the eighteenth day. Sophocles doubtless thought of Neoptolemus as reaching Troy in time for the obsequies, though there is no direct reference to them. Cavallin, indeed, finds such an allusion in the words which describe Neoptolemus as received by the assembled host (356 f.); this is ingenious, but it seems a little fanciful.

425 *ὃς παρῆν γόνος*. *παρῆν* was first conjectured by Musgrave, who, noting the schol.'s mention of *μόνος* as a *v. l.* for *γόνος*, proposed to read *ὃς παρῆνμόνος*, instead of the ms. *ὅσπερ ἦνμόνος*. Hermann formerly read *ὃς παρῆν, γόνος* (a punctuation which Dindorf adopts), taking the sense to be, 'he has lost his son Antilochus,—who was with him at the time,'—and supposing the point of *ὃς παρῆν* to be that a son's death is still more bitter to a father when he sees it than when it is reported to him from a distance. He quotes Quint. Smyrn. 2. 261 (referring to the death of Antilochus) *μάλιστα δὲ πατρὶ περὶ φρένας ἤλυθε πένθος | Νέστορι, παιδὸς ἰοῖο παρ' ὀφθαλμοῖσι δαμέντος. | οὐ γὰρ δὴ μερόπασσι κακώτερον ἄλγος ἔπεισιν, | ἢ ὅτε παῖδες ὀλυνταὶ ἰοῦ πατρὸς εἰσορόωντος*. But, apposite as this passage is to Hermann's explanation of *ὃς παρῆν*, that explanation itself seems far-fetched. The conjectures of Seyffert and Cavallin have been noticed in the commentary. Some others may be mentioned. Hermann (having become dissatisfied with *ὃς παρῆν, γόνος*) read *ὅσπερ ἦνμόνος*. Schneidewin conj. *ὃς παρῆν γονεῖ*. Arndt, *ὃς παρῆν γόνους*. Unger, *ὅσπερ ἦν γάνος*. J. Oberdick, *ὅσπερ ἦν λόγος*. Sintenis, *ὁ σπαράξ γόνος*. F. W. Schmidt, *φροῦδος ἰστ' ἄρδην γόνος*. Pflugk, *ὃς προῦστη γόνους*. Blaydes, *ὄνπερ ἡγάπα*. Heimsoeth, *ἡδιστος γόνος*. Nauck, who now inclines to this last, formerly proposed *ἐπεὶ γόνος | Ἄντιλοχος αὐτῷ φροῦδος οἰχεται θανάων*.

491 The emendations of the MS. *Τραχινίαν τε δειράδα καὶ τὸν εὐροον* may be classified as follows. (1) Simple transposition. Heath proposed *Τραχινίαν δειράδα τε καὶ τὸν εὐροον*. This is approved by Ellendt (s.v. *τε*), and placed in the text by Cavallin. It is, however, impossible, because, when a dactyl holds the third place in an iambic trimeter, the first syllable of the dactyl must be either (*a*) the last of a word, as in v. 879 *σύ μ' αὐτὸς ἄρον, σύ με κατάστησον, τέκνον*, or (*b*) a monosyllable, as in v. 1013 *ἀλλ' ἢ κακῆ σὴ διὰ μυχῶν βλέπουσ' αἶε*.

(2) Conjectures which change *δειράδα* only.—(i) Wunder, *Τραχινίων τε πρώνα*. (ii) Wecklein, *Τραχινίαν τε σπιλάδα*, or *Τραχίνιον λέπας τε*. (iii) Meineke, *Τραχινίαν τε λιθάδα* or *λιγάδα*. (iv) Toup, *δειράδα* (see commentary). (v) Anon. in *Athenæum*, Aug. 13, 1892, p. 235, *Τραχινίαν ἄκραν τε*.

(3) Conjectures which change *καὶ* only.—(i) Pierson, *δειράδ', ἢ τὸν εὐροον*, approved by Porson, *Adv.* p. 200. But Trachis and the Spercheius belong to one and the same region: the river could not be mentioned as an *alternative* destination. (ii) Hermann (*Retract.* p. 8) *δειράδ' ἐπὶ τὸν εὐροον*. (iii) Seyffert, *δειράδ' ἀνὰ τὸν εὐροον* (i.e., 'passing up' the river).

(4) Conjectures which change more than one word.—Blaydes reads *Τραχινίας τε δειράδας τὸν τ' εὐροον*. He also suggests *Τραχινίαν τε δειράδ' εὐροόν τ' ἐμόν*.

533 f.

*ἴωμεν, ὦ παῖ, προσκύσαντε τὴν ἔσω
δοικὸν εἰσοίκησιν.*

Critics who wish to read *εἰς οἴκησιν*, and to connect those words with *ἴωμεν*, have proposed various alterations of *προσκύσαντε τὴν ἔσω*.

(i) Schneidewin, *προσκύσαντε Γῆν, ἔσω*. He was more inclined, however, to think that a verse had dropped out after *Γῆν*,—the sense having been, 'Let us leave Iæmnos, when we have saluted mother Earth,—[but first come with me] into the cave.' He also suggests that the schol. may have read, *προσκύσαντε τὴν στέγην*.

(ii) Bergk, *προσκύσαντες Ἔστιαν* (formerly,—'minus recte,' as he says,—*προσκύσοντες*).

(iii) Wecklein (*Ars*, p. 45), *προσκύσαντε γῆς ἔδος*.

(iv) Wille (*De locis nonnullis Sophoclis*, Berl. 1866, quoted by Cavallin), *προσκύσαι στέγην ἔσω*.

(v) Seyffert reads *προσκύσαντ' ἐμὴν ἔσω*: 'neque enim quid ἢ ἔσω οἴκησις velit apparet, quae potius ἢ ἄνω dicenda erat.' But they are now at the entrance to the cave, not below it: see n. on 814.

679 f. *κατὰ δρομάδ' ἐμπυκα κ.τ.λ.* Among the proposed readings of this passage, three chief classes may be distinguished:—I. those which retain both *Ἰξίωνα* and *δέσμιον*: II. those which eject *Ἰξίωνα*: III. those which eject *δέσμιον*.

I. 1. Hermann's earlier view was that the MS. text was sound in the strophe, but defective in the antistrophe. (I give the words of the antistrophe in smaller type under those of the strophe.)

κατ' ἄμπυκα δὴ δρομάδ' Ἰξί-
 [παρ' ᾧ στόνον ἀντίτυπον]
 ίονα δέσμιον ὡς ἔβαλεν
 [- - - βαρυβρῶτ' ἀποκλαύσ-]
 παγκρατῆς Κρόνου παῖς·
 [εἰεν αἱματήρ', οὐδ']

Thus in the antistrophe he assumed a lacuna between ἀντίτυπον and βαρυβρῶτ'. The lost words may have been, he suggested, κέντρ' ὀδύνας: and he altered the ms. αἱματηρόν into αἱματήρ' in order that it might go with κέντρα,—of which βαρυβρῶτα also was, he thought, the epithet. One of his grounds for this theory was a difficulty which he felt in joining βαρυβρῶτα and αἱματηρόν with στόνον.

2. Hermann afterwards proposed to read thus (*Retract.* p. 9):

Ἰξίονα κὰδ δρομάδ' ἄμπυκα δέσμιον ὡς ἔβαλεν etc., when in the antistrophe we should have a lacuna equivalent to ∪ - after ἀντίτυπον, which might be filled by such a word as σφάκελον or κάματον. Then it would be necessary to retain αἱματηρόν, and, after it, to omit either οὐδ' or τάν.

3. A somewhat similar view is one which has been communicated to me by Prof. E. L. Lushington; who, however, would expand the antistrophic verse, not by inserting anything after ἀντίτυπον, but by adding ἄταν after αἱματηρόν:—

Ἰξίονα κὰδ δρομάδ' ἄμπυκα δέσμιον ὡς
 [παρ' ᾧ στόνον ἀντίτυπον βαρυβρῶτ' ἀποκλαύσ-]
 ἔβαλε [or ἔβαλ' ὁ] παγκρατῆς Κρόνου παῖς.
 [εἰεν αἱματηρόν <ἄταν>.]

II. Readings which eject Ἰξίονα.

1. Erfurdt and Schneidewin: κατὰ δρομάδ' ἄμπυκα δέσμιον ὡς ἔβαλεν. (So Cavallin, but with ἔβαλ' ὁ: and Nauck, but with ἀντυγα.) No enlargement of the antistrophe is then required.

2. Bergk: κατ' ἄμπυκα δὴ δρομάδα | δέσμιον ὡς ἔβαλεν | ὁ παγκρατῆς Κρόνου παῖς.

In the antistrophe he reads, παρ' ᾧ στόνον ἀντίτυπον | <τὸν > βαρυβρῶτα <τόδα > | κλαύσειεν αἱματηρόν.

3. Blaydes: ἀνὰ (so Dind.) δρομάδ' ἀντυγα δέσμιον ὡς ἔβαλ' ὁ παγκρατῆς Κρόνου παῖς. No change in the antistrophe.

4. Hartung re-writes, rather than amends, the text; omitting δρομάδα in the strophe, and substituting κάματον for στόνον ἀντίτυπον in the antistrophe:—

κατ' ἄμπυκα δέσμιον ὡς ἔβαλεν | παγκρατῆς Κρόνοιο παῖς = παρ' ᾧ κάματον βαρυβρῶτ' ἀποκλαύσ- | εἰεν αἱματηρόν, οὐδ'.

5. Burges: κατ' ἄμπυκα | τὴν δρομάδ' ὡς δέσμιον | <νιν > λάβ' ὁ παγκρατῆς Κρόνου παῖς = παρ' ᾧ στόνον | ἀντίτυπον κηροβρωτ- | ὅς κατακλαύσει αἱματηρόν.

III. Readings which eject δέσμων.

1. Dindorf: Ἰξίον' ἄν' ἄμπυκα δὴ δρομάδ' ὡς ἔβαλ' ὁ | παγκρατῆς Κρόνου παῖς. No change in the antistrophe.

2. Wecklein: Ἰξίον' ἄν' ἄμπυκας ὡς ἔβαλαν δρομάδας | ὁ παγκρατῆς Κρόνου παῖς = παρ' ᾧ στόνον ἀντίτυπον βαρυβρώτα <πόδα> | κλαύσειεν αἰματηρόν. (Cp. II. 2.) For the plur. ἄμπυκας he refers to Hesych., ἄμπυκας· τροχοί· οὕτω Σοφοκλῆς ἐν Φιλοκτήτῃ.

Seuffert stands alone in ejecting both Ἰξίονα and δέσμων: he reads, κατ' ἄμπυκα δὴ δρομάδ' αἴσιμον ὡς ἔβαλ' ὁ κ.τ.λ. By αἴσιμον he means, 'well-deserved.'

686 f. According to Hermann's earlier view, the τόδε before θαῦμα was spurious: he changed it into καὶ. Then the two verses in the strophe, ὄλλυθ' ὣδ' ἀναξίως· | καὶ θαυμά μ' ἔχει πῶς, corresponded with vv. 701 f. of the antistrophe, as amended by him, εἶπε δ' ἄλλοτ' ἄλλον ἄν | εἰλυόμενος, παῖς. This ἄλλον was to agree with πόρον in 704. Afterwards, however, he preferred to omit the καὶ before θαῦμα (without replacing τόδε), and to delete ἄν in the antistrophe.

Wecklein, in his *Arts Soph. em.* p. 56, proposes to read ὄλλυθ' ὣδ' ἀναξίως· | τὸ δ' αὖ θαυμά μ' ἔχει = εἶπε δ' ἄλλοτ' ἄλλον <ὣδ'> | ἄν εἰλυόμενος. In his ed. of the play he gives, ὄλλυθ' ὣδ' ἀεικῶς. | τόδ' δ' αὖ θαῦμα μ' ἔχει = εἶπε δ' ἄλλοτ' ἄλλα | τὸτ' ἄν εἰλυόμενος. (τόδε δ' αὖ was read by Wunder.)

Seuffert gives ὄλλυθ' ὣδ' ἀνάξια. τόδε τοι θαυμά μ' ἔχει (as one v.) = εἶπε δ' ἄλλοτ' ἄλλα πὸδ' ἄν εἰλυόμενος. The final *ia* of ἀνάξια is to be one syllable, by synizesis. πὸδ' is his own conjecture, for τὸτ'.

Blaydes reads ὄλλυτ' ἀνάξί' οὕτως. τόδε δὴ θαυμά μ' ἔχει = εἶπε δ' ἄν ἄλλοτ' ἄλλαν ὁδὸν εἰλυόμενος. The words ἄλλαν ὁδὸν are due to his own conjecture: ἀνάξί' οὕτως, to that of Burges.

Gleditsch deletes τόδε θαῦμα' ἔχει με and εἰλυόμενος. Then ὄλλυθ' ὣδ' ἀναξίως = εἶπε δ' ἄλλοτ' ἄλλοσ' ἄν.

758 f. ἦκει γὰρ αὐτῆ διαὶ χρόνου, πλάνοις ἴσως
ὡς ἐξεπλήσθη.

The following conjectures may be noticed. (1) Bothe, *ἴσοις* for *ἴσως*: *i.e.*, 'When the disease has once been sated, it returns only after a long interval, (and then,) πλάνοις ἴσοις,—with an access of the same duration as before,—so that relief may be expected within a certain time. Hence πλάνοις has to denote the 'wanderings' of the disease through the patient's body,—the periodical attack. The antithesis between ἦκει and πλάνοις is thus destroyed. Nor can this use of πλάνοις be justified. It is not adequately supported by διέρχεται in v. 743, nor again, by Plat. *Tim.* 88 E ὅταν τις...σείων τά τε περὶ τὸ σῶμα πλανώμενα παθήματα καὶ μέρη κατὰ ξυγγενείας εἰς τάξιν κατακοσμήη πρὸς ἄλληλα,—where 'the affections that are roaming about the body' do not mean sudden attacks of disease, and where, moreover, πλανώμενα is interpreted by the context.

(2) Heimsoeth, εἴκει for ἤκει. 'The disease *abates* after a (short) time.' The first objection to this ingenious conjecture is that the phrase διὰ χρόνου would not, by itself, suggest a *short* interval (cp. 285 n.). Then πλάνοις κ.τ.λ. would mean, 'when sated with its *attack*,'—a sense which πλάνοις, as we have seen, will not bear. Heimsoeth suggests, indeed, that πλάνοις ἴσως should be altered into παλίσυντος (as = 'rushing away,' *O. T.* 193).

(3) F. W. Schmidt, λήγει γὰρ αὐτὴ διὰ χρόνου πλάνοις νόσος | ὡς ἐξεπλήσθη. This, too, is ingenious, and is recommended by the appropriateness of αὐτὴ ('of its own accord'): but the twofold corruption which it supposes (ἤκει for λήγει and ἴσως for νόσος) is very improbable.

(4) Arndt, ἤκει γὰρ αὐτὴ διὰ χρόνου πλάνοις ἴσως, | ὡς ἐξεπλήσθη φλέψ. NE. ἰὼ δύστηνε σύ.

'This disease returns but now and then, in periodical attacks (πλάνοις ἴσως), when the vein has become distended.' Arndt's first aim here was to remove the hiatus, ἐξεπλήσθη. ἰὼ ἰὼ. Seeking for a monosyllable to replace the first ἰὼ, he was struck by a statement of Hippocrates (*De Morb.* 4. 140), τὰ ἔλκεα...φλεγμᾶνει μάλιστα ἐν ταύτησι τῆσι ἡμέρησι ἔρχεται γὰρ τὸ ὑγρὸν εἰς ἀπάσας τὰς φλέβας: 'ulcers become most inflamed on these (alternate) days; for the moisture passes into all the veins.' So Arndt took the sense to be that the ulcer in the foot of Philoctetes became inflamed when, from time to time, the veins near it were distended by morbid humours.

760 In almost all the editions since Brunck's the verse δεινὸν γε τοῦπίσαγμα τοῦ νοσήματος is numbered as 755, and the verse τὸ πῆμα τοῦτο τῆς νόσου τὸ νῦν παρὸν as 765, though the number of verses between these two is not nine, but only eight. The number 760 is placed by most editors opposite δύστηνε δῆτα διὰ πόνων πάντων φανείς: but by some, opposite ὡς ἐξεπλήσθη. NE. ἰὼ ἰὼ δύστηνε σύ.

The origin of this anomaly is to be found in the *editio princeps* of Sophocles, the Aldine of 1502 (in which the verses are not numbered). We read there,

ὡς ἐξεπλήσθη.
νεο ἰὼ· ἰὼ δύστηνε σύ·
ἰὼ δύστηνε δῆτα διὰ πόνων πάντων φανείς.

The *third* ἰὼ is not found in the Laurentian ms.: it is evidently an interpolation, caused by the repetition of δύστηνε. Brunck (ed. of 1786) read and numbered the verses in question thus:—

ὡς ἐξεπλήσθη· φεῦ. NE. ἰὼ δύστηνε σύ.

760 ἰὼ, ἰὼ,
δύστηνε δῆτα διὰ πόνων πάντων φανείς.

Subsequent editors struck out the spurious ἰὼ ἰὼ, which Brunck made to be verse 760; but they apparently omitted to notice that the number 765 ought then to be moved on, and stand opposite the verse

σῶζ' αὐτὰ καὶ φύλασσε κ.τ.λ.

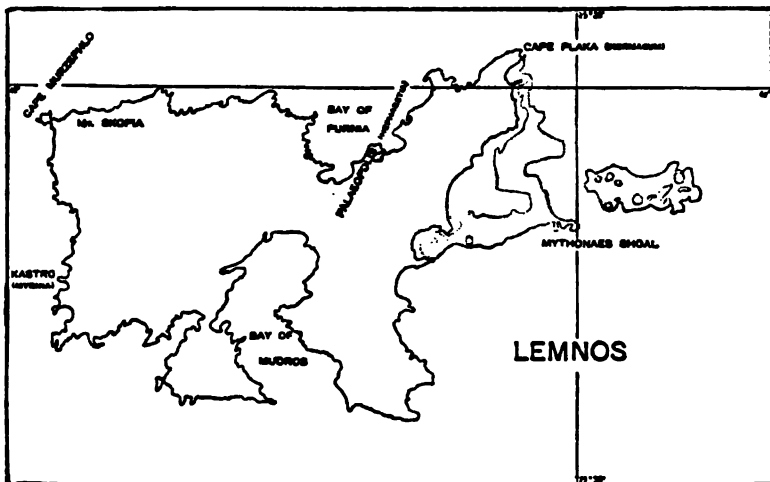
782 Dindorf's is the most despairing view of the corrupt words, ἀλλὰ δέδοικ', ὦ παῖ, μὴ μ' ἀτελὴς εὐχή. He supposes that an iambic trimeter has been lost here, and that these words are entirely spurious, —having been inserted by an interpolator merely to represent the general sense, as he guessed it from the context. But, in that case, it is strange that the interpolator, having a free hand, did not contrive to be more grammatical and intelligible.

Most of the attempts at emendation have set out from the idea that δέδοικα should be retained, —as being indispensable to the *sense*, —and that either ἀλλὰ or ὦ παῖ should be altered. Thus Brunck wrote, as Toup had suggested, ἀλλ' οὖν δέδοικα μὴ ἀτελὴς εὐχή, τέκνον: Wunder, the same, with τύχη instead of τέκνον. Schneidewin conjectured, ὦ παῖ, δέδοικα μὴ ἀτελὴς ὁ πλοῦς τύχη, or the same, with εὐχή instead of ὁ πλοῦς. But it is manifest that no one of these was at all likely to be corrupted into ἀλλὰ δέδοικ', ὦ παῖ, μὴ μ' ἀτελὴς εὐχή. When the probabilities of manuscript tradition are weighed, both ἀλλὰ and ὦ παῖ (or at least παῖ) have a good claim to be thought genuine.

Hermann's conjecture, ἀλλ' οὐ τί σοι, παῖ, μὴ ἀτελὴς εὐχή πέλη, was suggested by the variant ἀλλ' οὐ in B: but the sense is the opposite of that required by the context. He also proposed ἀλλὰ δέος, ὦ παῖ, μὴ ἀτελὴς εὐχή πέλη, and ἀλλ' ἦδε γ', ὦ παῖ, μὴ ἀτελὴς εὐχή δέος. Seyffert gives ἀλλ' οὖν δεδοικ', ὦ παῖ, με μὴ ἀτελῆ λέγῃς (where 'say of me' seems intended to mean, 'forbode' or 'pray for me'). Mekler, ἀλλ' ἴσθ', ὀκνῶ, παῖ, μὴ ἀτελὴς εὐχή τύχη. These emendations all proceed on what seems to me the right principle, that of retaining both ἀλλὰ and ὦ παῖ (or παῖ).

With regard to my own conjecture, ἀλλ' ὄκνος, ὦ παῖ, μὴ ἀτέλεισ'

THE LEMNIAN VOLCANO.



εὐχῆ μ' ἔχει, one thing should be added here. I find that Musgrave, who read ἀλλ' οὖν δέδοικα μὴ μ' ἀτελῆς εὐχῆ, τέκνον (with Triclinius), suggested in his note μὴ τέλεισθ' εὐχῆ, οἱ μὴ τέλεισθ' εὐχῆ (*sc.* ἦ).

800 The references in ancient literature to the burning mountain of Lemnos have an interest which, in one respect, is perhaps unique; they afford an exception to the rule that such notices can be verified by modern observation.

Antimachus, the epic poet (*circa* 410 B.C.), indicates that, in the fifth century B.C., the activity of the volcano either continued, or at least was attested by a familiar tradition. His words are (*fr.* 6),—

Ἡφαίστου φλογὶ εἶκελον, ἦν βα τιτύσκει
δαίμων ἀκροτάταις ὄρεος κορυφῆσι Μοσύχλου.

Aeschylus, in his *Prometheus Unbound*, represented Lemnos as the place from which his hero had stolen the fire for mortals. (*Cic. Tusc.* 2. 10. 23 *Quomodo fert apud eum Prometheus dolorem, quem excipit ob furtum Lemnium?*) And in his *Philocteta*, Attius (*c.* 140 B.C.) described the volcano as clothed with woods, out of which its vapours ascend:—

Nemus expirante vapore vides,
Unde igni' cluet mortalibu' clam
Divisus: eum dictu' Prometheus
Clepsisse dolo, poenasque Iovi
Fato expendisse supremo.

It is worthy of remark that *nemus* is a touch for which Attius may have been indebted to a contemporary Greek poet, the physician Nicander, who in his *Theriaca* (v. 472) speaks of shepherds as repairing with their flocks to the cool shade afforded by the 'lofty firs of Mosychlus':—

Μοσύχλου ὄτ' ἀμφ' ἐλάτρησι μακεδναῖς
ἀγραυλοὶ ψύχουσι.

As Nicander was a native of Colophon, and spent part of his life at Pergamum, he may be supposed to have known Lemnos. He makes no reference to the volcanic character of the mountain. But the legendary renown of its fires has another witness in Valerius Flaccus (*c.* 70 A.D.), who imagines Jason as awe-struck by the aspect of its steep, blackened cliffs, and its smoke-breathing summit (*Argonautica* 2. 332 f.):—

Ventum erat ad rupem, cuius pendentia nigris
Fumant saxa iugis, coquiturque vaporibus aer.

No crater is now discoverable in Lemnos, and it has not been shown that there are any traces of volcanic agency. At one spot, indeed, such traces have been conjectured. Lemnos was celebrated in antiquity, and down to very recent times, for producing a kind of earth which was believed to have a medicinal value in various maladies, and more especially to be an antidote for poison; Philoctetes himself was said to have been healed by it (*Philostr. Heroica* 5. 2). It was known as *Δημνία γῆ, μίλτος* ('red earth'), or *σφραγίς* (because sold in stamped tablets): *Lemnia rubrica, terra sigillata*. The Greeks now call

it *ἀγιον χῶμα*. It was, and is, dug from a hill near Kotchino, a hamlet in the innermost recesses of the bay of Purnia, the northern inlet,—not far from the site of Hephaestia. Galen, in the latter half of the second century A.D., went to Lemnos for the purpose of inquiring about this earth. He describes the hill from which the earth is taken as ‘looking exactly as if it had been burned,—both in colour, and by the absence of all vegetation’ (*ὁμοιότατος κεκαυμένῳ, κατὰ γε τὴν χροῶν καὶ διὰ τὸ μὴδὲν ἐν αὐτῷ φύεσθαι*: *De simpl. medic.* 9 § 2: vol. XII. p. 173 ed. Kühn). This, he adds, must have been the reason why Homer made Hephaestus fall on Lemnos:—a remark which shows that Galen knew nothing of a Lemnian volcano. The French traveller and scholar, Choiseul-Gouffier, describes the same hill in similar terms:—‘La colline... offre bien tous les caractères d’un sol consumé par un feu souterrain.’ On the other hand, he notices the absence in Lemnos of a crater, of lava, and of marks indicating vitrification: some pieces of pumice have indeed been found, but these may have been washed up by the sea. (*Voyage Pittoresque de la Grèce*, vol. II., pp. 130 ff.: Paris, 1809.)

Dr Hunt,—who contributed a short account of Lemnos to Walpole’s *Travels in Various Countries in the East* (London, 1820),—stands alone when he reports as follows:—‘The whole island bears the strongest marks of the effects of volcanic fire: the rocks, in many parts, are like the burnt and vitrified scoria of furnaces’ (p. 59). No reference to such appearances is made by Dr A. Conze, whose visit to Lemnos, in 1858, is fully recorded in his *Reise auf den Inseln des Thrakischen Meeres* (1860). Mr Tozer, a traveller whose accuracy of observation is unsurpassed, visited Lemnos in 1889; and in his *Islands of the Aegean* (Oxford, 1890) he has the following comment on Dr Hunt’s report:—‘I myself saw nothing that could justify such a description.’ A hot spring exists, indeed, in one place: but this ‘hardly deserves to be adduced as evidence, for similar phenomena are found in other islands, which have never been supposed to be volcanic. Even earthquakes, as I was assured by the inhabitants, have now become extremely rare.’ In a note he adds:—‘The specimens which I brought away are pronounced by a competent authority to be granite and quartzite, which are not volcanic rocks; fragments of the latter of these are widely spread over the face of the ground in various parts of the island.’ (p. 271.)

Are we to infer, then, that this Lemnian volcano was an invention of the poets? Such a fiction might, no doubt, have been suggested by the legend associating Lemnos with Hephaestus, even though the legend itself had sprung merely from the ancient repute of the inhabitants as workers in iron. But then it should be remembered that in the fifth century B.C. Lemnos was thoroughly familiar ground to thousands of those for whom the poets wrote; with Athens, especially, it was in constant intercourse. When Sophocles alludes to its fiery mountain as celebrated,—when the Ionian Antimachus describes the flames bursting forth from the heights of Mosychlus,—one can hardly suppose that nothing of the sort had ever existed there. In most—perhaps all—other cases where the ancient poets allude to volcanic energy as conspicuous in certain places, we know that the allusion was founded on fact.

Choiseul-Gouffier suggested an explanation—the only one yet offered—which at least is very interesting.

On the east coast of Lemnos, a little to the south of the N.E. cape, an extensive shoal, now called Mythonaes, runs into the sea. This shoal has the form of a great submarine promontory, broadly based on the coast, and tapering eastward to a point. A little to the east of that point,—parted from it by a narrow channel,—there is a second and smaller shoal,—a submarine island, as it were, lying off the promontory. Now Pausanias records a tradition that Chrysè—the islet close to Lemnos—was swallowed up by the sea: 8. 33. 4: *ταύτην κατέλαβεν ὁ κλύδων πάσαν, καὶ κατέδυ τε ἡ Χρῦση καὶ ἠφάνισται κατὰ τοῦ βυθοῦ.* A new islet, he adds, emerged, which was called Ἰερά,—a name often given in similar cases. Choiseul-Gouffier supposes that the disappearance of the islet Chrysè was caused by a volcanic convulsion which also submerged the volcanic mountain Mosychlus, and that the Mythonaes shoal preserves the outlines of both beneath the waves. This theory, published in 1809, attracted early notice; Conze (*Reise*, p. 119) refers to a discussion of it in 1812; but it still awaits the verdict of scientific geology.

With regard to Chrysè, the tradition noticed by Pausanias is curiously illustrated by Herodotus. Onomacritus was expelled from Athens by Hipparchus for interpolating into the oracles of Musaeus a prediction that 'the islands off the coast of Lemnos were to be submerged by the sea' (Her. 7. 6, *ὡς αἱ ἐπὶ Δήμῳ ἐπικείμεναι νῆσοι ἀφανιζοῖατο κατὰ τῆς θαλάσσης*). The expulsion of Onomacritus must have occurred between 527 and 514 B.C. At that period, then, volcanic disturbances on the coast of Lemnos either were occurring, or were distinctly remembered. The name Νεῖαι, given to some islets on the E. coast, marked their origin. Stein aptly compares the oracle in Plut. *Mor.* 399 D concerning the volcanic island Hiera which emerged near Thera in 197 B.C.

Appian, writing in the first half of the second century—less, probably, than fifty years before Pausanias—speaks of 'a desert island near Lemnos,' where memorials of Philoctetes were still shown: *Bell. Mithrid.* c. 77 *περὶ Δήμον ἐν ἐρήμῳ νήσῳ, ἐνθα δέικνται βωμοὶ Φιλοκτῆτου, καὶ χάλκεος ὄφει καὶ τόξα, καὶ θώραξ ταινίαις περιδεδυτός, μῆγμα τῆς ἐκείνου πάθης.* It may be inferred from Pausanias (8. 33. 4) that Chrysè had disappeared long before his time. A new islet, then—perhaps the Ἰερά which he mentions—had succeeded to its mythical renown.

852 ff. *ὄσθα γὰρ ὦν* (so MSS., or *δν*) *αὐδῶμαι,*
 εἰ ταύταν τούτῳ γνώμων ἰσχεις,
 μάλα τοι ἄπορα πυκνοῖς ἐνιδεῖν πάθῃ.

I. (1) In the first two of these verses Dindorf reads:—

ὄσθα γὰρ ὦν αὐδῶμαι,
εἰ ταύταν τούτων γνώμων ἰσχεις.

With Linwood, he understands:—'If you hold this view of these things (you know what things I mean)...' etc. Thus ὦν stands, by attraction to τούτῳ, for the acc. neut. *ᾶ*. 'This view' means the purpose of Neoptolemus to wait until Philoctetes awakes,—instead of departing at once.

Wecklein reads and construes in the same way, but takes 'these things' to mean τὰ τόξα.

Seyffert also makes ὄν neuter, but places a comma after οἶσθα γάρ, and reads (with Wunder) εἰ ταύτων τούτω γνώμαν ἴσχεις: 'you know, if you take the same view as this man (Philoctetes) about the things of which I speak.' Thus ταύτων is governed by γνώμαν ἴσχεις as = γινώσκεις, and ὄν = περὶ τούτων ᾧ.

(2) Whitelaw, reading ὄν and ταύταν τούτων, takes the genitives as masculine: 'But—you know whom I mean—if as by them advised you counsel thus.' The plural then alludes to Philoctetes.

(3) Nauck takes ὄν as masc., but makes αὐδῶμαι passive, and reads ταύταν τούτω. He understands οἶσθα γάρ ὄν αὐδῶμαι as = 'you know whose I am called.'—i.e., 'you know that I am your loyal follower,'—as if the Chorus deprecated their master's displeasure at their opposition. (By ταύταν... γνώμαν he understands the youth's purpose of remaining with Ph.; but does not explain how he takes τούτω.)

(4) Wunder reads,

οἶσθα γάρ ὄν αὐδῶμαι,
εἰ ταύτων τούτω γνώμαν ἴσχεις :

'if you take the same view as this man,—you know whom I mean' (i.e., Philoctetes). The substitution of ὄν for ὄν makes it necessary to substitute μένομεν for μενούμεν in v. 836.

Campbell, too, reads ὄν, but ταύταν τούτω: 'If this be your mind towards him you wot of,' i.e., 'If you allow yourself to relent towards him.'

II. Verse 854, μέλα τοι ἄπορα πυκνῶς ἰνδῆν πάθη, forms a dochmiac dimeter, and seems to be sound. If it is so, v. 838 πολὺν παρὰ πόδα κράτος ἄρνυται, is defective (see cr. n. there). Without abridging v. 854, Seyffert reads πυκνῶς ἄν ἰδεῖν, making this depend on οἶσθα γάρ ('you know that you are likely often to see troubles'). Blaydes alters πυκνῶς to πυκνῶν ἔστ'.

Those who think that there is no defect in v. 838 seek to curtail v. 854. Wunder deletes ἰνδῆν (and so Wecklein). Gleditsch changes ἰνδῆν to ἔν, and deletes πάθη.

869 f. οὐ γάρ ποτ', ὦ παῖ, τοῦτ' ἄν ἐξηγήσῃς ἐγώ,
τλήναι σ' ἔλευνῶς κ.τ.λ.

There are three classes of passages in which ἄν is joined to the impf. or aor. indic. of verbs denoting expectation.

(1) Where there is no inf.: *El.* 1281 ἔκλυον ἄν ἐγώ | οὐδ' ἄν ἤλπισ' αὐδάν. *Eur. Helen.* 656 τίς ἄν τὰδ' ἤλπισεν βροτῶν ποτί;

(2) Where the fut. inf. is added: *Ant.* 390 σχολῆ ποθ' ἦξεν δεῦρ' ἄν ἐξηύχουν ἐγώ. *Al.* 430 τίς ἄν ποτ' ᾤεθ' ὡδ' ἐπώνυμον | τοῦμόν ξυνοίσειν ὄνομα...;

(3) Where, as here, the aor. inf. is added, so that the constr. of ἄν becomes ambiguous. With regard to examples of this class it may be

noted (a) that the position of *άν* in the sentence is usually such as to suggest that it belongs to the finite verb; and (b) that this view is strongly confirmed by the examples of the two former classes. Eur. *Helen*. 1619 οὐκ άν ποτ' ηνυχον ουτε σ' ουθ' ημας λαθειν | Μενελαον. Ar. *Lys*. 259 επει τις άν ποτ' ηλπισ', ω Στρυμόδωρ, ακουσαι;

In such instances the construction of *άν* with the aor. inf. is always possible, but it is never necessary. The aor. inf., without *άν*, can refer to the future, if the notion of futurity is implied with sufficient clearness in the principal verb. See, e.g., Dem. or. 4 § 2 ει πανθ ε προσηκε πρατόντων ουτως ειχεν, ουδ' άν ελπις ην αυτα βελτιω γενεσθαι. Here it is certain that *άν* belongs to *ην*, and also that *γενεσθαι* refers to the future. Lycurg. *In Leocr.* § 60 ετι δε εκ μεν του κακως πραττειν τας πολεις μεταβολης τυχειν επι το βελτιον εικος εστιν, εκ δε του πανταπασι γενεσθαι αναστατον και των κοινων ελπιδων στερηθηναι. ωσπερ γαρ ανθρωπω ζωντι μεν ελπις εκ του κακως πραξαι μεταπεσειν κ.τ.λ.

961 δλοιο—μηπω, πριν μαθοιμ' ει και παλιν.—Porson's words in his note on Eur. *Phoen.* 1464 are:—'Præterea nullus apud tragicos senarius reperitur, qui ita spondæum in quinto loco dividat, ut και pars sit secunda, præter Æsch. *Syrri.* 274 χρανθεισ' ανηκε γαια μηγη και δικη, quem corruptum esse nemo non videt.' To make this statement verbally exact, the following addition is required after the word *secunda*:—'nisi prior pars vox monosyllaba sit eiusmodi quæ ad sequentia potius quam præcedentia pertineat.' But it is not probable that Porson had overlooked this verse; and it is certain that he would not have thought it corrupt. He was the first who had pointed out how the rules of the iambic trimeter are affected by the distinction between the two classes of monosyllables (*Praefat.* pp. xxxi ff.). In this statement concerning *και*, he was doubtless assuming the exception which that distinction involved.

1092 ff. The mss. give:—

ειθ' αθίρος άνω
πτωκάδες δξυτόνου δια πνεύματος
δλωσί μ' ου γάρ ετ' ισχύω.

(For *δλωσί μ'*, B has *δλωσί μ'*.) Since *ειθ'...δλωσι* is an impossible solecism, *ειθ'* can be retained only by reading *μ' ελοισιν*. Philoctetes will then say: 'Oh that (some creatures from above) would take me.' This has been explained in two ways. (i) With the traditional reading, *πτωκάδες*, taken as a subst.: 'I wish that from the skies aloft the cowering creatures there may cleave the shrilling winds to conquer me' (Prof. Campbell's version). That is, he wishes that the birds would come and kill him: cp. 1155. (ii) With some substitute for *πτωκάδες*, to denote storm-winds:—'Would that the storm-winds would snatch me up.' This view was suggested by *Od.* 1. 241 (*νῦν δέ μιν ἀκλειῶς ἀρπυιαὶ ἀνηρείψαντο*), and by the fact that like utterances of despair occur elsewhere, as in *Tr.* 953 *ειθ' ἀνεμόεσσά τις | γίνοιτ' ἐπουρος ἐστῆϊώς αἶρα, | ἥτις μ' ἀποκίσειεν ἐκ τόπων κ.τ.λ.* But what, then, is to replace *πτωκάδες*?

Brunck reads *πλωάδες*, 'the sailing, or floating, ones,'—an epithet given by Apollonius Rhodius to the Stymphalian birds (2. 1054),—and understands it of the *Ἄρπυιαι*. Gedike proposed *πλωτάδες*, in the same sense,—since the Harpies dwelt in the islands called *Πλωταί* (Ap. Rhod. 2. 297). The scholiast notices a variant, *δρομάδες* ('the careering ones'), which he explains by *αἱ καταργίδες* (storm-winds): this would have to follow *ὄξυτόνον*. And some, he says, read *πρωχάδες* 'the needy ones,'—meaning the Harpies, because they are always hungry! (*διὰ τὸ δειπνήν.*) Nay, some of the scholiasts did not shrink from the conclusion that *πτωκάδες* itself meant the Harpies,—either *διὰ τὸ ἐπαμπίπτειν* (!), or *διὰ τὴν φωνήν* (i.e., because they scream like 'timid creatures,'—birds). Obviously the Harpy theory was merely a forlorn attempt to explain *εἶθ'...ἔλωσι*. If he is to be *snatched up*, who should snatch him up but the *Ἄρπυιαι*?

Since, then, we get no tolerable sense even with the change of *ἔλωσι μ'* into *μ' ἔλοιεν*, it becomes certain that *εἶθ'* is corrupt, and that *ἔλωσι* is a true correction of *ἔλωσί μ'*. The general sense clearly is, 'The timid birds will now career (*ἔλωσι*) unmolested over my head.' For *ἰσχύω*, Heath restored *ἰσχω*: 'I check them no longer (by my arrows).'

It must further be noted that the word *πτωκάδες*, 'cowering,' 'timid,' is exactly appropriate here as an *epithet* of the birds. But it could not be used, without the art, as a subst., 'the timid ones,' i.e., the birds.

Thus everything points to the conclusion that *αἰθέρος* is corrupt,—having ousted some subst. which agreed with *πτωκάδες*. And we have already seen that *εἶθ'* is spurious. Further, the words which answer to *εἶθ' αἰθέρος ἄνω* in the antistrophe (1113) are *ἰδοίμαν δέ νιν*.

Hence a critic who seeks to amend the words *εἶθ' αἰθέρος* is justified in believing that the corruption is a *deep* one,—brought about by a very unskilful attempt to repair some loss. An emendation, in order to be allowed as probable, cannot here be required to account for all the letters of the words *εἶθ' αἰθέρος*. It will do as much as can reasonably be expected if it throws light on the point from which that corruption began, while at the same time it satisfies the sense and the metre. Those who appreciate this first condition of the problem will be disposed, I hope, to consider the emendation which I have suggested, *πέλειαι δ' ἄνω*.

The following conjectures may be noticed.

(1) Hermann, in his ed. of 1827: *Ἔθ', αἰθέρος ἄνω...ἔλωσί μ'*: 'Come, let the birds (*πτωκάδες*)...seize me.' [Similarly Prof. Campbell suggests *εἶθ'* (*εἶα*) for *εἶθ'*.]

(2) In later editions Hermann read *εἶθ' αἰθέρος...ἔλωσ'*; He then supposed that *ἐπιπίδες* was to be supplied (from *ἐπιπίδος* in 1091) with *πτωκάδες*:—('What hope of food can I find), when (those hopes) will wing their timid flight...?' etc. By these 'hopes' he meant the birds.

Seyffert accepted this view, but with *εἶ γ'* instead of *εἶθ'*.

(3) Finally Hermann preferred to read *εἶθ' αἶται γ' ἄνω...ἔλωσ'*, in order that the form of the dochmiac might be the normal one which occurs in the antistrophe, v. 1113, *ἰδοίμαν δέ νιν*.

This was a return—so far as metre was concerned—to an earlier view; for, according to Erfurdt in his ed. of 1805, Hermann had once proposed, ὄτ' αἱ πρόσθ' ἄνω | πτωκάδες... ἐλώσι μ' ('when those who once fled from me... will vex me').

(4) Nauck: γοναὶ δ' αἰθέρος | ... | ἐλώσιν· οὐ γὰρ ἴσχω. The 'children of the air' are the birds. He compares Eur. *El.* 897 οἰωνοῖσιν αἰθέρος τέκνοις: and Colluthus [an epic poet who lived early in the 6th cent. A.D., and wrote the *Ἀρπαγή Ἑλένης*, of which 392 vv. are extant] v. 383 ἡερίης ὄρνιθες ἐπτερα τέκνα γενέθλης.

(5) Heimsoeth: ὄτ' ὄρνεις ἄνω | ... | ἐλώσ'.

(6) Wecklein: αἰ θῆρες πλάνοι | ... | ἐλώσ'. This is very ingenious: but the application of the word *θήρες* to *birds* seems unexampled; for in Ar. *Av.* 1064 θηρῶν are not the birds, but the creatures which they destroy. In Soph. fr. 850, 10 f. οἰωνοί are distinguished from θῆρες. And such a use of *θήρες* is the more strange here, since the *χαροπῶν ἔθνη θηρῶν* figure in a later passage (1146 ff.). The epithet *πλάνοι*, immediately followed by *πτωκάδες*, is also somewhat weak.

(7) Bergk: αἰθναί (rather αἰθναί) δ' ἄνω | ... | γελῶσι μ'. Cp. *Erigt. Hom.* 8. 2 πτωκάσιν αἰθνήσι. *Od.* 5. 352 ἐς πόντον ἰδύσετο κυμαίνοντα | αἰθνή εἰκῦα. Arist. *Hist. An.* 1. 1 (Berl. ed. p. 487 a 25) ἡ δ' αἰθνα καὶ οἱ λάροι τίκτουσι μὲν ἐν ταῖς περὶ θάλατταν πέτραις. Thus the *αἰθνα* is a diving sea-bird, of the gull kind. If we received this conjecture, it might be supposed that dittographia had been one cause of the corruption into εἰθ' αἰθέρος.

1095 ff. σύ τοι σύ τοι κατηξίωσας. Gleditsch deletes the second σύ τοι, so that v. 1095 may agree with the ms. text in the antistrophe, v. 1116 πότμος σε δαιμόνων τὰδ'. Erfurdt, on the other hand, keeps the double σύ τοι, and adds a second πότμος in v. 1116. Most editors follow this course.

Seyffert, with Seidler, constitutes the text as follows. (I give the words of the antistrophe in smaller type.)

σύ τοι σύ τοι κατηξίωσας
 πότμος πότμος σε δαιμόνων τὰδ'
 ὦ βαρῦποτμ', οὐκ ἄλλοθεν
 οὐδὲ σέ γε ὄλος ἔσχ' ὑπὸ
 ἔχει τύχη
 χερσὶ ἐμᾶς. στιγ-
 τὰδ' ἀπὸ μείζονος.
 ρὰν ἔχε δύσποτμος
 εὐτέ γε παρὸν φρονήσαι
 ἀρὰν ἀρὰν ἐπ' ἄλλοις.

Bergk, keeping the double σύ τοι in 1095, prefers in 1116 to mark a lacuna (equal to —) after δαιμόνων τὰδ', instead of doubling πότμος.

Prof. Campbell conjectures τύχαις instead of τύχα τὰδ' in 1097, and reads ἔσχεν ὑπὸ χερσὶς instead of ἔσχ' ὑπὸ χερσὶς in 1118.

1101 αἰνάειν, Hermann's correction of the ms. δαίειν, seems the best: though Arnold's ἀντλεῖν is ingenious. Dindorf, reading ἀντί, supports

the rare anastrophe by Γανυμήδεος ἀντί (quoted from the Ἴλιὰς μικρά by schol. Eur. *Tro.* 821), and by *Anthol.* 7. 715 λυγρῶν δ' ἀντὶ μελιχρὸν ἔχου.

1140 Besides Hermann's, the following versions of the ms. reading, ἀνδρὸς τοι τὸ μὲν οὐ δίκαιον εἰπεῖν, have been given. (1) Musgrave: 'It is fair to acknowledge what is good in a man (ἀνδρὸς τὸ εὖ): and, if any one does not so acknowledge it (εἰπόντος δὲ μὴ), to refute (ἐξῴσαι) the envious utterance.' (2) Buttman: 'It is the part of a man to utter justly (δίκαιον, adverb) what is right (τὸ εὖ)—but, when he has done so, not to add reproaches. (3) Prof. Campbell: 'Truly it is a man's part needfully (εὖ) to assert what is right.' But, for this sense, we should surely require τὸ δίκαιον. The absence of the art. cannot be defended by the phrase of different meaning in Thuc. 5. 18, δικαίῳ χρησθῶν καὶ ὄρκοις: on which see above, v. 83, n.

The following emendations may be mentioned. (1) Dindorf: ἀνδρὸς τοι τὸ μὲν ἐν δίκαιον εἰπεῖν, which he renders, 'virum decet, unum quid iustum dicere': 'to say *one* just thing,—i.e., to maintain the principle of justice which he has once asserted. This ἐν δίκαιον is opposed to πολλὰ δίκαια,—the shifting pleas of tricky men. (2) Axt and Madvig: ἀνδρὸς τοι τὸ μὲν οἱ δίκαιον εἰπεῖν: 'to say what is just in his own eyes.' Cp. Eur. *Elek.* 924 παρ' οἱ = 'in his own house.' Sophocles uses the enclitic οἱ (*O. C.* 1630 etc.), but affords no example of οἱ as = εαυτοῦ. (3) Wecklein, in his edition, reads, ἀνδρὸς τοι τὰ μὲν ἐκδικ' ἀλὲν εἰπεῖν, 'to denounce injustice.' In his *Ars Soph. em.* p. 49 he proposed ἀνδρὸς τὸ μὲν οὐ δίκαιον εἰπεῖν. (4) Blaydes reads: ἀνδρὸς τοι τὸ μὲν ἐνδικον καταπειν, 'to declare what is just.'

1149 f. Hermann's version of the vulgate, φυγῆ μ' οὐκέτ' ἀπ' αὐλίων | πελάτ', has been discussed in the commentary.

Wunder understands: 'Ye will no longer *approach me* from your caves, *only to fly again*.' The dat. φυγῆ could not mean this: nor could πελάτε take an acc. of the *person* approached, though Eur. *Andr.* 1167 has (ἀναξ) δῶμα πελάζει.

Bernhardy rendered, 'Non amplius fugientes ab antro ad me acceditis': i.e., he, too, took με with πελάτε, but connected φυγῆ with ἀπ' αὐλίων. Prof. Campbell shares this view: 'No longer *flying me from my cell, ye shall approach me there*.' (He supposes, however, that με is due to a confusion between οὐκέτι με φεύξεσθε and πελάτέ μοι.) Now, if the meaning is that the beasts approach the cave of Ph., and then fly,—or that, after flying, they once more approach,—in either case this way of saying it would be most obscure. On Bernhardy's view of the construction, it would be better to suppose that αὐλίων means the beasts' lairs, and that they 'approach' Ph. at the moment when they start thence.

Canter's conjecture, ἀλῶτ' (as pres. imperat., = 'rush'), has been noticed in the commentary. Erfurdt and Heimsoeth have also advocated ἀλῶτ' but as fut., with transitive sense: 'No longer, by your flight, will ye cause me to leave my cave.' Seyffert reads φυγῶν μ' οὐκέτ' ἀπ' αὐλίων | πελάτ': 'ye will no longer draw near from your caves, *in order*

to fly from me' (φυγαῖν με). But no Greek writer could say, πελάζει φυγαῖν, 'he approaches, (only) to fly.'

Wecklein reads, φυγαῖ μὴκέτ' ἀπ' αὐλίων | πλάζουσθ'. Nauck suggests, οὐκ ἐμῶν ἔτ' ἀπ' αὐλίων | φεύξεσθ'.

1153 ff. Porson saw that ἀνέδην must go with ἔρπετε, and also that ἐρύκεται had no possible sense here if χώρος were its subject. He therefore proposed to read:—

ἀλλ' ἀνέδην (ὄδε χαλῶς ἐρύκεται
οὐκέτι φοβητὸς ὑμῖν)
ἔρπετε.

The objection is the sense which the context imposes on the parenthesis. Philoctetes had long been *lame*. The new fact which he bewails is that he is *unarmed*. Thus ὄδε χαλῶς ἐρύκεται must mean, 'this lame man is restrained (by the loss of his bow)': whereas the words would naturally mean that the lameness was the cause of the detention.

Linwood reads ἀλλ' ἀνέδην (ὁ δὲ χώρος ἐρύκεται | οὐκέτι φοβητὸς ὑμῖν) ἔρπετε. Wecklein (*Arts Soph. em.* p. 54) proposed the same, but with ὄτε in place of ὁ δὲ. The necessity of joining ἀνέδην with ἔρπετε would probably have been more generally recognised by scholars, had they not been cumbered with the corrupt word ἐρύκεται, which seemed to require an adverb of negative sense. So ἀνέδην was taken with ἐρύκεται, and an utterly impossible meaning was attached to each.

1218 νεὸς ὁμοῦ. On Apoll. Rhod. 2. 121 (ὁμοῦ δὲ οἱ ἴσσαντο) the schol. has:—τὸ ὁμοῦ καὶ ἐπὶ τοῦ ἀθροίσματος τιθέασι (*i.e.*, as = 'along with'), καὶ ἐπὶ τοῦ ἐγγύς, ὡς Ἀθηναῖοι εἰώθασι χρῆσθαι. He then illustrates this 'Attic' use by the verse of Menander (fr. incert. 204), ὁμοῦ δὲ τῷ τίκτειν παρεγένεθ' ἡ κόρη· adding, ἀντὶ τοῦ ἐγγύς. Suidas, s. v. ὁμοῦ, quotes the same fragment in a mutilated form, as ἦδη γὰρ τοῦ τίκτειν ὁμοῦ: where Bernhardt observes that the reading τοῦ is supported by four mss. of Suidas (including the best), and by the Milan ed.; as well as by Photius, and by Harpocration. It seems not improbable, then, that the schol. on Apoll. Rhod. wrote τῷ (instead of τοῦ) τίκτειν by a mere slip,—thinking of the ὁμοῦ δὲ οἱ on which he was commenting. It is true that the dat. is read in Dionys. Hal. *Ant. Rom.* 1. 78, where he adapts the phrase, καὶ γὰρ ὁμοῦ τι τῷ τίκτειν τὴν κόρην εἶναι: but this is not of much independent value as evidence for the text of Menander.

1360 f. The ms. text, οἷς γὰρ ἡ γνώμη κακῶν | μήτηρ γένηται, τᾶλλα παιδεύει κακά, has been variously understood. (1) Brunck and Buttman: 'When a man's mind has *once* produced evil counsels, it teaches (him) *all other* (possible) evil things,'—*i.e.* it goes on as it has begun. (2) Musgrave: 'When a man's mind has once conceived evil *designs*, it teaches him the rest of evil,'—*i.e.*, evil *deeds*. (3) Schneidewin: 'When a man's mind has once brought forth evil deeds, it *teaches his other deeds* to be evil.' (4) Hermann: 'When a man's mind has brought forth evil, it teaches *all other men* to be evil,' τᾶλλα = τοὺς ἄλλους, 'quicquid aliorum hominum circa se habeant.' This last is clearly wrong.

Wakefield proposed *τάλλα πιδύει κακά* ('gush forth,' like waters from a fountain). Others, keeping *παιδεύει κακά*, have altered *τάλλα*. Thus Cavallin, *κάλλα*: Erfurdt, *τάργα*: Reiske, *πάντα*: Seyffert, *πολλά*. Meineke, accepting Dobree's *κακούς*, suggests *πάντα* instead of *τάλλα*, or else *πέλη και* instead of *γένηται*.

1365 ff.

[οὐ τὸν ἄθλιον
Αἴανθ' ὄπλων σοῦ πατρὸς ὕστερον δίκη
'Ὀδυσσέως ἔκριναν.]

These words are open to three objections.

(1) At v. 410 Ph. supposes that, when N. claimed the arms of Achilles, Ajax was still alive, and might have interposed in his favour. N. then simply tells Ph. that Ajax was already dead; he says nothing of a contest for the arms between Ajax and Odysseus. Two answers to this difficulty have been attempted.

(a) Erfurdt argues that the impugned words do not necessarily imply knowledge of such a contest. They merely mean that, if the arms were not to be given to Neoptolemus, they should at least have gone to Ajax rather than to Odysseus. But the epithet *ἄθλιον* obviously alludes to the tragic fate of Ajax,—his frenzy, and his suicide: it cannot refer simply to the fact that he is dead.

(b) Others admit that the poet has made an oversight, but urge that it is excusable. He writes as if N. *had* told Ph. about the contest.—But the inconsistency is not of the kind which can be excused as concerning matters *ἔξω τῆς τραγωδίας*. It is a striking discrepancy between two passages of the play itself; and it is one that could scarcely fail to jar upon the audience, since the earlier passage, in which N. tells Ph. the news from Troy, is so peculiarly impressive.

(2) The second objection is, if possible, stronger still. A comparison between the merits of Ajax and Odysseus is wholly out of place here. Neoptolemus is being reminded of the wrong done to *himself*. It is nothing to him if the arms which, by right, were his alone (370) might have been *less* unjustly given to Ajax.

(3) The composition of the sentence is bad. *ὄπλων σοῦ πατρὸς δίκη* are to be joined:—'in the contest about thy father's arms.' The place of *ὕστερον* between *ὄπλων* and *δίκη* might be defended by examples like 598 f. (where see n.): but the awkwardness is greatly aggravated by the fact that *ὕστερον*, which goes with *'Ὀδυσσέως*, immediately follows *σοῦ πατρός*.

The motive of the interpolation may have been a feeling that some allusion to the *ὄπλων κρίσις* was demanded in a play which mentioned the death of Ajax and represented Odysseus as possessing the arms. The word *δίκη* might suggest that the interpolator was thinking of *Αἴ* 449, *οὐκ ἂν ποτε | δίκην κατ' ἄλλου φωτὸς ᾧδ' ἐψήφισαν*.

1394 *πείσειν θνητόμοθα*. The fut. inf. is certainly sometimes used, instead of the pres. or aor. inf., when the principal verb is such as to imply that the agent's thoughts are turned towards the future. The

following examples occur in Thucydides. (1) With *διανοοῦμαι*. 4. 115 *πῦρ ἐθήσειεν διανοοῦντα*. Also 4. 121: 7. 56: 8. 55 and 74. (2) With *βούλομαι*. 6. 57 *ἐβούλοντο...προτιμωρήσεσθαι*. Most of the MSS., including the best, have the fut. inf.: but the aor. inf. is a *v. l.* (3) With *ἐφίεμαι*. 6. 6 *ἐφίεμένοι...ἄρξαι*. Here the MSS. agree in the fut. inf., according to Stahl; who, however, reads *ἄρξαι*. (4) With *δέομαι*. 1. 27 *ἰδεήθησαν...ναοὶ σφᾶς ἐμπροπέμψαι*. The fut. inf. has strong MS. support: but the aor. inf. is a *v. l.* (5) With *πίθεω*. 2. 29 *πίσειεν γὰρ Σιτάλκην πέμψαι στρατιάν*. Here Stahl reads *πέμπειν* with the Laur. MS. (one of the best) and another: the remaining MSS. have *πέμψαι*, which Classen retains.

All these verbs express the notion of *desiring* or *praying*. With them, the use of the fut. inf. appears more natural than with a verb meaning simply *to be able*. But the passage in Thuc. 3. 28 furnishes a strong argument in favour of *πίσειεν* here:—*γρόντες δὲ οἱ ἐν τοῖς πράγμασιν οὐτ' ἀποκωλύσειν δυνατοὶ ὄντες, εἰ τ' ἀπομονωθήσονται τῆς ἐμβάσεως, κινδυνεύοντες*. Here all the MSS. (according to Stahl) have *ἀποκωλύσειν*, though he reads *ἀποκωλύειν*. And the fut. inf. has precisely the same justification as here; *i.e.*, the sense is, 'they perceived that *they could not hope* to prevent it.'

In Thuc. 7. 11, *οὐδὲ γὰρ ἐμπάση τῇ στρατιᾷ δυναίμεθ' ἂν χρῆσεσθαι*, the fut. inf. has the support of numerous MSS., including some of the best (see Stahl);—and there, too, the sense—'we *could not hope* to use'—seems to recommend it. Most edd., however, now give *χρήσασθαι*.

1407 *εἶρω πελάζειν κ.τ.λ.* Various attempts have been made to preserve the words which stand in the MSS. between *πελάζειν* and *στειχε*,—*viz.*, *σῆς πάτρας, ἀλλ' εἰ δρᾶς ταῦθ' ὥσπερ αὐδάς*.

(1) Triclinius: *εἶρω πελάζειν <τουτουσὶ τῆς> σῆς πάτρας. | ἀλλ' εἰ δρᾶς ταῦθ', etc.*

(2) Turnebus: *εἶρω πελάζειν σῆς <γε τούτους τῆς> πάτρας. | εἰ γε [instead of ἀλλ' εἰ] δρᾶς ταῦθ', etc.*

(3) Brunck: *εἶρω πελάζειν σῆς πάτρας.—ἀλλ' <ὦ φίλε> | εἰ γε δρᾶ. ταῦθ', etc.*

(4) Porson: *εἶρω πελάζειν σῆς πάτρας.—ἀλλ' εἰ <δοκεῖ> | ταῦτα δρᾶν, ὅπωςπερ αὐδάς, κ.τ.λ.*

(5) A writer in *Class. Journ.* v. 39: *εἶρω πελάζειν σῆς πάτρας.—ἀλλ' εἰ γε δρᾶς | ταῦτ' <ἀληθῶς>, ὥσπερ αὐδάς, etc.*

(6) Burges followed Porson, but, instead of *ταῦτα δρᾶν ὅπωςπερ αὐδάς*, wrote *δρᾶν ἀληθῶς, ὥσπερ αὐδάς*.

(7) Hermann: *εἶρω πελάζειν σῆς πάτρας. ἀλλ' <εἰα δι> | εἰ σὺ δρᾶς τὰδ', etc.* He subsequently changed the words after *πάτρας* to *αἰνώ τὰδ', ὡς, | εἰ γε δρᾶς, etc.*

(8) Seyffert: *εἶρω πελάζειν σῆς πάτρας.—ἀλλ' εἰ <σὺ δι> | ταῦτα δράσεις, etc.* So Cavallin reads.

1431 ff. ἃ δ' ἂν λάβῃς σὺ σκῦλα τοῦδε τοῦ στρατοῦ,
τόξων ἐμῶν μνημεῖα πρὸς πυρὰν ἐμὴν
κόμιζε.

The difficulties which have been raised here have been due to the assumption that *all* the σκῦλα mentioned in 1431 were to be dedicated to Heracles. This made it necessary to suppose that the σκῦλα of 1428—destined for the house of Poeas—are distinct from the σκῦλα of 1431. Thus:—

(1) Hermann: The σκῦλα of 1428 are spoils given by the army to Ph. from the common booty, as ἀριστεῖα: while the σκῦλα of 1431 are those spoils which Ph. himself strips from foes slain by his bow.

(2) Wunder: The σκῦλα of 1428 are spoils which the Greeks give Ph. in reward of his personal valour: the σκῦλα of 1431 are those which they give him in honour of his bow.

(3) H. Weber (*Philol.* xi. 457 ff.): The σκῦλα of 1428 are a special prize of valour for Ph.: those of 1431 represent the ordinary share which each warrior would receive from the common booty.

Seeing how unsatisfactory these attempted distinctions are, it is not surprising that a desire should have been felt to alter the words τοῦδε τοῦ στρατοῦ so that they might refer to the *Trojan* army (see cr. n.): but, even if this could be done, the discrimination between the two kinds of σκῦλα would still be forced and obscure.

INDICES.

I. GREEK.

The number denotes the verse, in the note on which the word or matter is illustrated. When the reference is to a page, p. is prefixed to the number.)(means, 'as distinguished from.'

A

- ἀ, in reproof, 1300
 ā or ǎ in the termin. -οια, 129
 ἀγεν)(ἀπάγεσθαι, 1029
 ἀγνοιά, 129
 ἀγων, added to verb, 481
 ἀει in οἱ ἀει λόγοι, 131
 ,, with aor. inf., 1140
 ἀθλα as=ἀθλοι, 507
 ἀθυρόστομος, 188
 ἀγλη, senses ascribed to, 831
 αἰνος, of advice, 1380
 αἰνώ, in thanking one, 889
 αἰόλος, 1157
 αἰών as=fortune in life, 179
 ἀκαλυψής, 1327
 ἀκμή λόγων, 12
 ἀκούει τι, to have it said of one, 607
 ἀκούει τινά, ὅτι, instead of ἀκ. ὅτι τις, 549
 ἀκράτωρ, senses of, 486
 ἀκaios, epith. of Apollo, p. xxxiv n. 2
 ἀληθές, not used as=ἀληθώς, 345
 ἀλλ' ἤ...; 414
 ἀλλά, in appeal, 230
 ,, in assent, 48
 ,, repetitions of, 524
 ἀλλά γάρ τοι, 81
 ἀλλά...μέν, 336
 ἀλλά μέντοι, 524
 ἀλλόθρους as merely=ἀλλόθριος, 540
 ἄλλος followed by ἀλλά, 655
 ἄλλος= 'withal,' 'besides,' 38
 ἀλλ' οὐ τι χαίρων, 1299
 ἀλλ' οὖν...γε, 1305
 ἄλλως, senses of, 947
 ἄλσειν, 174
 ἀλφειότης, 708
 ἀμαρτάνειν τινός (masc.) τι, 230
 ἀμείβειν (τόπον), 1262
 ἀμέμπτως, sense of, 1465
 ἀμός, 1314
 ἀμυξί, 680
 ἀμφί with gen. and dat., 1354
 ἀμφίπλευκτος, in active sense, 687
 ἀμφιτρήσι, in pass. sense, 19
 ἀν, with impf. or aor. ind. of ἀνχῶ, etc.,
 p. 246
 ἀν with iterative impf., 291, or aor., 443
 ,, repeated, 223
 ἀναγκάζειν τινά τι, 1366
 ἀνάγκη, stress of pain, 206
 ἀναλαμβάνειν ἀμαρτίαν, 1249
 ἀνάξιος τινος, too good for one, 1009
 ἀναπολεῖν, fig., 1238
 ἀνάσσειται (pass.) σκήπτρον, 140
 ἀνέστη, 1153
 ἀνίνααι, intrans., 639
 ἀντιλαβή, effect of, 54
 ἀντίτυπος, 693
 ἀντιφωνεῖν, with acc. of person, 1065
 ἀντλία, of a ship, 482
 ἀξιος with genit., 217
 ἄπαξ, implied but not expressed, 1361

- ἀπαρθηθεῖσθαι as fut. midd., 527
 ἀπηγγιωμένος, 226
 ἀπὸ ἄλλω, with μένος, 183
 ἀπὸ τῆς, on his part, 560, 1008
 ἀπὸ τῆς γῆς, 535
 ἀποιμώζειν, 278
 ἀπὸπληκτος εἶχεσθαι, 731
 ἀποστέλλω = dismiss from life, 450
 ἀπουτ as = χωλός, 632
 ἀπώμοσα, 1289
 ἀρα)(ἀρ' αὐ and οὐ γάρ, 1288
 ἀργός, of 2 or 3 terminations, 97
 ἀρετή as = 'glory,' 1420
 ἀρθμοι, 1132
 ἀριστεῖα, given by the army, 1429
 ἀριστόμαντις, 1338
 ἀροση, said of sound, 1455
 ἄσκληπίδης, form of, 1333
 ἀσκοπος = ἀπροσδόκητος, 1111
 ἀστιπτος or ἀστεικτος, 2, p. 229
 ἀτρακτος, 290
 ἀθθις as = 'afterwards,' 82
 ἀθθις ad πάλιν, 952
 ἀθάλα, of one chamber, 152
 ἀτόξυλος, 35
 ἀτότις as = 'at the same time,' 119
 ἀτότις with dat., 521
 ἀτότις ἀγγελος, etc., 500, 691
 ἀτόστολοι, 496
 ἀφαιρείσθαι (midd.) preferred by Soph. to
 ἀφαιρεῖν, 933
 ἀφαιρείσθαι with inf., 'to hinder from,'
 1303
 ἀφαντων φῶτι, 297
 Ἄχιλλεύς, scansion of, 57
- B**
- βάλλειν with dat., = ἐμβάλλειν, 67
 ,, of sound or smell, 205
 ,, = προβάλλειν, 1028
 βία in periph. for a person, 314
 βλάβη, ἡ πᾶσα, of a person, 622
 βλέπειν, πῶς, 110
 βούλει with subjunct., 762
- Γ**
- γάρ, as sixth word of a sentence, 1451
 ,, in assent, 756

- γάρ, in question, 161, 327, 651
 ,, prefacing a statement, 915, 1049
 ,, with οὐν, 766
 γε, a rare use of with δευτερογενῶν
 ,, at the end of a verse, 895
 ,, in comment (like 'well!'), 1225
 ,, omitted in a reply, 105, 985
 ,, used like Fr. *si*, 33: added to δε, 663
 ,, with a repeated pers. pron., 1117
 γε μέντοι, 93
 γέ τοι, 823
 γέγωνε, imperat., 238
 γένη, sense of, 178
 γενναῖος, true-bred, 51
 γένος, acc., = 'by birth,' 239
 γίγνομαι, in periphrasis with subst., 77
 ,, of logical result, 116, 346
 γνώμην εἶχειν τινός = γιγνώσκειν τι, 837
 γνώμην τίθεσθαι, 1446
 γράφεισθαι, midd., 1325

Δ

- δαίμων, impersonal sense of, 1100
 δέ, introduces a question in reply, 441
 ,, 'of the apodosis,' Attic use of, 233
 δέ = ἀλλά, 94, 282
 δεῖ σε ὅπως πράξεις, 54
 δευότις, corrupted from δευότις, 457
 δευράς, 491
 δευτερος = δευτερος, 49
 δεῖ nearly = ἦδη, 816
 δεῖτα, repeated in different senses, 760 ff.
 διὰ πόνων, 'in' troubles, 760
 διὰ χρόνου, 285
 διαβάλλω with dat., etc., 582
 διαβόρος, epith. of νέσος, 7
 διαγῆν, 535
 διακορεῖσθαι, midd., 287
 δίδοναι ἑαυτὸν τινί, 84
 διεμπολᾶν, 579
 δῖος, as epith. of heroes, 344
 διώμοτος, 593
 δόλιος, epith. of Hermes, 133
 δούρατι, 722
 δοὺς ἦδονῆ, 972
 δρῶμι, form of, 895
 δυσφημῖαι, 10

E

- ε̄ before βλ., 1311
 -ea, how con' ted, after (1) ε, (2) ι or υ,
 1014
 ἐβουλόμην ἄν, etc., 1239, 1278
 ἐγκαλεῖν χόλον κατὰ τινας, 328
 ἐγκλισθαι βλάβαις, 1318
 ἐγώ, prodelision of ε̄ in, 479
 εἰ with fut. ind., said indignantly, 988
 εἰ θέλεις)(εἰ βούλει, '30
 εἰδόμην, 351
 εἰεν, 'so far so good,' 1308
 εἰκεν τιρὶ τι, 465
 εἰδέσθαι, 291
 εἶναι τινας, to be swayed by him, 386
 εἰς, marking a limit of time, 83
 εἰς τι, = with a view to it, 111
 εἰς τινα, with regard to one, 1053: in his
 interest, 1145
 εἰς with superlative, 1344
 εἰσοικησις, 534
 εἶτα after τοῦτο μὲν, 1346
 -εἴω, desideratives in, 1001
 ἐκ = 'after,' 271, 720
 ,, = 'by means of,' 88
 ,, in τὰ ἐκ νεώς (for τὰ ἐν νηί), 1078
 ,, of condition (ἐξ ἑνὸς ποδός), 91
 ἐκβαλεῖν, fig., to digress, 896
 ἐκδεικνύμαι, 426
 ἐκδέχεσθαι, to lie in wait for, 123
 ἐκάνος joined with δε. 261
 ἐκκαλεῖσθαι)(ἐκκαλεῖν, 1264
 ἐκκλέπτειν = ἐξαπατᾶν, 55
 ἐκλαμβάνειν, usage of, 1429
 ἐκλείπειν δρακ., etc., 477
 ἐκτιθέναι = ἀποβιβάζειν, 5
 ἐκτρέβειν, 296
 ἐκχεῖν, to waste labour, 13
 ἐκών, strengthened by αὐτός, 1332
 ἐλεγχόν, ἐξίναίς εἰς, 98
 ἐλευῖν)(ἀκτίρειν, 308
 ἐλευθέροις = ἐλευθέρως, 1006
 ἐμοσσι = ἐμοὶ ἐστι, 812
 ἐμπίπτειν, of disease, 699
 ἐμποδίζειν, of wrestling, 431
 ἐμπολητός, alluding to εἶνα, 417
 ἐμπνος, 1378
 ἐν, of circumstance (ἐν δόξαις), 185, 1004,
 1134
 ἐν, of the instrument or means, 60
 ἐν λόγοις μάρτυς, 319
 ἐν μακρῷ χρόνῳ, after it, 235
 ἐν σαυτῷ γενοῦ, 950
 ἐν σοί, ρησις ἐς, 963
 ἐν τινι τρέφεσθαι, 1160
 ἐνδόμυχοι, 1457
 ἐνέβρος combined with ναίειν, 153
 ἐνθάδε = δεῦρο, 304
 ἐνθάκεισι ἡλίον, 18
 ἐννοεῖν and ἐννοεῖσθαι, 1440
 ἐνορᾶν, 854
 ἐνορκῶ τίθεσθαι, 811
 ἐντυγχάνειν with genit., 1333
 ἐξ ἀπόπτου, 467
 ἐξακούειν, senses of, 676
 ἐξανουρίσκω, 991
 ἐξαργεῖσθαι, 556
 ἐξεμπολᾶν κέρδος, 303
 ἐξίστασθαι τινι, 1053
 ἐξορᾶν, 851
 ἐξω τοῦ φυτεῦσάντος, fig., 904
 ἐπαίγειν, 499
 ἐπατα μέντοι, after μάλιστα μὲν, 352
 ἐπέχειν τινά, to cause him to delay, 348:
 intrans., with inf., 881
 ἐπηλυσι as = 'returning,' 1190
 ἐπι in τάτι σοὶ κακά, 806
 ἐπι μείζον ἐρχεσθαι, 259
 ἐπι τινι, in his case, 1384
 ,, with a view to it, 50
 ἐπιβαίνειν ἐλπίδος, 1463
 ἐπιμύμονα, 512 ff.
 ἐπινομᾶν, intrans., 'approach,' 168, p. 235
 ἐπίσημα, 755
 ἐπόψιος Ζεὺς, etc., 1040
 ἐργασείω, 1001
 ἐργον σόν (ἐστι), 15
 ἐρέσειν as = νομᾶν, 1135
 'Ερμαῖος and ἔρμαιος, accents of, 1459
 ἐρχομαι as = ἀπέρχομαι, 48
 ,, with acc. of pers., 141
 ,, with pres. partic., 1199
 ἐσχατιαί, 144
 ἐσχον as = 'won,' 1420
 ἐτέρα τέχνη = another's skill, 138

ἐτι, preceding a negative, 1217
 ἐτυμοί, sense of, 205
 εὐ γα, 327
 εὐαής, $\bar{\alpha}$ or α in, 828
 εὐαίων, epithet of Ἐπνος, 829
 εὐβοτρυς, 548
 εὐμάρεια, 284
 εὐροός, 491
 εὐστολοί, senses of, 516
 ἐφέξεισθαι with genit., 1124
 ἔχειν, intrans., of a road's course, p. 231
 ,, to constrain, in aor., 331, 1117
 ,, to direct, 1119
 ,, with perf. partic., 600: with aor.,
 1362
 ,, = εἰδέναι, 789
 ,, = προσέχειν, 'to put in,' 305
 ,, χῶρον, to be in it, 154, p. 231
 ,, στίβον = στείχειν, 157
 ,, μολπᾶν, 212
 ἔως, as one syllable, 1330

Z

ἦν εὐ, sense of, 505
 ζυγείς, fig., 1026

H

η followed by $\acute{\epsilon}$ or α , 985
 ἦ γάρ...; 248
 ἦ μήν, 593
 ἦκειν, fig., of one's plight, 377, 501: used
 like a 'gnomic' perf., 758
 ἡμιχόρια, 827

Θ

θάλλειν, fig., of woes, 259
 θάτερα, euphemistic, 503
 θεός, said of the bow, 657
 θεραπεύειν τὸ παρόν, 149
 θησαύρισμα, 37
 θρασύ = what may be dared, 106

I

ἰέναι ἐκ τινος, of work proceeding from a
 person, 25
 ἰθύνω and εὐθύνω, 1059
 ἰκέτης strengthening ἰκνούμαι, 470

ἰὸν ἰού, within the verse, 38
 ἰσθι parenthetic, 1277
 ἰσος ἰσούς, 684
 ἰστασθαι, in ποῦ στάσει, 833
 ,, of need 'arising,' etc., 175
 ἰσχύς)(κράτος, 594
 ἴτω, in defying consequences, 120
 ἰὼ θεοί, extra metrum, 736
 ἰώω, after a verb of enterprise, 352

Κ

καί as last word of a verse, 312
 ,, as second part of the fifth foot, 961,
 p. 246
 ,, corrupted from καί, 79, p. 232
 ,, emphasising a verb, 380
 ,, strengthening μάλα, 419
 ,, gives a modest tone, 192
 ,, = 'e'en' (followed by καί = 'and'), 13
 καί = γε, two uses of, 38
 καί...δέ, 1362
 ,, δέ, 818
 ,, ἐγώ = 'I on my part,' 1042
 ,, μήν...γε, 660
 ,, τι καί, 274
 καιρός, euphemistic use of, 52
 καιρός half personified, 466, 837
 καιρός σός, 151
 κατοργεῖων, 692
 κακός, compounds of, classified, 692
 κακός κακῶς, etc., 166
 κακούμενος, 228
 κατὰ in καθ' ὁρμήν, etc., 566
 κατὰ τοῦτο as = 'on this ground,' 438
 κατάγεσθαι, with acc. of the port, 356
 κατασχολάζειν with genit., 127
 καταυλισθεῖς, 30
 κατέχειν, nautical sense of, 221
 ,, βιοτᾶν, sense of, 690
 κείσθαι = τεθηκέναι, 359
 κέντρον, of desire, 1039
 κέχημαι, senses of, 1264
 κηλιόμαι, midd., 697
 κλαυμάτων, ἐκτός, 1259
 κλέπτειν τι, sense of, 57
 κουφίζειν, intrans., 735
 κρᾶτα, gender of, 1207
 κρᾶπτειν τινά τι, 915

κτανῶν joined with θανῶν, 336
 κύκλοι, eyes, 1354
 κύκλος, of the sky, 815
 κυρεῖν, trans. or intrans., 440
 κωλύειν with double acc., 1242

Δ

λαβεῖν)(ελεῖν, in warfare, 47
 λαέρτης, and other forms, 87
 λάσκω, of bold speech, 110
 λέγω as = 'command,' 101
 ,, with acc. of person accosted, 1261
 Ἀήμιον πῦρ, Ἀήμια κακά, etc., 800
 λμήν)(ἄρμος, 836
 Λόκιος and Δυκίος (Apollo), 1461

Μ

μάκαιρα, of a goddess, 400
 μεθίεται βέλος)(ἀφίεται βέλος, 1300
 μεθιστάμαι κακῶν, 463
 μέλλω, with ellipse of infin., 446: with
 fut. inf., 483
 μέμονα, 512 ff.
 μέν emphasising ἐγώ, 86
 ,, generic, 91, 170
 ,, irregularly placed, 279
 ,, without a corresponding δέ, 1, 159,
 882: omitted in epanaphora, 633
 μεταλλαγῆ with genit., 1034
 μετατιθεμαι, usage of, 515
 μετόπισ, 1189
 μέτριος, said of fortune, 179
 μή, followed by δ, 782
 ,, hyperbaton of, 67
 ,, where μή οὐ is admissible, 349
 ,, with inf., after οἶμαι, etc., 1059,
 1329
 μηδαμοῦ as = μηδαμοῦ, 256
 Μῆλις, 4
 μήπω, after δλοιο, 961
 μήτε understood before μήτε, 771
 μέγνυμι, spelling of its fut. and aor., 106
 μόλις δ' ἐρῶ, 329
 μόνον = modo, in wishes, etc., 528
 μόνος, with subst., instead of adv. μόνον,
 536
 μυχῶν (βλέπειν διὰ), 1013

Ν

ναίειν, qualified by ἐνεδρος, 153
 ναύκληρος, dress of, 128
 ναύτης, as = ναυβάτης, 901
 νεμεσητόν, 1193
 νέον, in a bad sense, 784, 1229
 Νεοπτολέμειο τίσις, a proverb, 1441
 Νεοπτολέμος, scansion of, 4
 νευροπαθής, 290
 νεώτερόν τι, 560
 Νίκη, Ἀθηναῖ, 134
 νοσηλεία, senses of, 39
 νόστος as merely = ὄδοι, 43
 νοσφίζω τινά τι, 683
 νόμφαι λειμωνιάδες, 1454; ἔλαι, 1470
 νόδιος, act., = 'soothing,' 44

Ξ

ξενώσομαι, pass., 303

Ο

ὀγμαθεῖν, 162
 ὀδα, marking the fig. sense of a word, 831
 ,, referring to a relat. pron. before it,
 87, p. 233
 ὀθεν = ἐκείσε ὀθεν, 704
 οἶα, adv., 273
 ,, adv., with limiting force, 584
 -οια, termin., δ or ἄ in, 129
 οἶκοι πρωτόγονοι, 181
 οἰκοποιοὶ τροφή, 32
 οἰκουρὸς ὄφις, at Athens, 1328
 οἰκουτ and οἶκου, πρὸς, 383
 οἶμαι μὲν, 339
 ὀκνω, added to ἐκπλαγήνην, 225
 ὀλλύσθαι, of giving mental pain, 1172
 ὀμοῦ as prep. with genit., 1218
 ὀνειδος οὐ καλῶν, 477
 -οοι, uncontracted forms in, 491
 ὀπου = παρ' ὀποις, 456: corrupted to ὀποι,
 482
 ὀπου 'στ', mode of writing, 16
 ὀπως, after οἰκίρω, = '(thinking) how,' 169
 ,, where οἶα might be expected, 777
 ,, ἔχω, 819
 ὀρεῖν τι, = 'to beware of' it, 504
 ,, ,, = 'to provide for' it, 843
 ὀρέξαι τινί τι, 'to concede' it, 1203

ὀρθοῦσθαι = 'to stand upright,' 820: 'to go straight,' 1299
 ὀρμίζεσθαι πρὸς τόπον, 546
 ὄς, for ὄστις, in a negative statement, 693
 ὄσσοις, 508
 ὄστις γὰρ, a rare use of, 1282
 ὄσῳ (neut.) = 'wherein,' 342
 ὄσ repeated, 416
 ὄσ γάρ in question, 249
 ὄσ γάρ ὄθι, 246
 οὐδ' ἄν = καί... οὐκ ἄν, 536
 οὐδέ, negating what precedes it, 771
 οὐκ, ἀλλὰ κ.τ.λ., 642
 ,, ἄν with optat., in remonstrance, 1222
 ,, ἔσθ' ὡς (= ὄσῳ), 196
 οὐκ οὐκ, force of οὐκ in, 872
 ὄσ μή with fut. indic., 611
 ,, ,, with subjunct., 103
 ,, μήν, 811
 ὄσ τί του in question, 1233
 οὐκ in thesis of 3rd foot, 298
 ,, with concessive force, 305
 ,, with a repeated ἄτε, 345
 οὐκ ἀεὶ πως, so far as it is concerned, 774
 οὐρος, fig. senses of, 855
 οὐτε...τε, 1321 f.
 οὐτοί, referring to sing. τις, 317: to δπου, 458
 οὐτος, ref. to what follows, 406: combined with ὅδε, 841, 1331
 οὐτως = 'without more ado,' 1067
 ὄχθος and ὄχθη, 729

II

πάλαι, of a recent moment, 589
 παλαιὸν ἐξ ὄπου, 493
 παλαιότης, fig., 431
 παλάμαι θεῶν, 177
 παλάμη, a deed of violence, 1206
 πάλιν pleonastic, 961
 παλιντριβής, 448
 πᾶν δαίμα, said of a man, 927
 ,, κράτος, sovereign power, 142
 ,, τι χρειάς, 174
 πάντα, adv., 99
 παρὰ πόδα, 838
 παραδίωμι, in a bad sense, 64
 παρακείσθαι, usage of, 861

παραρρεῖν, senses of, 653
 παρείκει, impers., 1048
 παρείβαι παρὰ τιμ, 1056
 παρέρργη, θεοῦ με ἐν, 473
 παρίεται = 'to disregard,' 661
 παροῦσι τοῖς εἰσθόσιν, constr. of, 939
 παρών, of aid at a crisis, 373
 πᾶς with adverbial force, 386
 πάτριος and πατρῷος, 398, 724
 πάθομαι with dat. and inf., 1252
 πειστέων with acc., 994
 τελέζειν, trans. use of, 1150
 πέμπειν = ἀναπέμπειν, 1160: 'to herald, 1266
 πέμπων, ὁ, said of Hermes, 133
 πέργαμα, of Troy, 352
 περιστέλλειν, 'to cherish,' 447
 πέτρα)(πέτρος, 272
 πικρός = 'hateful,' 254, 510
 πλάνης, said of a disease, 758
 πλείω (τά), the details of a story, 576
 πλείστον added to a superlative, 631
 πλείστος = μέγιστος, 478
 πλῆος, 'tainted,' 39
 πλησθῆναι with gen. or dat., 520
 πλοῦς, 'fair weather,' 467, 1450
 ποιεῖν, spellings of, 120, p. 234
 ποιεῖσθαι ἐν σμικρῷ, 498
 ποιεῖσθαι (midd.) οὐδὲν ἐνδεές, 375
 ποικιλοστομος ναῦς, 343
 ποικιλως, sense of, 130
 Πολιεύς, 'Ἀθηναῖ, 134
 πολιτικός λόγος, in rhetoric, p. xxi n.
 πολλά, adv., with adj., 254
 πολλάκι, rare in Trag., 1456
 πόνος, of warfare, 248
 πόρος, 'resource,' 704
 ποτέ = tandem alicquando, 816
 ποῦ = 'in what respect?' 451
 ποῦ...εἰ; = 'where are thy thoughts?' 805
 πράσσειν λόγου, 87
 πρὶν and subjunct., without ἄν, 917
 προβάλλεσθαι (midd.), 1017
 πρόβλημα, 'a screen,' 1008
 προβλήτης as subst., 936
 προβολή as = ἄκρα, 1455
 προμανθάνειν, 538
 προμηθία, 557

προπέμπει, sense of, 1205
πρός with acc., of a criterion, 885
 „ with acc., of what causes a feeling, 378
πρός βίαν, etc., 90, 594
πρός σε πατρός *ικνούμαι*, 468
πρός τάδε = 'for this purpose,' 568
προσάδειν, fig., 405
προσβαίνειν, a doubtful use of, 42
προσείνειν, 149, 351
προστέχειν, nautical sense of, 221, 236;
 with acc., 243
προσθήγορος with dat., 1353
προσθεῖς δεξιάν (*sc. δεξιῶν*), 942
προσθηγάγειν, fig., 'to engage in,' 9
προσκυεῖν, 533, 1408
πρόσουρος, 691
προσπίπτειν, of a sudden approach, 46
προσπίπτειν τινά, 485
πρόστροπος = *προστρόπιαιος*, 773
προφαίνομαι, of sound, 202
πρόχειρος with *χειρῶν* added, 747
πρόμνη and *πρόμνην*, 482: *κατά πρ.*, 1451
πρωτόγονος, sense of, 180
πύρ, fig., of a destroyer, 927
πυρεῖα, 36
πῶς ἂν with optat. of wish, 531

P

πίσιος, 919

Σ

σά elided, though emphatic, 339
σέβας, an object of wonder, 402
σηκός, 1328
σκοπεῖν as = *προσδοκᾶν*, 428: = *τηρεῖν*, 467
συμγερός, 166
σοφίζομαι, to devise, 77
στατὸν ὄδωρ, 716
στέλλειν, cause to set forth, 'summon,'
σο: 495: = *στέλλεσθαι*, 571: *πλοῦς*,
 911
στέφανος, fig., 841
στίβος, = the act of walking, 19
στικτοὶ θῆρες, 184
στόλος, of a ship's prow, 343
στόλψ, *οὐ πολλῶν*, 547

στογερός, 'wretched,' of persons, 166
συλλαμβάνειν ἑαυτόν, 577
συλλαμβάνεσθαι τινός τινα, 282
συμβόλαιον as = *σύμβολον*, 884
σύμβολον λύπης, 403
συμφέρειν = 'to help,' 627
συμφέρεσθαι, senses of, 1085
σύμφουρος, said of the cave, 1453
σὺν νόσῳ, 268
σὺν τύχῃ, 775
σὺν τῷ δικαίῳ, 1251: *σὺν τόξοις*, 1335
συνθησκειν, fig. sense of, 1443
σύννομος, 1436
συνωμόνυται τιῷ, sense of, 1367
σύντροφος, 171, 203
συντυγχάνειν with genit., 320
συνωφελεῖν with dat., 871
σύμγξι, 212
σχῆμα in periphrasis, 952
σχῆμα)(*στολή*, 223 f.
σωθῆναι, τό)(*τὸ σώξασθαι*, 109
σωτήρ with fem. subst., 1471

T

τάπειναι τῶν λόγων, 24
ταύτη with *γνώμην τίθεσθαι*, 1448
τάχ' ὄν, in putting a supposition, 305
τε instead of *δέ*, after *μέν*, 1137, 1425
 „ linking two adjectives, 584
 „ linking dissimilar clauses, 1178
 „ irregularly placed, 185, 1294, 1412
τέλειον βέλην, 198
τέλος, εἰς, = 'ultimately,' 409
τέμνειν κᾶρα, 618
τέχνη μηδεμιᾶ, etc., 771
τέχνημα, said of a man, 928
τῆδε ἢ τῆδε, 204
τηλόθεν εἰσορᾶν, 454
τηλωπός, usage of, 216
τι, hiatus after, 100, p. 233
τι = *ἕκαστόν τι*, 286
τί ἄλλο, with ellipse of *ποιεῖν*, 100
 „ *γάρ, ἐὰν κ.τ.λ.*, 1405
 „ *δέ*, 421
 „ *σοί* = 'what ails thee?' 753
τίθεσθαι, midd., of esteeming, 451: *ἐν*
εὐχεραῖ, 875
τίθεσθαι γνώμην, 1448

τίπτε, 1089
 τις, enclitic, before its subst., 104
 ,, added to a disparaging adj., 519
 ,, in sinister foreboding, 1231
 τίς ὁ πόθος...ἴκετ', 601
 τλήμων = ἀναδής, 363
 τό = 'therefore,' 142
 τὸ καὶ λαβεῖν, 'to think that...!' 134
 ,, λεγόμενον, etc., 497
 ,, τῆς νῆσου, 300
 τοὶ δὴ, 244
 τοιγαροῦν, 341
 τοιούδε answered by ἴσα, 17
 τοιοῦτος, explained by following adj.,

1271

τοισίδε, a form rare in Trag., 955
 τολμᾶν, of an effort of will, 82
 τολμήστατος, 984
 τόξα, senses of, 652
 τοῦ μή with inf., after κωλύω, etc., 197
 ταῦμὸν μέρος, 498
 τραφεῖς, force of, 3
 τρυσάνωρ ἀδδή, 208
 τυγχάνειν with acc. (αἶα), 508
 ,, with double genit., 1315
 τόχοιμ' ἄν εἴπω, 223

Υ

ύγιές, οὐδέν, etc., 1006
 ὑπακούειν = 'to answer,' 190, p. 236
 ὑπαντᾶν with genit., 719
 ὑπηρέτης, sense of, 53
 Ὑπνος, the Sleep-god, 827
 ὑποκείσθαι, fig. sense of, 190
 ὑπόπτερος, 288
 ὑπόπτῆς)(ὑποπτος, 136

Φ

φαίνομαι with partic., implying glory,
 1335
 φαίνω, aor. midd. of, 944
 φέρε followed by subjunct. of 1st pers.,
 300, 1452

φέρεσθαι, 'to win,' 117
 φεῦ, in joyful wonder, 234
 φθόνον προσκυνεῖν, 776
 φιλτάτα, τὰ, said of one person, 434
 φλαουρουργός, peculiarity of, 35
 φλέψ, in fig. sense, 825
 φόβος as = 'a terrible thing,' 1251
 φοιτᾶν, of diseases, 808
 φρονεῖν πλέον = 'to be more sane,' 818
 φρονήσαι, 'to become sane,' 1099
 φυλάξομαι as fut. pass., 48
 φύσις (βιωτή) = τρόπος, 165
 φῶς, εἰς, 581, 1353

Χ

χάραγμα, of a bite, 267
 χάρω, τὴν σὴν, instead of σοθ, 1413
 χαροπός, 1146
 χεϊμάζεσθαι, fig., 1460
 χεῖσθαι, of frost, 293
 χρῆμα, τό, colloquial use of, 1265
 χρῆν and ἐχρῆν, 1062
 χρόνος, ὁ, the term of a life, 306

Ψ

ψευδοκῆρυξ, 1306

Ω

ὦ, double, with subst. and adj., 799
 ω, not shortened before ο, 1100
 ὦ Ζεῦ, 1139
 ὦ τᾶν, 1387
 ὦν omitted, 75, 82, 92, 720, 943
 ὦς, denoting intention (πλαῖς ὡς πρὸς οἶκον),
 58
 ,, prefixed to an assurance, 117, 567,
 812
 ,, marking the mental point of view,
 253
 ,, with fut. partic., 1191
 ,, by error for εἰς, 1330
 ὥστε with inf. after εἶπω, etc., 656, 901
 ,, with inf., marking a condition, 1392
 ὠφελον with μήποτε prefixed, 969

II. ENGLISH.

- ▲
- accent, Athenian sensitiveness to, 931
 accent of 'Ερμῆος, 1459
 acc., cognate (ἐχθὸς ἐχθαίρειν), 59
 „ „ with verbs of position (καί-
 μαι τόπον), 145
 „ of part affected, after another acc.,
 1301
 „ of place, after ἐκσφίξειν, 496
 „ of respect, 7, 863
 Achilles, character of, 89: youth of, 243,
 344: death of, 335
 act. verb instead of midd., 708, 1108
 adj., after art. and subst., though an epi-
 thet, 392
 „ as adv. (δέξια φοιτᾷ), 808
 „ as epith. of a compound phrase (ἡμέ-
 ρας-μέρος βραχύ), 83, 952, 1000,
 1123
 „ compound, = subst. and adj., in genit.
 (αὐτὰ τρυσάνωρ), 208, 715, 1091
 „ compounded with the noun which it
 qualifies (σύνηθεε ἔθος), 894
 „ co-ordinated with adv., 502
 „ defining the instrument (ροξεντὸς
 δαμεί), 335
 „ instead of proper name in genit.
 (Ἡράκλειος), 1131
 „ made more explicit by an adv. phrase
 (κετῆν... ἀνθρώπων δίχα), 31
 „ of 2 or 3 terminations, 97
 „ proleptic use of, 819
 adv. as predicate (τοῦργον οὐ μακρὰν λέ-
 γεις), 26
 „ with kindred adj. (κακὸς κακῶτε), 166
 Aeschylus, his *Philoctetes*, p. xvi
 Ajax, death of, 411
 Alcibiades, supposed reference to, p. xliii
 anapaest in 1st foot, p. xliiv: formed by
 art. and noun, 796
 anapaests, two consecutive, in proper
 names, 794
 „ use of in the parodos, 135
- antecedent in genit., supplied from relat.
 in dat., 139
 Antilochus, son of Nestor, 425
 aor., infin., of a critical moment, 109
 „ infin. after κινδυνὸς ἔστω, etc., 502
 „ instead of pres. (ἀπώμοσα), 1289
 „ partic. with μὴ γένῃ, 772
 aphaeresis in first word of a clause (λέγω.
 'πὶ τοῦτον), 591
 Apollo 'Αλαῖος, p. xxxiv n. 2
 archers. Homeric, 1057
 Arctinus, his *Aethiopsis*, 335, p. xii
 Ares slays the best men, 436
 art, Greek, the story of Philoctetes in,
 p. xxxvii
 article as demonstr. pron., 154, 1243
 „ as last word of a verse, 263: as
 penult. word, 422
 „ as pron., followed by a proper
 name, 371
 „ as relat. pron., 14
 „ giving a scornful tone, 1060
 „ in τὰ ψευδῆ, 108
 „ with inf., instead of simple inf.,
 118, 620
 „ with subst. understood as subject,
 the same subst. being predicate
 (ἡδὺ τι κτήμα τῆς νίκης ἔσσι), 81
 „ with superlative, 237
 Asclepiadae, the, 1333
 Asclepius, 1437
 Attius, his *Philocteta*, pp. xxxii, 243
- ◊
- caesura, neglect of, 101
 cases of two nouns interchanged in mss.,
 324
 Cephallenia, 264
 Chalcodon, king of Euboea. 489
 choriambic verse, p. xlix
 Chorus, the, p. xxix
 Chryse, p. xli: her shrine, p. xxxix
 comparison, compressed form of, 181

compounds, rare, 42, 368, 396, 423, 991
 „ two of the same verb, in
 juxtaposition, 121
 conjunction, where it might be omitted,
 1178
 co-ordination of clauses, 503, 519
 Cybele, attributes of, 391 ff.: in art, 400
Cypria, the, of Stasinus, 1032, p. xii

D

dactyl, as 3rd foot of a trimeter, p. 238 :
 combined with tribrach, p. xliiii
 Dardanus, 69
 dative, ethnic, 22, 98, 261, 433, 475, 494,
 574, 763, 1031, 1219
 „ instrumental, 494
 „ locative, 144, 1002
 „ of circumstance, 1377, 1387
 „ of respect (*ὅπου*, 'wherein'), 342
 „ of relation (*πλέοντι μοι*), 354 : 685
 (*ἴσος ἴσους*): (*τέθνηχ' ὑμῶν*), 1030
 „ of manner, 1465
 „ of partic. with inf., after *ἐδοξέ μοι*,
 552
 „ of time 'within which' (*δεκτέρι*
χρόνῳ), 715, 769
 „ simple, after *βάλλειν*, 67
 „ 'sociative,' 1027
 „ understood before a relat. pron.
 in another case, 757

Death, invocations of, 797
 desiderative verbs, 1001
deus ex machina, the, 1409, p. xxvii
 diction of the play, p. xliiii
 Dion Chrysostomus, p. xvi
 division of verse between two speakers,
 54, 1248
 dochmiac verse, p. xlviii
 Doric forms required, 687, 725
 dual, imperative, 1003
 „ verb with plur. partic., 541
 „ 1st pers. pres. subjunct. midd., 1079

E

Earth, sustainer of life, 391, 700
 Echo, 187 ff.
 epanaphora, with a synonym, 530
 epithets of the disease transferred to the
 lament for it, 963 f.

epithets, two or more, without copula, 83
 Euphoriion, his *Philoctetes*, p. xxxiv
 Euripides, „ „ p. xvii
extra metrum, words placed, 219

F

Fénélon, his *Télémaque*, p. xxxiv
ferrugineus, colour meant by, 128
 fifth foot of trimeter, irreg. spondee in, 22
 figurative and literal expression blended,
 666, 1167 f.
 fortune, when too high, dangerous, 179
 fut. infin. with *δύναμαι*, etc., 1394, p. 252
 „ indic. in a relative clause of purpose,
 303
 „ „ = *μέλλω* with fut. inf., 441
 „ „ with *εἰ*, two kinds of condition
 expressed by, 68
 „ „ with *δπως*, instead of subjunct.,
 1069
 „ midd. as pass., 48, 303
 „ optat. with *εἰ*, 352
 „ partic. with art., 1242

G

genitive after *ἀλλόκοτος*, 1192
 „ after a verb of motion, 613, 1002
 „ after compar., instead of dat.
 (etc.) with *ἤ*, 597, 682
 „ after *δέχεσθαι*, etc., 130, 160,
 1431
 „ causal, 327, 1308
 „ defining, 81, 104, 1202
 „ objective, after *κέντρον*, 1039
 „ of adj., with possessive pron.
 (*ἐμῶν μελόν*), 1126
 „ of origin (*ὁ Ζητῆς Ἑρακλῆτι*), 943
 „ „ *τραφεῖς*, 3
 „ of time within which, 821
 „ partitive, 73, 766; understood,
 before rel. pron., 1161,
 1431
 „ „ after *μαλίσσασθαι*, 1334
 „ „ after *μηδαμοῦ*, 256
 „ where comparison is implied, 1100
 „ with *εἶναι* (to be swayed by one),
 386
 „ „ *μανθάνειν*, 370

genitive with negative verbal adj. (*ἀλπί-*
δων ἀπιστων), 867
 „ „ *νόστος*, 43
 „ „ *πεφευγίνας*, 1044
 „ „ *σύτροφος*, 203
 „ „ verb of asking about, 439
 Glyconic verses, p. xlviii; correspondence
 of, p. lxi
 gods, invoked in a protest, 1293
 „ jealousy of the, 776

III

hand, the right, as a pledge, 813
 Helen's suitors, the oath of, 73
 Helenus, son of Priam, 606
 Hephaestus, cult of, in Lemnos, 986
 Heracles, as hoplite or archer, 727: ap-
 parition of, 1409, p. xxvii
 „ pyre of, on Oeta, 1431, p. xi
 heralds, in Attic Tragedy, 1306
 Hermaeum, Mount, 1459, p. 244
 Hermes, the god of stratagem, 133
 Herodotus, a possible reminiscence of,
 1207, 1330
 hiatus after *τί*, 100, p. 233
 „ in a trimeter, 759: in lyrics, 832

I

iambic verse, breach of a rule in, 22
 „ „ stamp of, in this play, p. xlv
 imperat., double, 862
 indic.)(subjunct. mood after *μή*, 30, 494
 infin. act., after *διδόναι ἑαυτῶν*, 1342:
 after *ἀφίεσθαι*, 1349
 „ as imperat., 57, 1080, 1411
 „ epexegetic, 62, 81, 525, 892
 „ irregularly substituted for partic., 53
 „ pres. and aor. combined, 95, 668,
 1397
 „ „ instead of infin. fut., 1399
 „ with art., instead of simple infin., 118
 interpolation, p. xlv
 interrupted sentences, effect of, 210, 1226
 ionic verse, p. xlix
 Ixion, 677

J. S. IV.

Σ

Laurentian ms., noteworthy points of, in
 this play, p. xlv
 Lemnos, area of, p. xxxii: the Homeric,
 inhabited, 2, 302: volcano in, 800, p.
 242: cult of Hephaestus in, 986
 Lesches, *Little Iliad* of, 416, p. xii
 Lessing, his *Laocoon*, p. xxxv
 libation before sacrifice, 8
 lightnings of Zeus, 1198
 lions, tamed by Cybele, 401
 logaedic verse, p. xlviii
 'Lycian' fount in Lemnos, 1461
 Lycomedes, 243

III

Malis, p. ix; the Nymphs of, 725
 masc. partic. with neut. subject, 499
 Mosychlus, the volcano, 800, p. 242

IV

names omitted in allusions, 678
 negative after positive form of statement,
 207
 Nereids, expressive names of, 1470
 neut. adj., without art., as subst. (*κοινά*,
 'joint action'), 25
 „ plur. as adv., 201
 „ „ as subject, with a sing. subst.
 as predicate (*ἄπαντα δυσχέ-*
ρεια), 902
 „ „ with ref. to persons, 448
 „ subst. with masc. or fem. partit. gen.
 (*τὰ ἐπιλοῖται τῶν λόγων*), 24, 174
 Nikè, Athena, 134
 nomin. for vocative, 1186, 1348
 Nymphs of Malis, 725: of Lemnos, 1454:
 of the sea, 1470

Ο

object clause with fut. ind., instead of
 final clause with subjunct., 1069
 Odysseus, 'son of Sisyphus,' 417: charac-
 ter of, p. xxx
 Oeta, sacred to Zeus, 728
 optat., act. pres., of contracted verbs, 895
 „ for subjunct. of indirect question,
 281

18

optat., pres. with *et.* for pres. subjunct.
with *έδω*, in fut. sense, 613
 ,, in dependent clause, though a
primary tense precedes, 199
 ,, in final or relative clause, after
optat. of wish, 325, 529, 961
 ,, in relat. clause, after optat. with
έδω, 409
 ,, of indefinite frequency, 289, 444
 ,, parenthetic, in orat. obliqua, 617
 ,, perf. pass., form of, 119
 ,, representing a delib. subjunct.,
716
 ,, with *έδω*, in making a suggestion,
512 ff.
 oracle, the, p. xxviii
 order of words, peculiar, 417, 598 f.,
1163 f.

P

Pactolus, the, 392
 'pacon quartus' at end of iambic v.,
p. xlii
 Palamedes unmasks Odysseus, 1025
 parenthetic clause as adverb (*πολλοὶ χρόνοι
έξ οὗ = πάλαι*), 493
 Paris, the worker of woe, 1426
 paronomasia (*στέγειν, λέγειν*), 135
 partic., a redundant, 1221
 ,, expressing the leading idea of the
sentence, 590
 ,, irregularly placed after subst. (*τάς
έκ θεῶν τύχας δοθείσας*), 1316
 ,, neut., with art. (*τὸ νοσοῦν*), 674
 ,, sing., after plur. verb, 645
 ,, with *έδω*, 407
 patronymics, formation of, 1333
 Peparethus, 549
 perfect tense, as a more vivid future, 76,
1280
 ,, ,, of a lasting result, 84
 ,, ,, combined with aorist, 664
 periphrasis (*αἰκούρημα ξένων*), 868, 936
 personification of the senses or limbs,
1354 f.
 Pherecratic verse, p. xlviii
 Phoenix, *τροφοῖς* of Achilles, 344
 plur. neut. instead of sing., 524

plur. of partic., with sing. noun, 357
 ,, (*οὐρα*), referring to sing. *ταί*, 307
 ,, poet. for sing., 36, 1263
 ,, verb of 1st pers. interchanged with
1st pers. sing., 1221
 Poëas, legends about, p. ix (n.), 802
 position of word, emphatic, 907
 prayers before sailing, 1077, 1470
 predicate, proleptic (*διδάσκειαι σοφῆς*),
1361
 pres. and aor. inf. combined, 95, 1397
 ,, historic, 728
 ,, oracular, 113
 prodelision of augment, 360, 1012: in
μόλω γῶ, 479
 proleptic use of adj., 819
 pron. of 1st pers., enclitic *versus* accented
forms of, 47, 347, 958
 ,, personal, boldly omitted, 801, 935.
1032, 1368
 ,, ,, in gen., as predicate (*κεῖνου
τόδε λέγεις*), 37
 ,, relat. masc., after fem. noun (*ψυ-
χά, ὅτι*), 715
 ,, ,, of 1st pers. plur. (*ἡμῶν*)
followed by sing. (*με*), 65
 ,, ,, with causal force, 60
 ,, ,, " " " the antec.
being understood (*ὅλ γε
= ἐπεὶ ἐκαίνοι*), 1364
 ,, rhetorical repetition of, 664

Q

quantity, varied in the same word, 296
 Quintus Smyrnaeus, 936, p. xiv

R

redundant expression, 31, 1103
 repetition of words, 88, 265, 760, 913,
1220, 1269
 Rhea, in relation to Cybele, 391

S

sacrifice, ill-omened sounds at, 8
 saluting the earth, etc., 533, 1408
 scholia, true readings preserved by, p. xlii
 Scyros, 240, 480

semi-chorus, 827
 shepherd's pipe, 212
 ship, quarters in a, 482
 Sigeum, 355
 Sisyphus, 417, 625
 Spercheus, the, 491, 1215
 spoils of war, hung up in houses, 1428 :
 tithed for the gods, 1431
 Stasius, his *Cypria*, 1032, p. xii
 stichomuthia, interruptions in, 1226
 subject of dependent verb, made object of
 principal verb (*τοῦτον οἶσθ' εἰ ζῆι*), 444
 subjunct. after *φέρει*, 300 : after *βούλει*, 762
 „ deliber., in pres. tense, 338
 „ pres., in conditions, 613
 superlative with constr. of comparative
 (*λῦστε τῶν πρὶν ἐντόπων*), 1171
 synzesis, in *επει οὐδέν*, 446 : in *ἐγὼ εἰμ'*,
 585 : in *ἐλέων*, 697
 synonym used, instead of repeating a
 word, 530, 590

T.

tears of anger, 367
 Teucer, 1057
 Theodectes, his *Philoctetes*, p. xxxviii
 Thersites, 442 ff.
 Theseus, sons of, 562
 third foot of trimeter, pause after, 907
 „ pers., transition to from second, 910
 tmesis of *ἄρδ*, 817
 Trachinian rocks, 491
 tribrachs in iambic verse, p. xliii

trochaic tetrameter, caesura of, 1402
 Troy, legendary date for fall of, 1340 :
 taken by Heracles, 1439

V

verb, finite, substituted for a participle,
 215, 605
 „ simple and compound forms of, in-
 terchanged (*οἶδα...κάτοιδα*), 249,
 329
 „ understood in a different pers. with
 a second clause (*οὐτ' αὐτὸς λέγω,
 οὐτ' ἐκείνος*), 89
 „ understood in optat., from indic.,
 115
 „ with noun from same stem (*μέλων
 μολημα*), 150
 verse, last syll. of, admits ~ for -, 184
 versification of the play, p. xliii
 vocative, combined with a nom. and art.,
 867
 volcano, the Lemnian, p. 242

W

war destroys the best men, 435

Z

Zeus, *δραῖος*, etc., 1182
 „ *ἐπόψιος*, etc., 1040
 „ *ἰκέσιος*, 484
 „ *δρακίος*, 1324
 „ the lightnings of, 1198

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